REVIVAL OF RELIGIOUS LEARNINGS

IMAM GHAZZALI'S

IHYA ULUM-ID-DIN

Translated by
FAZL-UL-KARIM

VOL. III

Published by

DARUL-ISHAAT
Urdu Bazar, Karachi
Pakistan - Phone : 213768

Publisher
DARUL-ISHAAT
URDU BAZAR KARACHI-PAKISTAN.
Tel : 213768 - 2631861

First Edition : 1993

Composing at : KODWAVI COMPOSING CENTRE
Pakistan Chowk, Karachi.

DISTRIBUTORS :

Bait-ul-Quran Urdu Bazar Karachi–1
Idara Tul Ma'arif, Darul Uloom Korangi Karachi-14
Maktaba Darul Uloon Darul Uloom Korangi Karachi-14
Idara Tul Quran 437/D, G.E. Lasbella Karachi-5
Idara-e-Islamiat 190 Anar Kali Lahore.

also available at:–

Siddiqui Trust Al-Manzar Apartments
Lasbella Karachi-5

Printed At :
AHMAD PRINTING CORPORATION KARACHI.

PREFACE

The Book of Destructive Evils is the third book of Imam Gazzali's world renowned master piece Ihya Ulum-id-Din or the Revival of Religious learning. This work is an attempt to translate the third part of the Ihya not too literally but in substance. This book deals with soul and its attributes, conduct, greed and passion, benefits and harms of tongue, anger and envy, attachment for the world, love for wealth and harms of miserliness, power, show, pride and erroneous beliefs.

A literal translation is avoided in order to omit some unnecessary things which were prevalent in the then society, such as arguments of sects and sub-sects and also to omit the sayings of personages and sages of less importance but it should be noted that no verse of the Quran and saying of the Prophet has been omitted in this work.

Translations of the other three books of the Ihya have by the grace of God already come out of press, namely the Book of worship, the Book of worldly usages and the Book of constructive virtues.

I pary to the Almighly Allah that He may guide the people of the world in accordance with the teachings of the Holy Quran and Sunnah and the spirit in which the Ihya was written by Hujjatul Islam (proof of Islam), a title received by Imam Gazzali and about which it has been said "If all the books of Islam were destroyed, it would be but a slight loss if only the Ihya of Gazzali were preserved."

DACCA FAZLUL KARIM

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PART I

CHAPTER 1

SOUL AND ITS ATTRIBUTES

It is by means of soul that man is the Lord of creation as it is by means of soul that man acquires the knowledge of God and His attributes and by no other organs of the body. It is by means of soul that man can go to the nearness of God and make efforts to realise Him. So soul is the king of the body and its different organs are its servants to carry out its orders and commands. It is accepted by God when it remains free from things other than God. When it is attached to things other than God, it drifts away from God. It is the soul which will be asked and rebuked. It becomes fortunate if it is purified and cleaned, and it becomes fortunate if it is kept impure. It is the knowledge of soul which is the root of the knowledge of God. When man does not know himself he does not know God. Majority of men are ignorant of soul and its attributes as screen is cast between soul and baser self. God says: "God moves between a man and his soul and controls it and its attributes. It is between the two fingers of the Merciful. It sometimes reaches the last limit of the devil and sometimes rises so high as to the throne of the Almighty. He who does not enquire about his soul is included among those persons of whom God says in the following verse: They forgot God and so He made their souls forgetful 19:67. They are the transgressors. It is therefore essential to know soul and its attributes which is the root of religion.

What has been said in the earlier pages of this book relates to the outward organs and bodily limbs. Now we shall narrate the attributes and evils of soul which are the subject matter of secret knowledge.

WORDS-NAFS, RUH, QALB, AQL EXPLAINED

(1) QALB has got two meanings. It means first a piece of flesh in the left breast called heart which is hollow in the interior,

which is filled up with black blood and which is again a source of Ruh or life. Heart is the centre or mine for circulation of blood. The detailed description of heart is to be found in Anatomy. It exists in breasts and lower animals and appertains to the material world. We shall not refer to it in our book. The second meaning of Qalb is soul with which we are concerned here. It is an immaterial thing or formless Latifa or basic subtle element which has got connection with the material heart. It is just like unseen electricity. It is the principal thing in a man. It catches knowledge of God and spiritual world. It is punished and rewarded. The connection of soul with heart is the connection of attributes with the bodily limbs, or a machine with the machine man, or a house with its inmates. This connection is of two kinds. One kind of connection is with Ulume Mokashafa or spiritual knowledge. But in this look, our object is to narrate Ulume Muamalah or knowledge of worldly usages. Its second connection requires the knowledge of the secrets of soul. The Prophet did not throw light on this object and so we should refrain from it. We shall translate the word Qalb in this book as soul or an immaterial thing Latifa with its attributes.

(2) **RUH:** It has got also two meanings. It means first a material thing within the heart which vibrates the whole body like the current of electricity and which runs through the veins of the body. It is called 'life'. It has got the power of touch , hearing, sight, smell and the power of the other limbs of the body. It is just like radiation of light of a lighted lamp pitched in a corner of the house. It is a subtle gas or steam which creates the heat of the heart. Our object is not that. The second meaning of Ruh is an immaterial subtle thing which is called soul and not life. God says: They ask you about Ruh. Say: It is a command from my Lord. 17: 85.

(3) **NAFS:** It has got also two meanings for our purpose. The first meanings is passion or baser and lower self. Passion is a comprehensive word consisting of greed, anger and other evil attributes. The Prophet said: Your greatest enemy is your passion lying by your two sides. The second meaning of Nafs is soul as described above. When Nafs assumes calmness and has removed passion, it is then termed Nafs Mutmainna or satisfied soul as God says: O satisfied soul, return to your Lord satisfied and satisfying him-89: 27. In the first meaning, Nafs is with the party of devil. When the calm nature of Nafs does not become perfect, it

is called Nafs Lawwamah or self-accusing soul, as such a soul rebukes one for neglecting divine duties. If soul gives up protests and surrenders itself to the devil, it is called Nafs Ammarah or passion addicted to evils. The Quran refers to this in verse 12 : 53?

(4) **AQL:** It has got many meanings two of which we shall narrate here. The first meaning of Aql is intellect with which true nature of things of this material world is known and its seat is in soul. The second meaning of Aql is power to understand the secrets of different learnings. It is a subtle essence called knowledge which is an attribute. Attribute and the thing which contains it are two different things. Intellect is the name of both. This is supported by the following Hadis. The first thing which God created is intellect. The attribute of intellect is an immaterial thing but the attribute cannot stand without a material thing. So the place of intellect should be created first or along with it. Knowledge is the content of intellect and so it was created first.

ARMY OF SOUL: God says in years 71 : 31- None except He knows the army of your Lord'. There are armed soldiers in soul. Their real nature is not known and nobody knows their number except He. Soul has got two armies. One army can be seen by the external eye and another army cannot be seen except by the internal eye. These two armies are necessary for upkeep of the dominion of this king. Courtiers, servants, helpers, etc. are the armies of the king which can bee seen by the external eyes. Similarly, hands, feet, eyes, ears, tongue and other outward and inward organs are the armies of soul. They are all servants of soul which rules over them. They have been created to obey them. They cannot go against soul. When the soul orders the eyes to open, they open. When it orders the feet to walk, they walk. Their submission is like that of angels of God. The angels have been created to obey God and they cannot go against Him. These armies are necessary for soul for its journey to God, as conveyance and food are necessary for body. It has to cross many stations to meet Him for which it has been created. God says: I have not created Jinn and man but that they should worship Me-51:56. Body is the conveyance or carrier of soul and its food is knowledge. In order that it can acquire its food, the ingredients which are necessary are goods deeds. To reach God is impossible till the body does not remain sound.

This world is the seed ground for the next and a station of guidance. It is called Duniya or near planet as it is the closest

station out of many stations. So to acquire food in the world is necessary.

TWO ARMIES OF HEALTH: To take food which keeps the health of body is necessary and to avoid that which is harmful to it is to be avoided. So it is necessary to approach two armies, the hidden army of greed for food and drink and the open army of bodily organs. So greed for food and drink have been created in soul as they are necessary for the upkeep of the body, and the other organs are the arms of greed. Two armies are also necessary to remove the outer enemies who are destructive evils, such as anger etc. with which these evils are removed.

ARMIES OF SOUL ARE THREE: (1) One army does benefit to soul, the army of greed. It can be termed Will also. (2) The second army is anger which moves the bodily organs to give the object of greed power and strength. (3) The third army works like secret emissaries-powers of sight, hearing, smell, taste and touch. These defined powers are entrusted to different organs. For those armies, there are open arms-fingers to catch, eyes to see etc. The third army is divided into two. One army lives openly, such as attributes of five organs-hearing, sight, smell, taste and touch. Another army lives secretly in the horizon of brain. They are five-(1) power of idea (2) power of thought (3) power of memory, (4) power of retention (5) and power of consolidating them together. These five powers are in brain and they secretly stay therein.

These are the armies of soul. A man of weak intellect will feel difficult to understand them but the wise get benefit from these discussions. We shall try to make those who are weak, in understanding these things by illustrations.

ILLUSTRATIONS OF SECRET ARMIES OF SOUL

(1) Soul is a king over body as a king over an empire. In the empire of soul, hands, feet and other organs are like different business men and industrialists in town. Greed is a collector of revenue in that town, anger is its police, intellect is it minister and soul is its king. The collector greed is like one who collects food and anger is like a police who keeps guard over it. The collector greed is a downright liar and a deceiver. It ostensibly wishes good but there is destructive poison in it. The reign of soul over the region of body is similar. It goes on well if all organs and

attributes are under the rule of soul. When soul takes the help of its minister intellect, it rules over greed keeping anger in control. In order to bring anger under control, sometimes it seeks the help of greed and then its character and conduct become good. He who goes away from this path, becomes like one about whom God speaks in the following verse: Have you looked towards one who takes his passion as deity-25:43? God says: He who follows his greed is like a dog. If you attack it, it will prolong its tongue. If you give it up, it will also prolong its tongue-7:176. God speaks in another verse about the person who controlled his passion: As for such men as entertained the fear of standing before their Lord and controlled their souls from low desires, their abode will be Paradise-79:41.

(2) **Second illustration of secret army of soul.** Know, O dear readers, that the body is a town and intellect or conscience rules over that town like a king. Its armies are its external and internal senses and its subject are its organs. Sexual passion and anger are the enemies of the region of body and soul is its guard. If it fights against its enemies and defeats them and compels them to do what soul likes, its actions become commendable and it returns to the Almighty. God says that He gives superiority to those who fight with their lives and properties over those who worship sitting-9:20Q. If the soul acts as guard like the frontier guards and neglects the organs of the body, it is punished. On the Resurrection Day, it will be asked: O dishonest guard, you have eaten food and drunk milk, but you have not inquired into lost animal and have not arranged for treatment of diseased animals. To-day I will take retaliation on you for this. In the Hadis below, such a Mujahid or fighter has been praised: You have returned from the little fight to the greatest fight.

(3) **Third illustration of secret army of soul.** Intellect is like a rider, greed is like a horse and anger is like his hunting dog. When the rider is expert and his horse and dog are trained, success can be obtained in hunting. When the rider is inexperienced, horse disobedient and dog biting, then the horse does not obey the rider and the dog does not run obeying him. Similarly, when intellect is mature and greed and anger are submissive to intellect, success in sure, but if intellect is immature and greed and anger are not under control, there is surely ruin.

KNOWLEDGE AND WILL: The attributes for which man's soul becomes fit to approach God and honoured are knowledge and will. Knowledge means knowledge of the material and spiritual world and reality of intellect. Then matters lie behind the knowledge gained by the senses. Lower animals have got no share in it. Regarding will, when a man can understand by his intellect the result of any action and know what will bring good, then there grows in his mind will to obtain that good and to do that action. It is not the will of greed or the instinct of the lower animals. It is opposed to greed. Intellect wills what will be its good in future and spends for it. There is greed of taking delicious food in illness but intellect prohibits its eating. A wise man refrains from eating it. So soul of man is endowed with knowledge and will and not the lower animals. Even little children are void of these attributes. There are two stages of acquiring knowledge on the part of a boy. The first stage is his learning of all preliminary necessary things and to know lawful and unlawful things. He cannot gain expert knowledge at this stage but becomes close to it. The second stage is his acquisition of knowledge by learning and thinking. He becomes then like an expert writer.

THREE MODES OF GAINING SOUL-POWER: (1) Mode of Ilham or inspiration. God's inspiration comes on some souls unknowingly and for that they gain spiritual knowledge. (2) Some souls acquire spiritual power by learning and efforts. (3) Some souls acquire spiritual power quickly and some late. There are degrees of these acquisitions in the case of Prophets, friends of God, wise and learned men. This advance is unlimited. There is no limit of knowledge about God. The rank of a Prophet in this regard is highest. All secrets are disclosed to him without his efforts. A child in its mother's womb does not know the condition of a boy. A boy does not know the condition of a grown-up-man. A grown-up man does not know the condition of an intelligent man and his acquired learning. Similarly, an intelligent man does not know the blessings, mercy and gifts showered by God on the Prophets. These blessings are also cast upon those souls which remain prepared and become fit to receive them. The Prophet said: "There is your Lord's blowing in the days of your life. Beware and be prepared for it". The meaning of this preparation is to remove the impurities that have fallen on soul as a result of commission of sins and to purify it. It

can be understood from the following Hadis: God comes down every night to the nearest heaven and says: Is there any invoking man whose invocation I shall accept? In another Hadis: The religious man remains eager to meet Me, but I am more eager to meet him. In a Hadis Qudsi, God says: I advance one cubit for one who advances to Me half a cubit.

From this, it is understood that God does not withhold His mercy to shed the luster of knowledge on soul , but the people themselves are to be blamed for they do not cleanse their souls or minds from the impurities they heaped on them. As air does not enter a pot full of water, so knowledge of God does not enter a soul or mind if it remains filled up with things other than God. For this reason, the Holy Prophet said: Had the party of the devil not moved round the minds of the children of Adam, they would have seen the spiritual world. From this, it is understood that knowledge is the special attribute of human soul. The knowledge about God's being, attributes and actions is the most honorable and on that strength a man becomes perfect and within this perfection there lies his fortune of approaching God.

PECULIARITIES OF HUMAN SOUL: Body has been framed for accommodation of soul which is again the house of knowledge. Divine knowledge is the human goal and its speciality. An ass and a horse are the same for carrying loads but a horse is superior to an ass, as horse has got additional qualities of beauty and running fast which an ass and other animals lack in. similarly there is difference between a man and an angel. The man who engages all his limbs, thoughts and actions to please God is like an angel and fit to be called an angel. God says about Joseph: Surely he is an honourable angel-12:21. He who makes efforts only for his physical comforts comes down to the class of an animal. He becomes then envious like an ox, greedy like a pig, biting like a dog, eats like a camel, takes revenge like a leopard, cunnings like a jackal and clever like a devil-the embodiment of the above evils. There is no such limb or senses which do not help a man to reach God. He is successful who walks in that path and he is unsuccessful who is misguided.

Man's fortune lies in Taing God's vision as the ultimate goal, the next world as his permanent abode, this world as his temporary abode, body as his carrier and the limbs as his servants.

Human soul is the centre to realise them and a king over the region of body. His power of idea works like a post office in front of his head. All news gathered by senses are accumulated there. The power of thinking keeping behind the brain works like a treasurer, the tongue as its interpreter, the five senses like secret police. Eyes have been given power to receive various colour, ears to receive different voices, nose to smell and other limbs to receive other news and they send them to the power of ideas which send them to the power of thinking which send them to the king soul.

Hazrat Ka'ab Ahbar said: I went once to Hazrat Ayesha and said: Man's eyes are his guide, his two ears are his guards, his tongue his interpreter, his two hands are his wings, his two feet are his news carriers and his soul is his king. When the king soul is pleased, his armies are also pleased. Hazrat Ayesha said: I heard the Prophet say thus. Hazrat Ali said by way of illustration of human soul: God has got many pots in this world. The dearest to God among them is that which is most soft, pure and strong. Then he explained and said: The soul which is most firm in religion, most pure in faith, most kind in treatment with brethren is dearest to God. This can be seen from the following verse: They are hard upon the unbelievers and kind to one another among them- 48:29. In another verse; God says: His light is like a niche wherein there is lamp-24:35. To explain this verse, Hazrat Ka'ab said: The meaning of light is the light of soul of a believer. God says: Or it is like darkness in a fathomless sea. Hence the soul of hyporite has been spoken of as an illustration.

NATURES OF MEN: There are four natures of man (1) beastly nature, (2) animal nature, (3) devilish nature and (4) angelic nature. Anger is a sign of beastly nature along with enemity, hatred, rebuke, attack on people etc. His animal nature is seen when his sexual passion becomes strong. He has got devilish natures like deceit, fraud conspiracy etc. He has got angelic nature such as divine service, worship of God, doing good to all. As he has got the divine thing soul, he has got the nature of lordship and he likes to be free from servitude and meanness.

The roots of these four natures are in a man and centred in human soul. If he has got only the nature of a lower animal, he becomes like a pig or a dog. If he has got only the nature of the

devil, he becomes a devil. If he has got divine qualities, he becomes a truly wise man. If he follows sexual passion and greed, he acquires the evils of impurity, shamelessness, meanness, miserliness, hatred and other bad habits. If he obeys the dictates of anger, he acquires heinous conducts such as haughtiness, pride, love of power, self-praise, jokes, contempt for others, oppression. If he obeys the devil, he acquires evil conducts such as deceit, deception, treachery, fraud etc. When he controls the above evils, he is endowed with divine qualities such as wisdom, knowledge, certain faith, knowledge of the natures of all things. When he becomes free from sexual passion and anger, he acquires the following virtues-pardon, contentment, self satisfaction, asceticism, piety, God fear, contentment and shame. If he keeps anger under control, he gains heroism, kindness, patience, silence etc.

SOUL IS A MIRROR: Soul is like a mirror in which the above evils and virtues are reflected. The virtues make the soul shining, resplendent and bright and the evils, sins and guilts make it dark. The Prophet said: When God wants good of a servant, He appoints an admonished in his soul. He said: He who has got an admonished in his soul has got a guard from God. Zikr or God's remembrance becomes lasting in his soul. God says: Beware, souls get consolation by the remembrance of God 13 : 25. The sins are like smokes full of darkness which covers the soul. One sin after another comes over the soul like a layer of smokes till his soul gets completely enveloped wit darkness. As a result, soul becomes removed from God. It is the seal on soul of which God speaks in verse 83 : 14-Never, it is seal on souls for what they have earned. God says: Had I wished, I would have surely punished them and sealed their souls."

When sins accumulate in soul, it becomes blind to good things of religion. The sage Maimun-b-Mehran said: When a man commits a sin, a black spot falls in his soul. When he makes repentance, it blots out. Again when he commits sin, the spot increases. Thus if sins are committed one after another, the soul becomes dark and that is the seal on soul. The Prophet said: The soul of a believer is bright and there is a bright lamp in it. The soul of an unbeliever is black and blind.' The polish of soul is obedience to God with opposition to passion. Sins are impurities on soul. He who proceeds towards sins makes his soul dark.

FOUR KINDS OF SOUL: The Prophet said: Soul is of four kinds. The first kind of soul is bright in which there is a lighted lamp. It is the soul of a believer. (2) The second kind of soul is black and it is the soul of an unbeliever. (3) The third kind of soul is confined within cover and it is the soul of a hypocrite. (4) The fourth kind of soul is mixed with faith and hypocrisy. Faith in such a soul is like a plant which the water grows and if there is other liquids like blood and pus, its growth is retarded. God says: When a party of the devil attack those who are God fearing, they remember God and they keep on looking 7:201. The brightness of soul is gained by Zikr which finds consolation in a person who has got God-fear. So God-fear is the gate of Zikr which is again the gate of Kashf or inner revelation which is again the gate of salvation and the gate of having the fortune of Divine vision.

ILLUSTRATION OF SOUL: Soul is a container of knowledge. As a mirror has got connection with figure and form, so also a soul has got connection with objects of knowledge. In other words, picture, or figure can be seen if placed in front of a mirror. So also different objects of knowledge are reflected in soul. A mirror assumes the colour of a figure placed before it. Similarly soul assumes the colour or nature of an unknown object of knowledge. Every object of knowledge has got a nature and every nature has got a figure. That figure is reflected in the mirror of soul and is clearly visible. Mirror is a thing figure is a different thing and its shadow in the mirror is a different thing. Similarly a man has got three different things-(1) soul, (2) real nature of a thing, (3) and the knowledge of its real nature. Soul is the name of a thing with which knowledge is gained. Shadows of everything are reflected in it. So the container of knowledge, object of knowledge and knowledge itself are inter connected. For instance, to catch a shield is an action. Here there are three things (1) hand, (2) shield and (3) catching. These three things connected together produce an action. Similarly knowledge is a thing which is connected with soul with the shadow of the thing therein and the falling of that shadow therein. Knowledge does not arise unless the object of knowledge falls in soul. Fire cannot be said to fall in soul to produce knowledge of fire. Shadow of fire in soul is sufficient to produce it. The real man does not remain in mirror. The shadow of his real self remains in mirror. Similarly real shadows of all things fall in soul and that is called knowledge.

FIVE OBSTACLES OF GAINING DIVINE KNOWLEDGE: There are five obstacles or hurdles which prevent real pictures in a mirror. A picture cannot be seen in a mirror if the thing with which the mirror is made is spoiled or if impurities fallin the mirror, or if the mirror is not directed towards the picture, or there is something between the mirror and the picture, or if the picture is not in front of the mirror. Similar is the case with human soul. It has got five obstacles. Human soul has got the fitness to receive true pictures of everything, but if it cannot do its function, it will be understood that knowledge cannot come owing to the five obstacles.

(1) **The first obstacle** is a natural defect of soul as the souls of boys.

(2) **The second obstacle** is the impurities of sins owing to greed, passion and low desires. If the impurities of sins are not removed just like the impurities in a mirror, truth is not reflected in it. The Prophet therefore said: The intellect of a man who is accustomed to commit sins goes away. It never comes back to him. In other words, rust falls in his soul unless it is removed by a good deed and repentance. If dust falls on a mirror, it can be removed by a duster. Soul becomes bright if it does not follow low desires and urge of passion. God says: I shall show My paths to those who strive hard about Me-29:69 The Prophet said: God grants such wisdom to one who acts up to his learning which he did not know before.

(3) **Third obstacle of soul.** As nothing can be seen if a mirror is not directed towards a figure or picture, so real picture of a thing does not fall in soul if it is misguided from the real object of research and enquiry. Brightness of truth is not reflected in soul owing to the object of enquiry not being directed towards soul although it is clean and pure. The picture of an object about which a man thinks falls in his soul. He who confines his thoughts and efforts to the different modes of health gains health. So he who engage his whole attention and energy to the attainment of Divine love can acquire it. But he whose attention is diverted only to worldly pursuits gets them no doubt but is not blessed with divine love and grace. It is an obstacle and a hurdle to acquisition of Kashf or secret divine knowledge.

(4) **Fourth obstacle of soul.** If there is something between a mirror and a picture or figure, the figure cannot be seen in mirror.

So also if there is screen between a human soul and a thing desired, its true picture cannot be reflected in soul. Truth cannot come out from a screened soul. Whose follows his passions and low desires, screen falls in his soul. The beliefs which take root in early years of life from the surrounding environments paint the future of a man and create obstacles in finding out the truth of a thing. This is also true in case of open Taqlid or blind faith in a sect. Such a man does not accept what is opposed to his belief although it is true and correct.

(5) **Fifth obstacle of soul** is ignorance. This ignorance occurs in connection with a special object. As a result, defect is cast upon the object of enquiry. For instance if a student enquires about an unknown subject it will be impossible to know it until he ponders over the thing connected with the object of enquiry and that pondering is not along the prescribed mode of the learned, as the object of enquiry is to be known on the basis of other learnings. Mixture of two learnings produces knowledge of a third kind, as a young one of a camel is obtained owing to the cohabitation of a camel and a she camel. He who wants to get a young one of a horse, he can't get it if he unites and ass and a camel, but he will get it when a horse and a she horse cohabit. Similar is the case with every knowledge. It has got two roots and there is prescribed mode of the union of the roots. Knowledge cannot arise unless the mode of union is not known. If one does not stand in front of a mirror, he cannot see his face therein. If the mirror is kept in front of face, he can't see his back. So there is certain methods of acquiring knowledge.

So there are five hurdles in the reflection of truth in souls for which we hardly see truths. Soul is a celestial thing and it has got natural attribute of knowing truth. God says about this soul. I have placed this trust upon the heavens and the earth and the mountains, but they all refused to carry it and feared it, but only man has borne it. Surely he is oppressive, ignorant-33:72 Q. It appears from this that soul has got such a special attribute which the heavens and the earth and the mountains do not possess. For that they have been made subservient to man. This trust is Ma'arfat or Divine knowledge and Tauhid.

However, soul is naturally fit to bear this trust, but it cannot reach its real nature owing to the obstacles narrated above. For this reason, the Prophet said: Every child is born upon nature,

but his parents make him a Jew, or a Christian or a Maginan. The Prophet said: If the party of the devil did not move in the soul of the son of Adam: he could have seen the divine realm. It appears from this Hadis also that the above five obstacles prevent a man from seeing the divine realm. The Prophet was once asked: Where is God-in earth or in heaven? He said: God is in the soul of a believer. In another Hadis, there is this: The Prophet was asked : Who is the best man? The Prophet replied: The believer whose soul is Makhmus is best. He was asked: What is Makhmus? He said: That soul is Makhmus which is God-fearing, in which there is no deceit, deception, treachery, contrivance and hatred. For this reason, the Prophet said: When God-fear lifted from my soul the screen (of sins), my Lord saw my soul? Whoever lifts up the screen of sins from his soul, the pictures of unseen things are disclosed in his soul. Then he can see paradise which extends in heaven and earth. Unseen world is outside of external eyes. When this world of sight and the unseen world are united at a time, it is termed Hazrat Rabubiyat or the presence of God's being which can encompass everything. There is no existence of anything except that of God, His actions and His sovereignty. His servants are included within His actions. The object of all actions is to make soul pure and bright. The Quran says: He who purifies it will get salvation-91:8Q. The object of purity of soul is to gain light of faith therein or to enkindle the light of divine knowledge. Regarding this, God says: God expends the breast of one for Islam whom He wishes to guide. God says: Whose breast God has expanded for Islam, he is on light from his Lord-39 : 22.

THREE STAGES OF LIGHT OF FAITH: This light of faith in soul has got three stages. In the first stage, the light is that of faith of ordinary man. It is the light of blind faith. In the second stage, it is the light of faith of the followers of Fiqh or jurisprudence. It is mixed with some sort of proof. In the third stage, it is the light of faith of the friends of God. It is the dazzling ray of certain faith. Take for instance the stay of Zaid within his house. It can be proved in three ways. The first kind of proof is belief on hearing. If you have belief in a certain man and you know that he does not speak lie, you will believe his word that Zaid is in his house. This is the belief of ordinary man based on hearing only. When the little boys attain maturity, they hear from their parents and relatives that there is God, that He is almighty, Creator of everything, that He sent apostles with books. They believe them

on hearing. This belief will be the cause of salvation in the next world. But they will be in the first stage of the fortunate but not included within the near ones, as there is no opening of their inner eye (Kashf) with the help of certain faith and no expansion of breast, and there may be defects in-heresay.

The second kind of proof is as follows. That Zaid is within his house can be guessed from a hearing of his voice and talks coming from his house. So this belief is stronger than that of heresay. There may be also mistake of voices and words. The third kind of proof is to enter into the room and see Zaid with open eyes. This is real knowledge gained by direct sight. This knowledge is like that of the friends of God and near ones. There is no mistake in this belief.

There are however degrees of this knowledge or Kashf among them. If Zaid is seen in front in light or sunlight, it is perfect sight. If he is seen in the house from a great distance or like his figure at night, it is less perfect. Similarly there are different degrees of spiritual vision and knowledge.

TWO KINDS OF KNOWLEDGE: Knowledge which thus falls in soul is of two kinds knowledge concering intellect and concerning religion. The former is also of two kinds-natural knowledge and acquired knowledge. Acquired knowledge is also of two kinds worldly knowledge and next worldly or spiritual knowledge. We understand by knowledge concerning intellect basic natural and necessary knowledge. It is not acquired by blind faith or heresay. It is that which is gained but not known how and from where, for instance the knowledge that the same person cannot stay in two different places at the same time and that the same thing cannot be at the same time old and new. This preliminary knowledge is imprinted in a boy's mind in his earliest years. He does not know wherefrom this knowledge comes. The acquired knowledge concerning intellect is gained by learning. These two kinds of knowledge is called intellect or wisdom.

The Prophet said with regard to the natural intellect from birth: God created nothing more honourable to Him than intellect. With regard to the second kind of intellect on heresay, the Prophet said to Hazrat Ali: 'When the people come close to God by good deeds, you will be able to come close to Him by the

help of your intellect. It is not possible to come close to God by natural intellect. It has to be acquired. So human soul has got power of sight like that of external eyes. As there is power of sight in eyes, so also there is power of as on in human soul. One of its names is intellect or wisdom. The power of vision is a basic ingredient which in not found in a spiritually blind man. It is found only in a person having inner sight though he closes his two eyes or remains in darkness. All things are seen by the eye of knowledge. There is delay in the rise of knowledge till one attains maturity as the tablet of soul does not become prepared then for light of knowledge. Pen is an instrument to depict pictures of knowledge as God says: He taught with pen. He taught men what he knew not-8 : 2Q God's pen is not like the pen of man as His attributes are not like the attributes of man. His pen is not made of material or other things. So there is distinction between inner vision and outer sight.

SOULS VISION AND BLINDNESS: The vision of soul is subtle essence or Latifa with which spiritual things are seen. This essence is like a rider and its eye is like a conveyance. For it, the blindness of the rider is more harmful than the blindness of the conveying horse, that is the blindness of soul is more harmful than the blindness of eye. These two things have got no connection with each other. Still there is some similarity between external sight and internal sight. God explained the sight of soul in this verse: Soul has not disbelieved what it saw-53:11. Here it has been said that the soul has got power of sight God says in another verse: I showed thus the sovereignty of heavens and earth to Abraham -6:75. Here external sight has not been spoken of as others also have been given this power, but there is mention here of internal sight. Opposite to it is the internal blindness God says: Who so is blind in this world will be blind in hereafter-17:71. This is the blindness of soul. This is the narration of knowledge concerning intellect.

KNOWLEDGE CONCERNING RELIGION: This knowledge is acquired by blind faith in the words of the prophets. It can be earned after studying the Quran and Sunna of the Prophet or hearing them For salvation of soal, even though knowledge concerning intellect is necessary, it is not singly sufficient. As for health of body, some measures are necessary, but they are not alone sufficient without their actual application. Special

methods of medicines for cure should be learnt from the physicians. Only intellect is not sufficient. He who calls towards blind faith only without application of intelect is a fool. On the other hand, he who relies on intellect only after giving up the Quran and Sunna is a proud man. The two must be kept together. Education concerning intellect is like food and religious education is like medicine. A diseased man meets with harm if he takes only food after giving up medicine. Similar is the case with diseased soul. Its cure is not possible without profitable medicine of Shariat. The medicine of Shariat is the duties prescribed by the Prophets for purity of soul. He who does not treat his diseased soul by the medicine of divine service as ordained by Shariat and thinks the leanings of intellect as sufficient faces ruin.

SCIENCE IS NOT OPPOSED TO RELIGION: Some think that science is opposed to religion. This is not at all correct. Such a man sets up one learning of Shariat against another. The reason is his failure to co-ordinate the two. As a result, such people go out of religion. Such man is just like a blind man who stumbles down against furnitures of a house and says: Why have these furnitures been kept in the path way? The house owner says: They are in their proper places. It is your blindness which is responsible for your stumbling. This is also the case with one who thinks that science is opposed to religion.

TWO KINDS OF SCIENCE: There are two kinds of science, material and spiritual. Medical Science, Mathematics, and other technical sciences belong to the leanings of this world. The religious sciences are the education concerning soul, God, His attributes and actions. He who makes efforts with regard to the worldly sciences and becomes expert has shortcomings in most cases in being expert in religious sciences. For this reason, Hazrat Ali cited three illustrations to explain this. He said: This world and the next world are like two scales or like the east and the west or like two co-wives. You will find that he who is intelligent in worldly matters and expert in Medical science, Mathemataies, Philosophy, Geometry etc. is fool in the religious sciences. He who is experienced in the religious sciences is inexperienced in the worldly learnings. For this reason, the Prophet said: Most of the inmates of Paradise are indifferent.' In other words, they are inattentive in worldly matters. Hazrat Hasan Basari said: We have seen such a people whom you would think if you had seen

them as insane and mad. If they had seen you, they would call you devils. So the worldly educated men deny any wonderful event of religion. God says: Those who do not hope to meet Me and remain satisfied with this world's life get consolation therein. God says" Whoso is heedless of remembering Me and does not wish except this world's life, it is the limit of his knowledge. It is only the Prophets who combined in themselves the knowledge of this world and the next. They were helped by the Holy Spirit and given divine powers.

MEANS OF ACQUIRING SPIRITUAL POWERS: Know, o dear readers, that there are different conditions of knowledge which are not all necessary. Some of them fall suddenly in mind called Ilham and some of them are acquired by efforts. Knowledge not acquired by efforts is of two kinds. One kind of such knowledge is not known from where it comes or how it comes. Another kind of such knowledge comes through an angel who throws it into one's soul. That is called Wahi or revelation. It is revealed only to the prophets. Ilham of the first kind is thrown on the souls of Prophets as well as other religious personalities. In short, human soul is the place of disclosing truths of all things, but the obstacles mentioned earlier stand as screens. Those are screens between Lauhe Mahfuz (Guarded tablet) and the mirror of soul. Picture of everything that will occur up to the Resurrection Day have been preserved in this Guarded Tablet. Real condition of every affair is reflected in the mirror of soul. That is like the picture in front of a mirror. If there is no screen between the two, it is see in the mirror of soul from the Guarded Tablet. The wind of Latifa or essence sometimes removes the screen from the mirror of soul, so as to disclose what is in the Guarded Tablet. Sometimes the future events can be seen in dream. By death, all the screens are removed. In wakeful state also, sometimes the screen is removed provided secret mercy is showered on soul. Then gosts of knowledge spring forth in soul from unseen things. It lasts for a short time. Ilham and Wahi (inspiration and revelation) cannot be obtained by human will. God says: It is not for a man to talk with God except by means of Wahi or from behind the screen or by means of a means of a messenger who reveals with His permission what He wishes.

MERITS OF KNOWLEDGE BY ILHAM: The Sufis love knowledge through Ilham or inspiration. For this reason, they

donot like to have education or read books or hold arguments. They say that the primary source of acquisition of knowledge is the saving of oneself from the condemnable evils, severing all connections and directing all efforts towards God. When it is earned, God Himself becomes the caretaker of human soul. He saves it by enkindling the light of knowledge in soul. When God takes care of his soul, mercy falls in it, light sparkles, breast expands and the secrets of spiritual world are disclosed to him. By God's help, screens of darkness are removed from the upper portion of his soul and real nature of divine affairs comes to him. So it is the duty of God's servant to purify his soul and to make efforts with true and sincere intention. These matters are opened to the prophets and friends of God. Lights flow over their breasts. It is not due to their acquired knowledge by efforts, but it is due to their asceticism, to their full freedom from worldly connections and to full direction of their energies towards God. God becomes for one who becomes for God. To them the first step is to cut off all worldly connections, to make the soul vacant for God, to give up all efforts for family, property, children, houses, name and fame and then to confine themselves in performing compulsory and optional duties and sit in meditation with a mind absolutely free from everything. Their thoughts are centred only in one Being. Even they become free from interpretation of the Quran, Hadis and other books and matters. They sit in lonely places and invoke only Allah, Allah with humility of mind till they reach such a stage, when they give up even the movements of their tongue. Then the influence of their tongue enters their soul which recites Allah, Allah. The pictures of words are then effaced from their souls are only their meanings remain therein.

It is your option to regain this stage. You have got no power to claim mercy of God, rather you may be fit to receive its blowing. At this time, sparkling ray of truth may sparkle in your soul first like attracting electricity but it may not last or it may last. You will then continue to purify your soul and hope to receive God's blessings. This mode is very troublesome and its fruit is time-consuming. If you can gain one stage, it is difficult for you to stay in it as the devil will constantly mislead you. the Prophet said: The heart of a believer is more changing than a pot (of hot water). During this time of efforts and trials, health may deteriorate.

Ilham and acquired knowledge. Know, o dear readers, that the wonderful action of soul is outside the knowledge gained by the senses as soul is outside the knowledge of the senses. So to understand the actions of soul, some illustrations of the material world are necessary. Only two of them are cited here.

FIRST ILLUSTRATION: Take for instance that a well has been dug underneath the ground. There are two ways of pouring waters in it, one way through pipe or canal and another way is to dig the well very deep, so that water may gush forth from its bottom. The second mode is better as water obtained in this way is more pure and lasting. Similarly soul is like a well, knowledge is like water and the five senses are like pipes or canals. Knowledge like water comes to the soul through the help of five organs like pipes or canals. If you wish to get pure knowledge, you shall have to shut up the five senses as you shut up the pipes or canals to get pure water into the well and dig it very deep so that pure water may gush forth from the bottom. The filth in the bottom of well must be cleared to allow pure water to gush forth from the bottom. So also in order to get pure and unadulterated knowledge, you shall have to shut up knowledge gained by the five senses because such knowledge is full of harasses, superstitions and errors.

Question. How can knowledge come out of soul when it remains without knowledge?

Answer. These matters are the wonderful actions of soul. It is difficult to get them from the worldly learnings. It may however be mentioned that real condition of everything was recorded in Lauhe Mahfuz or Guarded Tablet. That was recorded also in the souls of angels who are near God. As an architect prepares a plan before building a house and then builds it according to his plan, so also the Creator recorded His plan in the Guarded Tablet of everything of His reaction in the heavens and earth from first to last. Thereafter He takes out everything according to that prepared plan.

There are four stages of this material world-(1) its existence in the Guarded Tablet before creation of the world; (2) this material world comes into being according to this plan, (3) the world of ideas follows this material world, and (4) the world of intellect follows this world of ideas, that is its pictures fall in

human soul. Some worlds are material and some immaterial. In the immaterial worlds also, one is more spiritual than another. These are strategy of God. Look at the eye-ball. Though it is small, the pictures of the heavens and the earth fall in it. Then it comes within ideas and then it falls in soul. Man does not take cognisance of it till it reaches the soul. Praise be to God who created wonderful power in soul and eyes and He also made soul and eyes of some blind.

So pictures of the world fall in soul sometimes by the help of five senses and sometimes by the help of the Guarded Tablet as picture of the sun falls in eyes. Again picture of the sun falls in water as it falls in eyes. When obstacles are removed from between soul and Guarded Tablet, soul can see many things and thus knowledge arises therefrom. Then no help of senses necessary for such knowledge. It is just like the gushing forth of water from the deep bottom of a well.

TWO DOORS OF SOUL: One door of soul is open towards the spiritual world which is the world of angels and the Guarded Tablet. Another door of soul is open towards the five senses and it is connected with the material world. The former door open to the spiritual world can be better understood from dreams in which one can see some matters of future and past events. One can tell them without the necessity of knowledge gained form his five senses. That door is open to one who remains engaged in solitude in remembrance of God. The Prophet said: the dwellers of solitude have preceded. He was asked: O Prophet of God, who are the dwellers of solitude? He said: Those who have been made pure by the remembrance of God, those whose burdens have been taken down by the remembrance of God and those who will come on the Resurrection Day free of burdens. Then he described their virtues and read these words of God: I kept My face in their front. Do you know in whose front I have kept My face? Does anybody know what I will give them? Then God says: First I throw light in their souls. As a result, they broadcast the news they get from Me.

There is difference in the knowledge of the prophets and friends of God and the knowledge of the learned and the scientists. Knowledge of the prophets and the friends of God come out of that gate of souls which remains open towards the spiritual world, and the knowledge of the learned and the

come out of that gate of souls which remains open towards the spiritual world, and the knowledge of the learned and the scientists comes which remains open towards the spiritual world, and the knowledge of the learned and the scientists comes out of that gate of souls which remains open to the material world through the help of five senses. So it is impossible for the latter to acquire spiritual knowledge. This illustration will make one to understand the difference between the two work.

SECOND ILLUSTRATION: The destination between the actions of the learned and of the friends of God will make one to understand the second illustration, as the learned learn the basic principles of learnings and the bright and pure. The spiritual knowledge of a believer is everlasting as the soul of a believer has got no death. At the time of his death, his knowledge does not go. Hazrat Hasan basari said: Earth cannot eat the place of faith, but it is a means to gain nearness of God. The rank of the fortunate is different according to the degree of Ma'arfat and faith as there is the difference of the rich men is respect of the difference of their riches. So Ma'arfat or knowledge of God is a light without which the believer will not be able to secure divine vision. God says: Their lights will run in their front and their back - 57 : 12.

There is difference in the degrees of light. The Prophet said: If the faith of Abu Bakr is measured with that of the people of the world except the faith of the prophets and apostles, the balance of his faith will be heavier. This like the saying of the man who says: If the lights of all lamps are weighed with the rays of the sun, the rays of the son will be heavier. The light of the faith of the prophets and apostles is like the rays of the sun, the light of the Siddiqs is like that of the moon, the light of the friends of God is like that of the stars and the light of the general believers is like that of a lamp. The rays of the sun illumine the whole world and the light of the lamp gives light to a room. Similarly there is difference in the case of expansion of breasts of the prophets and ordinary believers. For this reason, there is in Hadis that on the Resurrection Day it will be said that whoever has got faith in his heart to the weight of an atom will be taken out of Hell. God said: You will be victorious if you are believers -3 : 38.

In this verge, superiority of the believers over the Muslims has been spoken of. Here the believer means the believer with great spiritual knowledge and not Muslims with outward faith. God says: God will raise those in rank who are believers among you and who have been given knowledge-58:12. Here those who

have got blind faith have been spoken of and then those believers who are learned have been mentioned. God says: Those who have been given learning have got ranks. Hazrat Ibn Abbas explained this verse by saying: God will keep the learned believers over the ordinary believers by seven hundred degrees above, the distance between every two degrees is as the distance between heaven and earth. The Prophet said: Majority of the inmates of Paradise are simple, but the wise will live in the highest Paradise. The Prophet said: The superiority of a learned man over a worshiper is like mine over an ordinary man among my followers, in another narration as the superiority of the full moon over the stars. It can be understood from the above that the difference of the ranks of the inmates of Paradise will be according to the difference of their souls in divine knowledge.

Proof of Shariat about correctness of the ways of the Sufis in gaining spiritual knowledge.

ILHAM AND KASHF: If anything is disclosed to anybody by Ilham or inspiration from unknown source, he is termed Sufi or an ascetic with knowledge of God by the help of correct means. Owing to constant engagement in divine service, spiritual knowledge, is disclosed in soul by way of Ilham or inspiration or Kashf. The Prophet said : God gives one who acts up to his learning such knowledge which was unknown to him before. He gives him Taufiq or grace in his actions, till Paradise becomes sure for him. He who does not act up to his learning roams round his learning. God does not give him grace in what he acts till Hell becomes sure for him. God says: God makes out a way for a man who fears Him and gives him provision from a source he cannot conceive. This means that God takes him out from doubts and various difficulties and gives him knowledge without education and natural understanding without experience. God says : O those who believe, if you fear God, He will give you Furqan—. Furqan means light with which truth and falsehood are distinguished and with the help of which one can come out of doubt. The Prophet used to pray : O God, give me light, increase my light, give me light in my soul, give me light in my grave, give me light in my hearing, give me light in my sight. Even he used to pray : Give me light in my hairs, my flesh, my blood and my bones. When asked about the meaning of the following verse— He is upon the light of God whose heart God has opened for

Islam—29 : 22), the Prophet said : It is diffusion of light, when light falls in soul, heart expands and spreads. The Prophet prayed for Ibn Abbas : O God, give him knowledge of religion and of interpretation. Hazrat Ali said : There is nothing which the Prophet concealed from us.' God gives the knowledge of the Quran to some of His servants. It is not acquired knowledge.

God says: He gives wisdom to whom He likes—12 : 229. This knowledge is said to be that of God's Book. God says: I gave Soloman its knowledge—21 : 79. He specialised Soloman with knowledge. Hazrat Abu Darda'a said: A believer is he who by the help of God's light sees everything from behind the screen. By God. it is true that God casts truth in soul and for that it is disclosed in his tongue. An ancient sage said : Fear the sight of a believer as he looks only by the help of divine light. The clue is found in the following verse : In it there are signs for those who enquire. God says : I make clear the signs to a people with certain faith—12 : 118. The Prophet said: 'Learning is of two kinds—one kind of learning lies concealed in soul and it is the benefiting learning.' One learned man was asked about this and he said : That is a secret matter out of the secret matters of God. God casts it in the souls of His dear servants. Angels or ordinary men do not get clue to it. The learned man is he who learns from his God. This is knowledge from the Almighty called Ilhame Laduni (secret knowledge). God says: I have taught him learning from Myself—18 : 65. Some knowledge comes from God and some knowledge is acquired through the medium of men. It cannot be called secret knowledge which is such a knowledge which arises from the deep bottom of soul without any reason. The Quran and Hadis support it.' The following are some examples of Ilme Laduni or secret knowledge.

(1) Hazrat Abu Bakr at the time of his death said to Hazrat Ayesha : They are both your brother and sister.

At that time, his wife was pregnant and she gave birth thereafter to a daughter. He came to know beforehand that he would have a daughter born to him.

(2) One day Hazrat Omar said at the time of his sermon : O army, towards the hillock, towards the hillock. When he came to know by Kashf or secret knowledge that the enemies were about to kill the Muslim soldiers, he cautioned them and called them to

assemble in the hillock. It is wonderful that the call soon reached the Muslim soldiers.

(3) Hazrat Anas said : I started to meet Hazrat Osman. On the way I met a woman and began to think of here uncommon beauty. When I came to Hazrat Osman, he said : Someone of you has come to me with open sign of fornication in his eyes. Don't you know that look at a strange woman is fornication? Repent or otherwise I shall give you punishment. I said : Does revelation come even after the Prophet of God. Hazrat Osman said: Revelation does not come, but by deep insight everything can be seen.

There are many instance that the sages and saints could tell the inner thoughts of men. Two wonderful events are admitted and cannot be denied by anybody. They are—(1) true dream and(2) Hadis of the Prophet regarding future events.

(1) **True dream.** It reveals the unseen events. When it is possible in dream, it does not become impossible in wakeful state for the following reasons. In sleep, actions of the outward senses remain closed and suspended and soul remains free from the engagements of the material world and then the door of the knowledge of soul remains a little open towards the spiritual world. This occurs sometimes in wakeful state. There are many men who don't hear and see even in wakeful state as they are then remain immerged in their thoughts.

(2) **Prophecies of Prophet.** With regard to the prophecies of the Holy Prophet concerning future events, there are proofs in the Quran. A prophet is he who remains busy for the Quran. A prophet and to whom the real nature of everything is disclosed. A friend of God is he who does not remain busy in the affairs of the people but it is possible for him to know the real nature of things. There are two gates of soul. He who believes in the prophets and in true dreams must believe that there are two gates of soul, one gate is opened to the external senses and another to the spiritual world from the deepest recess of soul and that is Ilham or blowing of Ruh or inspiration or revelation. Between these two gates, the roaming of soul discloses its real nature. As spiritual matters are disclosed in dream, they are disclosed similarly to the prophets and friends of God in different forms. It cannot be understood without spiritual knowledge.

Many angels are ignorant of human mind. A man of Kashf said : An angel came to me and asked me : Disclose to me your insight of Tauhid and secret Zikr or remembrance of God, as I don't write anything of these matters. I asked him : Don't you write compulsory duties? He said : Yes, we write them. It appears from this that Keraman Ketebinor the honoured scribes do not know of secret things and they look only to the outward actions. An Aref or agnostic said : I asked a certain Badl (saint) about direct sight of certain faith. He asked the angels on the right side, left side and breast. They all said : We don't know. Then he gave a wonderful reply which pleased me. He said : I asked my soul (conscience) and it gave me the reply. The soul is more intelligent than the angels. The Prophet also said : There are true news-givers among my followers and Omar is one of them. There is in Hadis Qudsi; God says. He whose news of soul I take, holds My remembrance firm in his soul, I take his charge and become his friend, admonishner and companion. Hazrat Abu Solaiman Darani said : Soul is like a closed tent of which all the gates have been shut up. One look at the door which is opened up towards him. One door out of the doors of soul is opened towards the spiritual world and the Almighty God. That is opened by God fear, abstinence from worldly lusts, greed and efforts. For this reason, Hazrat Omar gave orders to his commanders to remember what the religious persons say, as true matters are disclosed to them. A certain wise man said : God's hand is placed on the wise. They don't say except what God discloses to them. Another sage said. If you are wise, I shall tell you that God discloses some of His secrets to the God fearing men.

DEVIL'S WHISPERINGS IN SOUL: As already stated, soul is a closed tent which has got several doors and from every door, its condition is infused to it. Or soul is like a building to which arrows are thrown from every direction. Or soul is like a preserved mirror in which different pictures are thrown and pictures after pictures are falling in it. Or soul is like a well which as got connection with pipes through which water falls in it. The five senses are its open pipes, and its secret pipes are a man's character and conduct made up of greed, anger etc. Whatever is gained by its five senses falls in soul. When sexual passion rises high on account of over-eating and over-drinking, its effect falls in soul. The soul changes from one condition to another. This effect in soul is called khawater and out of it there grows will and

then intention. Thoughts are good or bad. Good thoughts are called Ilham or inspiration and bad thoughts are called Waswasa or whisperings of the devil.

DEVIL AND ANGEL: They have got generators. The cause or urge which calls towards good is called angel and the cause which calls towards bad is called devil. Latifa or essence gives help to soul in receiving Ilham and this help is called Taufiq or grace. The thing which is accepted from Waswasa or contrivance of the devil is called misguiance. The action of an angel is to give impetus to good actions, to disclose truth and to order is to order for evils and indecencies. Thus God created two opposite agencies. He says: I have created two kinds of everything—13:3. Except God, all things are opposed to one another. God is One and unique who created different things. So soul lives in dispute between angel and devil. The Prophet said : There are two impulses in soul, one impulse of angel which calls towards good and confirms truth. He who feels this impulse should know that it is from God. Another impulse comes from the enemy which leads to doubt and holds out the truth as falsehood and prohibits good works. He who feels this should seek refuge to God from the accursed devil. Then he recited the verse : The devil shows you fears of poverty and enjoins you to do evils—2 : 268.

Hazrat Hasan Basari said : Two thoughts roam over soul-one thought from God and another from the devil. God shows mercy on a servant who stops at the time of the latter thought. If soul follows low desires and passions, the devil gets upperhand. If it follows the habits of angels, it becomes the resting place of angels. For this reason, the Prophet said : There is nobody among you in whom there is no devil. The companions asked : O Messenger of God, does it reside in you too? He said : There is also devil in me, but God helped me to overcome it and it has become submissive to me. It does not order me but good.

The devil works havoc through the medium of sexual passion. Who so follows it finds the devil as his guide. When he returns to Zikr, the devil goes behind and the angel gives incentive to good works. In the battle-field of soul, there is constant clash between the soldiers of the devil and angels till it gets upperhand. After victory, soul remains in peace and the devil becomes submissive. The sage Ata-b-Ziyad said : The devil enters a soul as a thief enters a house. If there is anything in the

house, the thief takes it away. If there is nothing in the house, the thief leaves it. In other words, the devil does not enter a soul which is free from sexual passion and evil desires. God says to the devil : You have got no control over My servants' 16 : 32. He who follows the dictates of passion is a slave of passion and not of God. For this reason, He gave control of the devil over him. God says: Have you seen one who has taken up his passion as hid deity-25 : 44 ? One day Hazrat Amr-b-A's asked the Prophet : O Messenger of God, the devil enters in o my Quran- reading in prayer. He said : He is a devil called Khanzab. When you feel it, seek refuge to God and spit thrice to your left side. He said that God relieved him from it after he did it. There is in another Hadis that there is a devil in ablution called Walhan. He said : Seek refuge from him to God. God says : Seek refuge from the machinations of the devil—16:98. Hazrat Mujahid said by explanation of this verse that it is a broad sign in soul. When one remembers God, the devil flees away disappointed. When he is heedless, the devil takes seat in his soul. God's Zikr and devil's contrivance are like light and darkness which can not live together. The Prophet said : The devil places his trunk in the soul of man. When he remembers God, he goes away, and when he is heedless, he catches hold of his soul.

The Prophet said : When a man does not turn after he reaches his fortieth year, the devil rubs his face with his hands and says. I have wiped the face of one who has got no salvation. The Prophet said : The devil moves in man like the circulation of blood. Make his circulation narrow by hunger. The reason is that hunger cures sexual passion which is the weapon of the devil. So sexual passion surrounds soul. God mentioned the case of the devil saying: The devil said : I will keep sitting in Thy straight path for them. Then I shall run to them by their front, by their back, by their right side and by their left side—7 : 17.

The Prophet said : The devil keeps sitting in different paths for man. He sits in the path of Islam and says: Will you accept Islam after giving up your religion and the religion of your ancestors ? When he disobeys him and accepts Islam, he sits for him-in the path of emigration and says : Will you leave your country after leaving your native land and your properties . When he disobeys him and makes arguments, he sits in the path of Jihad and says : Will you fight ruining yourself and your properties ? He disobeys him and

fights. The Prophet said : If a man dies after performing the above actions, it becomes the duty of God to admit him in Paradise.

Some may ask: What is devil ? Has he got body? If he has got body, how can be enter into the soul of a man? These are useless talks. He who raises such arguments is like the man who, instead of removing a snake from his cloth, argues as to the shape, form, length and breadth of the snake. This is sheer foolishness. When you know that evil thoughts arise in your mind and that they lead you to ruin, it is then clear that they are your enemies of whom you should take care. God says: The devil is your open enemy. 35:6. God says: Have I not told you : Don't follow the devil as he is your great enemy—36 : 61? So everybody should take care of him and not ask about his birth death and other particulars.

THREE KINDS OF THOUGHT: (1) Bad thoughts lead to evils, (2) good thoughts lead to good and it is called Ilham and (3) thoughts mixed with good and bad lead to doubt and it is not known whether they come from angels or devils. The devil cannot call majority of the pious men towards evil deeds. He presents doubt to them in the form of good and that is a great deception which destroys many people. For instance, he advises a learned man to make sermons, and to adorn his lectures with ornamental words. His objects is to throw him to a show of deeds and to generate in his mind greed for name and fame. He is then included among those men about whom the Prophet said : God will help this religion with such men who will have no share in religion. There is in another Hadis that God will help the religion by a transgressor.

DECEPTION OF DEVIL: It has been narrated that the devil once came to Jesus and told him : Say : there is no deity but God. He said : This is a true word, but I will not utter it in obedience to your dictation. Every man should know the source of thought, whether it comes from the angel or from the devil. He should examine it by deep insight and not by dictates of passion and low desires. It will not be disclosed to him except by the light of God-fear and deep knowledge. God says : When a party of devil attack the God-fearing, they remember God—7 : 201. In other words, they return to the light of knowledge.

The means of saving oneself from the machinations of the devil is to shut up the doors of thoughts which are the five senses,

secret sexual passion and worldly connections. The doors of five senses are shut up if he stays alone in a dark room. The secret door of the devil is shut up if he lives separate from his family members and his properties. In this way, the door of ideas remains open in soul. It will not be closed if the soul is not kept engaged in the remembrance of God. Even the devil tries to make him forgetful of it. This fight continues till his death. So long as he lives, he does not get released from the devil. The door of passion, hatred and greed remains open towards the soul.

One day a man asked Hasan Basari : O Abu Sayeed, does the devil sleep ? He smiled and said : If he slept, we would have taken rest. No believer is safe from him. It is true that there are means to get out of him and to curb his power. The Prophet said : A believer drives out his devil as one of you drives his camel in journey. Hazrat Ibn Masud said : The devil of a believer is lean and thin. It is true that there are many doors open for the devil towards soul, but the door of angels is only one which is mixed up with the other doors. To know the path is very difficult without the rays of soul or deep insight which is covered with God-fear.

Hazrat Abdullah-b-Masud said: The Prophet drew up a line in our front and said : This is God's path. He drew up several lines from the right and left sides of that line and said : These are different paths and in each path the devil calls towards it. Then he recited : This is My straight path. Follow it and don't follow different paths. The Prophet said : There was a hermit among the children of Isrial. Once the devil snared a woman and he generated in the minds of her family members that her cure is in the hands of the hermit. They took the woman to the hermit and wanted him to keep her, but he declined to keep her. Being greatly requested, he kept the woman with him for treatment. Then the devil came to the hermit and gave him evil advice. The hermit then cohabited with the woman who become pregnant as a result. Now the devil came to the hermit again and said to him : Kill her, otherwise her family members would come and kill you. If they ask you, you will say that she has died. Then the hermit killed the woman and buried her. The devil then came to the family members of the woman and told them that the hermit killed her as the woman became pregnant owing to his cohabitation with her. When they came to the hermit for the

woman, he said that she had died. Then the devil came to the hermit and said to him : I will save you from them if you obey my command. Prostrate before me twice. When the hermit made prostration before the devil, the devil said : I am now free from you.

DEVIL'S ENTRY INTO SOUL: Know, dear readers, that soul is like a fortress and the devil wishes to enter it and commit havoc. In order to save it from the devil, one must guard the doors of this fort. It is impossible for him to guard them unless he knows the doors which mean his character and conduct.

(1) **Anger and sexual passion.** A great door for devil's entry is anger and sexual passion. When intelligence is weak, the forces of the devil attack it. Whenever any man gets angry, the devil plays with him. It has been narrated that once the devil came to Moses and said : O Moses, God selected you for prophethood and He talked much with you. I have committed sin and I wish to make repentance. Intercede to my Lord that He may forgive my sins Moses said : Well, I am doing it. He ascended the hill, talked with God and wished to getdown from it. Then he said : Fulfill the promise. Moses said : O Lord, your servant Iblis wishes that his repentance be accepted. God then revealed to Moses : O Moses, your need has been fulfilled. Tell the devil to prostrate before the grave of Adam and make repentance. Then Moses told it to the devil. He got angry at it and said : I did not prostrate before him while he was alive. Shall I now do it after his death ? I have got some duty to you as you have interceded to God for me, One should remember me at the time of three things and I shall not do him any harm—(1) When he gets angry, he should remember that my life is with his soul, my eyes are with his eyes and I move within him like the circulation of blood. (2) When one joins a fight, he should remember that I come down at that time and I remind him of his wives, children and properties, as a result he flees away. (3) One shall not sit by such a woman who can be married. I stay with her as his messenger. I don't stop till I make him fall in danger. From this story, it appears how dangerous are anger and sexual passion.

A certain friend of God asked the devil : Tell me how son hold control over a man. He said : I hold control over him at the time of his anger. Once the devil went to a hermit who asked him which conduct of a man is more helpful to him. The devil said : Haughty temper, because when a man has haughty temper, I overturn him as a boy overturns his toy.

(2) Hatred and greed. Another great door of the devil to enter soul is hatred and greed. When a man has got greed for anything, it makes him deaf and blind, as the Prophet said : Your love for anything makes you deaf and blind. It has been narrated that at the time when the Prophet Noah embarked on the boat, he took a pair of everything in it by God's command He found an old man in the boat and asked him: Why have you come? He said : I have come to throw the hearts of your companions into fear, so that their hearts may remain with me and their bodies with you. Noah said : O enemy of God, go out as you are cursed. Then the old man (devil) said to him : I will destroy people with five things and I will not disclose to you two things. God revealed to Noah : You have got no necessity of these things Tell him to disclose to you the two things. Noah informed the devil accordingly. The devil said : The two things are greed and hatred. I have been cursed for hatred. I generated greed in Adam and misguided him.

(3) Eating with satisfaction. Another door of the devil is eating to one's heart content though the food is lawful and pure, as it makes sexual passion strong. Once the devil came to the Prophet Ihya who saw his body stout and strong and asked him: O Iblis' what is the reason that you have got a strong body? He replied : The reason is sexual passion. He asked : Have I got anything of it? The devil said : Sometimes you eat with satisfaction and as a result you feel heaviness to pray and make Zikr. Then he said : Have I got anything besides this ? The devil said : You have got nothing else. Prophet Ihya said : I shall never eat to my heart's content. Iblis said : By God, I shall no more give any advice to any Muslim.

HARMS OF EATING WITH SATISFACTION. Eating with satisfaction creates six harms.-(1) God-fear goes out of the heart of such a man, (2) kindness for the people goes out of his heart, (3) he feels difficulty in doing divine service, (4) he does not feel humility when he hears words of wisdom, (5) when he gives sermon, it does not enter into the hearts of the audience and (6) many diseases grow in him.

(4) Love for fine things Another door of the devil is love for fine dresses, houses and furnitures. When a man loves fine dresses, he loves to embellish his house and decorate it with fine and beautiful furnitures and things. He loves also to paint his building with variegated colours and its roofs and walls.

(5) **Dependence on people.** Another door of the devil is dependence on the people and to cherish hope to get their favours. For that, he assumes show and artificial methods. Thus greed becomes his deity.

(6) **Hastiness and absence of steadiness.** Hastiness in action and to give up firmness in actions are another door of the devil. The Prophet said : Hastiness comes from the devil and delay comes from God, God says : Man has been created with Hastiness-21 : 37Q. man loves hastiness. God said to His Prophet : Don't be hasty in the matter of the Quran till its revelation does not become complete on you. It has been narrated that when Jesus Christ was born, the followers of Iblis came to him and said : The heads of all idols have fallen down. The devil said : It seems that some event has taken place. Iblis said that Jesus Christ was born and the angels kept him surrounded. He said to his followers : A Prophet is born in the world. without my knowledge, no woman conceived and gave birth to a child. This is an exception. He praised man for hastiness and fickle-mindedness.

(7) **To possess wealth beyond necessity.** Another great door of the devil is to have wealth and properties beyond one's necessity. He who has got the bare necessary things lives in peace but if one possesses surplus wealth, he can not enjoy peace as he wants more and more. When the Prophet was born, the followers of the devil became displeased but the devil said : Give them some time Perhaps God will give them wealth and for that we shall gain upperhand over them. It has been narrated that Jesus Christ once used a piece of stone as pillow. The devil then came to him and said : You have got greed for wealth as you are taking rest on a stone. Then Jesus Christ threw the stone at the devil saying : This is your reward Now think of the man who has got pillows for enjoyment.

(8) **Miserliness and fear of poverty.** Another great door of the devil is miserliness and fear of poverty, as they prevent charity and expense, encourage hoarding and create greed for wealth. Khaisamah-b-Abdur Rahman said : The devil says : Man will hold control over me, but he will not be able to prevail over me in three matters-(1) misappropriation of money unjustly, (2) spending it unjustly (3) and not to pay the dues of others. Hazrat Sufyan Saori said : There is no weapon stronger to the devil than fear of poverty.

(9)**Staying in hats and bazars.** The devil lives in hats and bazars. The Prophet said : When the devil came down to the earth, he said: O Lord, give me —place for habitation. God said : I give you bath room for habitation. The devil said : Give me place for assembly. God said : For that I give you hats and bazars and centres of pathways. The devil said : Give me food. God said : You are given food over which God's name is not taken. The devil said : Give me drink. God said : I give you drink which produces intoxication. The devil said : Give me an inviter. God said : I give you instruments of song. The devil said : Give me a Quran. God said : I give you poetry. The devil said : Give me a book, God said : I give you pictures of animals. The devil said : give me Hadis. God said : I gives you false talk. The devil said : Give me a game. God said : I give you women.

(10) **Love for sect and hatred for opponents.** Another door of the devil is love for mezhab or sect or party and hatred for those who oppose and hold him in contempt. These are such faults for which the religious men are ruined, because to disclose the faults of others is the lastly conduct of man. Those who follow their own sect or party think that it is the best and they cherish hatred for other sects or parties. Some of them support Hazrat abu Bakr though they do not follow him, speak falsehood and create disturbance Had Hazrat Abu Bakr seen them he would have been their first enemy. Some of them support Hazrat Ali but do not follow his character and conduct. At the time of his Caliphate, he purchased a shirt for only three dirhams and cut off his trouser up to ankles. Now his supporters wear silk dresses and eat unlawful earnings. On the Resurrection Day, he will be their first enemy. Those who love Imams Abu Hanifah, Shafeyi, Malek and Ahmad should remember the above principle.

(11) **Ordinary men leaders of religion.** One of the great doors of the devil is that those who have got no learning an education and who do not ponder over the mysteries of creation and actions of God claim to be the leaders of religion. They entertain doubt in the basic principles of religion. The Prophet said : The devil comes to one of you and says : Who created God? When anyone feels that, he should say : I believe in God and His Prophet. This utterance will remove that feeling from him. The Prophet did not recommend argument on the above line as the learned do not face it except the ordinary men.

(12) Bad opinion about Muslims. One of the great doors of the devil is bad ideas and opinions about Muslims, God said : O those who believe, give up many conjectures as some conjecture is sin. 49 :12. The devil gives encouragement to backbite one about whom a bad ideal is entertained. The Prophet said : Save yourself from the place of calumny. Even the Prophet saved himself from it. Once the Prophet was in a state of I,tiqaf or seclusion in a mosque. At that time, his wife Sufiyah came to him and went away in the evening. At that time two Ansars came there and after saluting him were about to depart. The Prophet said to them that his wife Sufiyah had come and gone away. He said : The devil runs through the body of a man like circulation of blood. I fear he may enter in you. So to save oneself from the calumny of others is the bounden duty on all.

These are the twelve great doors of the devil through which he enters into the hearts of men and commit tremendous havoc and ruin.

MEANS TO DRIVE OUT THE DEVIL: The means to shut up the doors to prevent the entry of the devil into human soul or heart is by purification of soul from the evil attributes. The devil is like a hungry dog which shall come to you. Drive it out repeatedly. If you, cannot drive a dog take a place of meat and throw it to it and it will go away. Similarly the soul which is free from the food of the devil can be filled up with constant Zikr or remembrance of God, but when passion and greed are strong in soul, the spirit of Zikr roams round the soul. When the soul is heedless of Zikr, machinations of the devil come in. Hazrat Abu Hurairah reported: Once the devil of a believer and the devil of a polytheist met with each other. The devil of the polytheist was stout and strong and dressed with fine dresses and the devil of the believer was lean and thin, disheveled in hairs and laden with dust. The former said to the latter: Why are you lean and thin? He said: I remain with such a man that when he eats, he remembers God and I become hungry, when he drinks and remembers God, I become thirsty. When he puts on dress and remembers God, I go without cloth. When he uses oil and remembers God, I become disheveled in hairs. The devil of the unbeliever said: I remain with such a person who does not remember God in any case and I become his partner in eating, drinking and dresses.

Hazrat Abdur Rahman-b-Abi Laila reported: The devil with a torch light of fire in hand came to the Prophet who was then

engaged in prayer. Gabriel at once came to him and said: Recite the following:

'I seek refuge to Thee with the perfect words which no religious or irreligious man misses, from the evil which enters the world and which comes out of it, which comes down from heaven and which ascends to it, from the trials of day and night, from what roams about during the day and night except what travels with good, O Merciful.' When the Prophet recited it, the torch of fire fell on the body of the devil.

Hazrat Hasan Basari said: I have come to know that Gabriel once came to the Prophet and said: One party of Jinn is making conspiracy against you. So when you enter the evening, read Ayatul Qursi (2 : 255). The Prophet said: Once the devil came to me and quarrelled with me, I caught hold of his neck. By One who sent me as a true messenger, I did not let him go till his saliva of tongue touched my hand. Had not my brother Soloman called me, he would have remained lying down in the mosque. The Prophet said: 'The devil does not walk in a route which is used by Omar.' The cause is that his soul was free from greed. So remove it by sincere Zikr. Be like one who takes medicine after purgation of his bowels which was full of indigested food stuffs. If you want to get the benefit of medicine, first purge your bowels and clear it from congested stools. Similarly clear your soul first from passion and greed and when take the medicine of Zikr. When Zikr enters such a heart which is free from thoughts other than of God, the devil flees away from it, as disease goes away if medicine falls in stomach free of food.

It has been recorded in case of the devil that he will misguide one on whom he has got control and lead him to the endless pit of fire. God-fear and God's remembrance remove the devil. Prayer makes the soul pure. By its help, virtues and faults of soul are disclosed. The prayer of a man whose soul is filled up with passion and greed is not accepted. So it is beyond doubt that the devil will not go from you in that case and his machinations in you will increase, as to use medicine before purgation causes more harm. If you want to be free from the devil, proceed to fill up your soul by God-fear. Then apply the medicine of Zikr. Then the devil will flee away from you as he fled from Hazrat Omar. Hazrat Wahab-b-Monabbah said: Fear God. A certain sage said: Wonder is for one who does not follow the good deeds after

knowing them and follows the devil knowing his transgression. God says: Invoke Me and I will respond to you. You call Him but He does not respond to you. You are making Zikr but the devil does not flee away from you. The reason is that you have lost the condition of Zikr and invocation.

CAUSE OF INVOCATION NOT BEING ACCEPTED: Hazrat Ibrahim-b-Adham was asked: What is the matter with us that we invoke but our invocation is not accepted, although God says: Invoke me and I will accept your invocation - 2 : 186? He said: The cause is that your hearts have died. He was asked: What thing has caused their death? He said: Eight conducts bring the death of heart. (1) You know the duties towards God but you do not do them. (2) You recite the Quran but you do not look to its promise of punishment. (3) You say that you love the Prophet but you do not follow his actions. (4) You say that you fear death but you do not become prepared for it. (5) God says: The devil is your enemy but you take his help in sinful acts. (6) You say that you fear Hell-fire but you keep your body immerged in it. (7) You say that you love Paradise but you do not act for it. (8) When you get up from bed, you throw your sins by your back and disclose the sins of the people, thereby you cause the displeasure of your Lord. How can He respond to your invocation?

Is devil one or many? This knowledge is not necessary for actions. One devil is fixed for a sin and he is called towards it. The Prophet said: Khanjab is the name of the devil in ablution. So the number of devils are many. So also is the number of angels. Every angel is entrusted with an action. The Prophet said: For each believer, 160 angels have been fixed. They remove from him what he can not himself remove. Seven angels have been engaged for eyes only. They remove the injurious things from eyes just as flies are driven out from a pot of honey. If any man is entrusted to himself for the trinkling of an eye, the party of devil would have lifted him away.

It has been reported that when Hazrat Adam was sent down to the earth, he said: O Lord, They have created enmity between me and the devil. If you do not keep me against him. I will have no strength to fight against him. He said: No child will be born to one which will not have an angel with him. Hazrat Adam said: O Lord, give me further sermon. God said: I shall give one punishment for one sin, but I shall give ten rewards for one virtue and more. Iblis said: O Lord, I shall have no strength to fight

against a man whom Thou hast honoured. God said: A child will be born to you along with the birth of a child. The devil said: Give me more power. God said: Your riding armies and infantry will gather together against him and you will be cosharers in their children and in their wealth.

THREE KINDS OF JINN: The Prophet said: God created three kinds of Jinn. One kind of Jinn are serpents, scorpions and worms of earth. Another kind of Jinn roam in sky like air. For another kind of Jinn, there are rewards and punishments.

THREE KINDS OF MEN: God created three kinds of men. One kind of man are like a beasts. God says about this kind of men: They have got hearts with which they do not understand. They have got eyes with which they do not see. They have got ears with which they do not hear. They are like beasts, nay they are more misguided - 17 : 179. Another kind of men have got bodies of men but their hearts are like the hearts of the devil. Another kind of men will remain within the shade of God on the day on which there will be no shade except that of God.

FIGURES OF DEVILS AND ANGELS: The devils and angels have got figures which cannot be seen by men except with the light of prophethood. The Prophet saw Gabriel twice in his form. It took place when the Prophet wanted to see his actual figure. Once he saw him in the cave of Hira covering the space between east and west and at another time near Sitratul Muntaha or farthest lot tree in the night of his ascension to heaven. At other times, he saw him in the form of a man.

EVIL THOUGHTS OF MIND: Machinations of the devil are very subtle. The Prophet said: God will forgive the thoughts of man which arise in mind till he does not disclose them in words or translate them into action. He also said: God says to the angels Keraman Katebin: Don't write when one of My servants intends to commit a sin except when he does it. When he wishes to do a good deed and translates it into action, write for him ten merits therefor. It appears from above that intention to commit a sin is forgiven. On the contrary, if one intends to do good without translating it into action, merits upto seven hundred times are written for him. There is in another Hadis: God says: I forgive one who intends to commit a sin without translating it into action. God says: God will take into account what crosses your mind

whether you disclose it or keep secret. Then He will forgive whom He wishes and punish whom He wishes - 2 : 284.

God say: Don't be busy in what you have no knowledge - 17 : 36. Similarly, eyes, ears and heart of everyone will be asked. It appears from this that actions of mind will be taken into account and ordinarily they will not be forgiven. God says: God will not punish you for useless talks in your oath, but He will punish you for what your hearts have earned. So there are conflicting views whether a man will be punished for thoughts of mind or not. The solution to us is as follows.

Four Stages Of Thoughts: There are four stages for the formation of a thought in order. First, rise of a thought in mind, then inclination of passion, then order of mind and then will and determination. These four stages of a thought come in order. For instance, a woman walks behind a man. It occurs in the mind of the man after seeing the woman that she is walking behind him. This is the sudden rise of thought in his mind. Next he thinks that he should see her again by turning his look at the back. This is the second stage called inclination of mind arising out of first thought. In the third stage, mind gives order to translate this inclination into action and as a result he turns his look towards the woman. Between the second and third stages, there are hurdles like shame or fear. Out of fear or shame, he may not look back. In the fourth stage, there is will and determination to see the woman. It is will with action.

PUNISHMENT: There is no punishment in the first stage as man has got no control in sudden rise of thought in mind. In the second stage also, there is no punishment for the above reason. The Prophet said regarding the above two stages: The thought that naturally arises in the minds of my followers is pardonable. Once Hazrat Osman-b-Mazun asked the Prophet: O Messenger of God, my nature dictates to me to divorce Khaola. He said: Make delay, marriage is my way. He again said: My nature wants me to be important. The Prophet said: Fasting among my followers works like importancy. He said again: My nature wants me to be a hermit. The Prophet said: Stop, Jihad and Haj and asceticism of my followers. He said: My nature wants me to give up meat. The Prophet said: Stop, I love it. There was no will and determination to do these things. For this reason, the Prophet advised mutual consultation before determining a thing.

In the third stage, mind considers whether the previous thought should be translated into action. This condition of mind is situated within willingness or unwillingess. What is subject to one's willingness shall meet with punishment and what is not subject to it shall receive no punishment. In the fourth stage, there is determination to translate the evil thought into action for which there is punishment. But if it is not acted upon, then there is room for doubt whether it will be punished or not. If he fears God and does not do it after repentance, he will get a virtue even though his evil intention is a sin, but to refrain from it out of fear of God is a virtue. He who wills at night that in the morning he will kill a Muslim or commit fornication with a woman and if be dies in that night he will die upon that will and he will be raised up upon that condition. The Prophet said: When two men face each other with their arms, the killer and the killed will both go to Hell. He was asked: O Messenger of God, we understand it in the case of a killer. But why will the killed go to Hell? The Prophet said: The reason is that he intended to kill his companion.

So God will punish for will and intention. Pride, self-praise, show, hypocrisy, hatred and other evil thoughts of mind will surely meet with punishment. Soul is the root and so it is fit for punishment. The Prophet said: God-fear is here, pointing out to the heart or soul. God says: God does not accept blood and meat of a sacrificed animal but He accepts from you God-fear. The Prophet said: The thing which irritates is sin. He said: What gives consolation in mind is virtue though it gives you decision. If a man finds a woman in his bed in darkness and thinks that she is his wife and as such cohabits with her, he commits no sin, but if he cohabits with his wife thinking that she is a strange woman, he commits sin. So every action is not an action of the organs, but an action of the mind.

CONSTANT CHANGE OF MIND: Effect on mind comes from different sources. Mind is a target to which arrows are shot. When anything falling in mind creates some effect, the opposite thing changes that effect. If the devil calls towards passion, the angel removes it from mind, God says: I change their heart and sights. God created human mind as an wonderful thing. When the Prophet took oath, he sometimes said: No, by oath of the Changer of mind. He often used to say, O Changer of mind, keep my mind firm on Thy religion. The companions asked: Do you

fear, O Prophet of God? He replied: Who will give me assurance when the mind is within the two fingers of the Merciful? He changes it as He likes.

THREE EXAMPLES OF MIND: The Prophet cited three examples of mind. He said: Mind is like a sparrow which He changes every moment. He said: Mind is like water in a pot when it is made hot in the matter of change. he said: Mind is like a wing in an open field to be turned over and again by wind. Mind is of three kinds from the point of view of virtues, vices and doubtful things. The first kind of mind is made up of God fear nurtured by divine services and free from bad conducts. Therein fall good thoughts from the unseen treasure house of spiritual kingdom. Wisdom leads the good thoughts falling on it to know the subtle affairs and gives clue to the secret matters of fortune. One knows it by the light of insight and commands that there is no alternative but to translate it into action. The sight of angels falls in such mind. He sees it naturally pure, cleansed by God-fear, nurtured by the rays of intellect or polished by the sparkling light of Ma'arfat or divine knowledge. The angels help such a mind. God says: If a man gives charity, fears God and does good deeds, I shall make his path easy - 5 : 92. Such a mind is blessed with five virtues gratefulness, patience, God-fear, poverty, asceticism, love, containment, reliance on God, good thoughts and other good qualities and becomes free from vices and evils. God speaks of such a mind: Behold, hearts find consolation by the remembrance of God. In another verse: O satisfied soul, return to Thy Lord well-pleased and pleasing Him - 89 : 27.

The second kind of mind is full of passions, low desires and other evils. The doors of the devil remain open towards it and the doors of angels remain shut up against it. Regarding such mind, God says: Have you seen one who takes his passion as his deity? They are like beasts - 25 : 44. It is all the same if you call him towards guidance. He will not hear you.

The third kind of mind is a mixture of good and evil. Sometimes good leads one towards guidance and sometimes evil deeds towards misguidance and error. Intellect helps him in his guidance and misguidance. The forces of the devil and the forces of angels fight in his mind till either of them becomes victorious.

CHAPTER II

GOOD CONDUCT

RIAZAT OR EFFORTS IN THE WAYS OF GOD

Know, O dear readers, that the Prophet of God was the possessor of good character and conduct, Good conduct is half of religion, fruit of the efforts of God-fearing men and an important quality of the worshippers of God. Bad conduct is a ruinous poison, a dangerous wound in brain and much condemned evil. There are many doors of bad conduct which remain open to the fire of Hell as the doors of good conduct are open towards the bliss of Paradise. Bad conduct is a disease of soul which ruins the ever-lasting life. If efforts are necessary to save the temporary body from disease, how much efforts are necessary to save the soul from its diseases which will be everlasting? In the following verse, God says of the treatment of soul: He who purifies it is successful and he who ruins it is ruined - 91 : 2. We shall describe in this chapter the diseases of soul and its cures.

MERITS OF GOOD CONDUCT. Know, O dear readers, that God praised His Prophet and said: You are upon sublime character. hazrat Ayesha said: The Quran is the conduct of the Messenger of God. When a man asked the Prophet about good conduct, he recited the following verse: Take to pardon, enjoin good and keep away from the illiterate - 7 : 199. Then the Prophet explained good conduct and said: Good conduct is this join the tie of relationship with one who cuts it off. Pardon one who oppresses you. The Prophet said: 'I have been sent to complete the best of conducts.' Good conduct will be heaviest of all attributes in the Balance on the resurrection day. Once a man came to the Prophet and said: O Messenger of God, what is religion? He replied: God conduct Then he came to his front and asked: O Messenger of God, what is religion? He replied: Good conduct. Then he came by his left side and asked: What is religion? He replied: Good conduct. Then he came by his back side and asked the same question and he replied the same. Then he said looking at him: Not to be angry is good conduct. The Prophet was asked: What is misfortune? He said: Bad conduct.

Once a man asked the Prophet: Give me some advice. He said: Fear God wherever you are. He said: Give me more advice.

The Prophet said: If you commit an evil do a good action soon after it. As a result, the evil will vanish He said: Give me more advice. The Prophet said: Treat well with the people. He was asked: Which action is best? He said: Good conduct. The Prophet said: God will not throw one into Hell whom He gave good temperament and good appearance. The prophet was once asked. A certain woman fasts all days and prays all nights, but she has got a bad temper an gives trouble to her neighbours by harsh words. The Prophet said: There is no good in her and her place is in Hell. Hazrat Abu Darda'a said: I heard the Prophet say: The first of what will be placed in the Balance is good conduct and benevolence.

When God created faith, it said: Give me strength. God gave it strength through good conduct and benevolence. When God created infidelity, it said: O Lord, give me strength. He gave it miserliness and bad conduct. The Prophet said: God preferred this religion for Him. There will be no good in your religion except good conduct and benevolence. Beware, adorn your religion with these two virtues. The Prophet said: God created good conduct as the best thing He was asked: O Prophet of God, who is best in faith among the believers: He replied: He who is best among them in good conduct. The Prophet said: Don't entertain the people with your wealth, but entertain them with smiling face and goo conduct. The Prophet said: Bad conduct destroys divine service as condiment destroys honey. The Prophet said: So make your conduct good, Hazrat Bara'a-b-Ajeb said: The face of the prophet was most beautiful and his conduct was best. The prophet used to say in invocation: O God, you have made my constitution good. So make also my conduct good. He used to pray most; O God, I pray to Thee for health, peace of mind and good conduct.

The Prophet said: Honour a believer for his religion. Think him superior for good conduct and wisdom. Some desert Arabs once came to the Prophet and asked him: What best thing has been given to men? He replied: Good conduct. The Prophet said: He who will become dearest and nearest to me on the resurrection day will be a man of good conduct. He also said: Don't believe any action good out of the divine services of one in whom one of these matters is not found - (1) God-fear which restrains him from infidelity of God, (2) patience which restrains a fool, (3) or good conduct with which he lives in society.

The Prophet used to say at the beginning of his prayer: O God, guide me to good conduct. Nobody except Thou can guide me towards it. Hazrat Anas said: We were once with the Prophet who said: Good conduct removes all faults as the rays of the sun melt snow. The Prophet said: Good conduct appertains to the fortune of a man. The Prophet said to Abu Zarr: O Abu Zarr, there is no wisdom like efforts and there is no virtue like good conduct. He said: A true Muslim can get for his good conduct and high rank the rank of Saemur Dahar and Qaemul Lail (one who fasts all days and prays all nights). The Prophet said to his companions: I saw last night a wonderful dream. I saw one of my followers sitting upon his knees and there was between him and God only one screen which was removed by his good conduct and so he became close to God.

The Prophet said: A man will get high rank and an honourable place in the next world by dint of his good conduct even though he had little divine services. The Prophet said once to Hazrat Omar: O Omar, by One in whose hand there is my life, the devil does not tread a path which you tread. He said: Bad conduct is such a sin which has got no pardon. Bad idea is such a fault which spreads. The Prophet said: A man reaches the lowest stage of hell for his bad conduct.

Wise Sayings. The son of Loqman asked his father: O father, which fine qualities in his conduct are good? Loqman said: Religion, treatment, shame, good conduct and generosity. When these five qualities are united in a person, he becomes pure, God-fearing and friend of God and is freed from the devil. Hazrat Junaid said: Four virtues raise up a man to highest rank though his divine service and learning are little - (1) patience, (2) modesty, (3) generosity and (4) good conduct. Good conduct completes faith. Hazrat Ihya-b-Ma'az said: Bad conduct is worst evil and if one has got many virtues along with it they do not do him any benefit. Good conduct is a good attribute. If he has got many sins with it, it does not do him harm. Hazrat Ibn Abbas was asked: What is honour? He said: God explained it in the Quran: The most honourable of you is he who is the most God-fearing among you - 49 : 13. He said: He who has got best good conduct among you is the possessor of best quality among you. He said: Every building has got foundation. The foundation of Islam is good conduct.

WHAT IS GOOD CONDUCT: Know, O dear readers, that God said that He created man out of clay and infused His spirit unto him and then the angels made prostration before him. It appears from this that there is connection of body with earth and of soul with the Creator. So human nature is rooted in soul and actions flow out of it. If good actions come out of soul, it assumes good conduct, and if evil actions come out of it, it assumes bad conduct. Hence there are four things - (1) to do good or bad action, (2) to possess power to do there actions, (3) to have knowledge of both, (4) and to become either of the two actions, good and bad, easy. Owing to his attachment to either of them, conduct arises. As a man cannot be called beautiful if he has got only two beautiful eyes but not beautiful face and nose, so he cannot be called to possess good conduct if he has got only one of the above attributes. A beautiful man is he who has got his bodily limbs proportionate and beautiful, so also a man is said to have good conduct if he has got in him all the qualities proportionately.

The nature of soul is divided into four kinds: (1) power of discerning knowledge, (2) power of administration or anger, (3) power of greed and (4) power of adjustment of the above three natures. If knowledge finds full display and becomes mature, truth can be ascertained from falsehood, good from bad. So knowledge is the root of good conduct. God says: Whoever is given wisdom has been given abundant good - 2 : 269. When anger conducts itself under knowledge and Shariat, it can be termed beautiful. When greed becomes subject to wisdom and shame, it can be termed beautiful. Power of adjustment of the natures or judgment is beautiful when anger and greed are guided by wisdom and Shariat. The beauty of anger is called bravery and the beauty of greed is called patience. If anger exceeds the limit of moderation, it is called cowardice. If greed exceeds moderation, it is called hope against hope; and if it goes down, it is called sluggishness. Moderation of greed is good and the two extremes of greed are bad. If wisdom is used immoderately, it is called deception. If it reaches to the extreme, it is called genius. The middle course is called wisdom.

So there are four basic qualities of good conduct knowledge, bravery, patience and power of adjustment or judgment. Other qualities are their branches. Nobody was blessed with all these

qualities except the Prophets. There are differences in those qualities in the persons other than the Prophets. he who is devoid of these qualities is near the accursed evil. The Prophet was sent to complete good conduct and good manners. The Quran praised the believers for possessing these qualities: The believers are those who have got faith in God, His Prophet and then do not entertain any doubt and fight with their lives and properties in the way of God. These are they who are truthful. God described the companions of the Prophet in this verse: They are hard upon the unbelievers but sympathetic to one another - 48 : 28.

CHANGE OF NATURE: It has been argued that nature cannot be changed and this mistaken belief arises out of two reasons.

(1) The first reason is that just as figure of a man or his colour can not be changed, or a man can not be made short or long, or a black man cannot be changed to a white man, so also nature cannot be changed. Another reason cited is that inspite of our efforts, sexual passion, anger etc. cannot be uprooted and to make efforts to control them is useless. The answer to these objections is as follows. If nature is unchangeable, then sermons, education and learning would have been useless. The Prophet said: Make your conduct good. This advice would have been meaningless. When the nature of lower animals can be changed by training, human nature can all the more be changed by training, education and habits. All things of the world are made of two elements. Man has got no power over one element, but he has got control over another element. The sun, moon, stars and the external and internal forms of animals cannot be changed. God created another element which may develop into perfection according to certain rules and regulations. For instance a paddy seed, if kept under certain conditions, can develop into paddy plants, but it cannot produce a mango tree or a date tree. Similar is the case with passion, anger, pride etc. If they are kept under rules and regulations and control, they cannot take to the highest degree of progress, but they cannot be uprooted at will. To keep them under control is the cause of salvation.

MEN ARE OF FOUR CLASSES ACCORDING TO NATURE: (1) One class of men are in attentive. They don't distinguish between truth and falsehood and they remain with nature with which they are born. By training, their conduct can be good.

(2) The second class of men can know the evil actions of others but are not habituated to good actions and are prone to evils. They are to give up the habits of evil actions and seeds of good actions are to be sown in their souls. (3) The third kind of men believe bad conducts to be good. (4) The fourth kind of men are bred upon evils. The first kind of men are illiterate to the extreme, the second kind are illiterate and misguided, the third kind are illiterate, misguided and sinners and the fourth kind are illiterate, misguided, sinners and dishonest.

(2) **The second reason** of the above argument is that greed, passion, anger, pride etc. can be uprooted. This is a mistaken Belief. The object of these is to bring them under control and not to uproot these natural propensities. These are necessary for a man. Had he not had greed for food, he would have been ruined. The object is to use it with moderation without going to the extremes. The Prophet said: I am only a human being. I get angry as others get angry. When anything was said to him which was doubtful, he used to get angry, even his two cheeks assumed then reddish colour. God says regarding control of anger - Those who control anger and forgive men. He did not say to uproot it. To take middle course in conduct is better and not the two extremes. Benevolence is a good quality and it is the middle course between two extremes - extravagance and miserliness. God praised it in the following verse: When they spend, they do not squander, nor become miser, but the stand between these two conditions. In another verse: Don't make your hand tied up with your necks, nor spread it to utmost spreading - 17 : 29. To take middle course in green for food is best. God says : Eat and drink, but do not measure. God does not love those who squanders. The Prophet said : The middle course is the best. Heat is a name between scorching rays and snow, free from two extremes. Benevolence is the middle course between extravagance and miserliness and bravery is an attribute between haughtiness and cowardice.

MEANS OF ACQUIRING GOOD CONDUCT. Know, O dear readers, that good conduct is the name of bringing greed and anger under the control of intellect and Shariat. This middle course can be acquired in two ways. The first way to gain this middle course is to make perfect God-given powers and in born qualities. Some men have been created with full intellect and

good conduct and their greed and anger have been placed under control of intellect and Shariat. So these people become wise without education and receive good conduct without training. Prophet Jesus and Prophet Ihya and other prophets are such type of people. Many boys are born opposite to them. They can acquire these virtues by education and training through spiritual guides. The second means is efforts by which these qualities can be acquired. For instance, if anybody wishes to acquire the virtue of benevolence, he must be habituated to make charity inspite of his unwillingness to spend money. Then it will be easy for him to spend. To acquire the virtue of modesty, one is to follow the actions of the humble for a long time. Then it will become easy after a place of time. He who finds pleasure in charity is called a pilanthorpist. the Prophet said : Prayer has been made a doll to my eyes. God says : It (Prayer) is difficult except to the God fearing. The Prophet said : Do divine service with contentment. if you can not do it, it is better to do it with patience inspite of unwillingness.

Acquisition of fortune by habits. to acquire fortune, it is necessary to stick to a thing always and it is not sufficient to hate sins. He must find pleasure in doing good deeds. The longer the life, the more firm and perfect will be its good. When the Prophet was asked about good fortune, he replied : 'To stick to worships throughout life is good fortune.' For this reason, the Prophets and the friends of God disliked death as this world is the seed ground for the hereafter. the longer the life, the more the divine service, and the more the rewards, the more will be the soul pure and the character and conduct will be more strong and firm. The object of divine service is its effect on soul. The object of good character and conduct is to cut off the attachment of the world from soul and to confine them to the love of God. The greatest thing for the soul is its meeting with god. Good habits create light in soul which shows many wonderful things. He who finds pleasure in playing with pigeons stands throughout the day in sun's rays and does not feel tried. He who is accustomed to theft taken pride for acts of theft even though his hands are cut off and he is whipped. Those males who like to be females allow their hairs to grow long, paint the faces and mix with females with female dresses. They taken pride in that. These are acts of habit for which they take pride and find pleasure.

HABITS OF GOOD DEEDS: Similarly, one should grow habits of doing good deeds. If they are done for long and are not given up, pleasure will come as a matter of course like that of the above persons. If a man forms the habit of eating earth, he will find pleasure in eating it. So soul will find pleasure in doing good deeds if one sticks to them for a pretty long time. He who wishes to be a good scribe, he must stick to writing for long. Similarly if one if wishes to acquire the qualities of patience, generosity, modesty etc. he must stick to these habits in actions and behaviours. There is no other means to acquire them except this method. Acquisition of learning is not the result of one day, but of endless days and nights in studies. The natural food of soul is knowledge, divine knowledge and love. Its taste might be changed for some illness of soul, as owing to disease of stomach, there is no taste in food. So diseases of soul must be removed by efforts to acquire divine love and knowledge.

CAUSES OF MISFORTUNE: Only one sin does not bring misfortune. It is the cause of committing sins after sins and disobeying the commands and prohibitions of God. This is also the condition of minor sins. Repetition of a minor sin amounts to a great sin. One black spot falls in soul if a sin is committed and repetition of sins causes repetition of spots in soul. Thereafter the soul becomes completely dark and black. When death suddenly comes to such a man, he dies upon that condition. God says: I have placed screen in their front and screen in their back. Hazrat Ali said: Faith puts a white spot in soul. The more faith increases, the more the white spot increases. When the faith of a man become perfect, his soul is filled up with that light. A black spot falls in the soul of a hypocrite. The more hypocrisy increase, the more the black spot increases. When hypocrisy is disclosed in full, his soul becomes completely dark.

Now you have understood that sometimes good conduct comes with birth, sometimes it is acquired by good deeds and sometimes by following the actions of good and religious people. God does not oppress any man but man himself oppresses his soul and becomes unfortunate. God says: He who does an atom of good will see it, and he who does an atom of evil will see it. 99 : 8. God does not oppress them, but they themselves oppress their souls.

METHODS OF EFFORTS TO IMPROVE CONDUCT: You have come to know now that the middle course in the matter of conduct is good and this keeps the soul pure, and if there is any drifting away from this middle course, it causes disease of soul, just as the middle course is best for preservation of health. The treatment for the diseases of soul is to remove from soul the evil natures and habits and to bring in good natures and habits. Every child remains upon nature or natural inborn qualities, but his parents make him a Jew, or a Christian or a Magian. It is the saying of the Prophet. The child acquires bad habit through his surroundings.

If there is change in the temperament of moderation, it must be understood that the body has got disease. Its medicine is to act to its opposite. For instance, heat can be removed by cold and cold by heat, and fire by water. If one catches cold it can be removed by using hot things. Illiteracy can be removed by learning, miserliness by charity, pride by humility and greed by patience. Similarly the diseases of soul can be removed by the bitter pills of patience and good actions. The diseases of body end with the death of body, but the diseases of soul will last after death as soul is ever-lasting. Appropriate medicine of soul can be prescribed by a spiritual physician or guide. He must first be acquainted with the diseases of his disciple and then cautiously treat them. If he is ignorant of Shariat, he must first teach it to him and the fundamental principles of Islam. If he earns unlawfully, he must be told to give it up. Then when the open sins are removed, the guide should look to the removal of his inner faults and character and conduct. If he has got wealth beyond the limit of his necessity, he should tell him to spend it in charities. If he has got pride and haughtiness, he must be taught to be humble by frequenting bazars and markets with bags for sale and buy. If he finds him too clean, be should tell him to cleanse his own house and kitchen. To worship body is to worship idols. So the ordinary means to remove the diseases of soul is to act against its low desires. God says: He who fears the places of his Lord and restrains hims if from evil passion, his place of abode is Paradise -74:41.

SIGNS OF DISEASES OF SOUL: Know, O dear readers, that every limb of the body has been created for a particular purpose.

If that limb or organ does not do that particular function, it has got disease. If it does that function easily, it is sound. Eye has been created to see. If it does not see, it has got disease. So also the case with ear and nose. Soul has been created for acquiring divine knowledge, love of God and finding pleasure in divine services. God says: I have created man and jinn that they should worship Me - 51 : 56. Man can be distinguished from beast by soul. A man is not free from food, cohabitation, drink and other matters. So is the case with lower animals. The latter has got no soul, but men have got. It has got the quality of recognising the nature of everything. he who knows God loves God. The sign of love of God is that he places love of God above everything in this world. God says in verse - 9 : 24. If your parents, your children etc are dearer to you than God and His Apostle and serving in His way, then wait till God brings about His command.

He who loves anything more than God has got his soul diseased. He is just like a person who loves to eat earth more than bread. This is the sign of the disease of soul. Every soul is diseased except that which loves God. There is hardly any physician of soul at present. The physicians themselves are diseased. A diseased physician can hardly look to his own treatment, not to speak of the treatment of others. The people are now addicted to the love of the world.

TREATMENT OF DISEASED SOUL: The medicine of the disease of soul is to accustom itself to the opposite attribute. If there is disease of miserliness, the medicine to remove it is to give constant charities and spending money. There is limit to charity and expenditure. He who exceeds the limit falls into another disease the fault of extravagance. He becomes then just like the man suffering cold who uses such hot thing which takes him to another trouble. Our object is to gain the limit of moderation avoiding the two extremes. The middle path is the straight path which is more narrow than a hair and more sharp-edged than a sword. He who can remain in the straight path in the world can cross the bridge easily in the hereafter. Majority of people will be inclined to one side or the other. While crossing it, somebody will fall down suddenly. Some will cross it like lightning, God says: There is nobody among you who will cross it. This is your Lord's decree. I shall save those who are God fearing - 19 : 71. The God-fearing are those who tread the straight path or the path

very near it. For this reason, it is our bounden duty to pray to God for seventy times a day for being established in the straight path. God directed us to pray: Show us the straight path.

One day a man dreamt the Prophet and said to him: O Messenger of God, you have said that the chapter Hud has made you grey-haired. Why have you said that? The Prophet recited the verse and said: Be firm on what you have been ordered." So to keep firm on the path is very difficult. Still one should try his utmost to remain on it or very near it. There is no salvation except for good deeds which cannot be achieved without good conduct.

WAYS OF LEARNING EVILS: Know, O dear readers, that God shows evils to one for whom He wishes good. He has got no fear who has got deep insight. When a man can know his faults, he can try to remove them but majority of men remain ignorant of their faults. The man who wishes to see his faults has got four ways.

(1) The first way is to inform his faults and evils to his spiritual guide who can treat his diseases, but this is very rare now a days.

(2) The second way is to appoint a true and pious friend to detect his faults and defects. A religious man takes to this method of finding out his own defects and shortcomings. Hazrat Omar prayed: May God show mercy on the man who points out my defects to me. He asked Hazrat Salman Farsi about his evils. Hazrat Salman told him: I heard that you enjoy two curries at the time of your meal and that you have got two pieces of cloth to put on - one piece for day time and another piece for night time. Hazrat Omar said: Have you heard other than this? He said: I heard nothing except this? Hazrat Salman once asked Hazrat Huzaifa whether he had got any hypocrisy in him? Thus the companions of the Prophet inquired their own faults? Hazrat Daud Tai remained aloof from society. The people once asked him: Why don't you mix with the people? He replied: What benefit shall I derive from them when they conceal my faults and do not inform me? Now the table has turned. He who informs us our faults is our great enemy.

(3) The third way of knowing faults is to gather them from enemies. The attention of the enemies is upon the faults of their adversaries. So there is some basis of their information about one's faults.

(4) The fourth way is to mix with the people and know their faults. If you see their faults, you may think that you have those faults in you as a believer is a mirror to another believer. He sees his defects from the defects of others. Once Prophet Jesus was asked: From whom have you learnt good manners? He replied: Nobody has told me this. When I have seen the faults of the illiterate, I at once gave them up.

PROOF OF SHARIAT ABOUT SOUL AND MEDICINE: If you ponder over what has been described above, your insight will be open and the diseases of soul and their treatments will be disclosed to you in the light of certain faith. If you are unable to achieve it, you should not secede from faith and blind belief. This is the rank of faith as there is a rank of education. Education comes after faith. God says: God raises the rank of those of you who have faith and those having been given learning. To go against passion is the greatest jihad. H who believes that the way to reach God is to act against low desires is included within the group of believers and he who searches the causes of these helps is included within the educated. God says: For one who opposes his low desires, there is the abode of paradise - 79 : 41. God says: They are those people whom God tried by God fear. It has been said by way of explanation of this verse that the love of greed in their hearts has been crushed. The Prophet said: A believer lives in five troubles - (1) he is envied by another believer, (2) a hypocrite harbours hatred against him, (3) an unbeliever fights against him, (4) the devil misguides him, (5) and evil desires dispute with him. When evil desires become enemy, it is compulsory to fight with them.

God once sent revelation to David: Warn your followers from eating the objects of greed, as greed stands as screen to such souls in which there is worldly attachment. Jesus Christ said: Blessed is he who has given up his present greed in hope of getting future promised reward. When some people returned from jehad, our Prophet said: Thanks to you! You have returned from little jehad to a greater jehad. he was asked: O Prophet of God, what is greater jehad? He said: Fight with passion is a greater jehad. The Prophet said: He who makes efforts in divine service is a Mujahed (fighter). He also asked: Keep your soul away from the harmful things and don't run after your evil desires in violation of God's commands. If you do it, it will dispute with you on the

resurrection day. Then your one organ will curse upon another organ if God does not forgive and conceal. Sufyan Saori said: I have not treated a more serious disease than the disease of my soul. It is sometimes for me and sometimes against me.

Hazrat Hasan Basari said: As an unruly horse is to be kept by strong rein, the disobedient soul of man should be kept by a more firm rein. Hazrat Ihya-e-b-Ma'az said: Fight against your passion by the weapon of Riazat or effects. It is of four kinds - (1) to eat little, (2) to sleep little, (3) to speak when necessary and (4) to keep patience at the troubles of the people. There is death of passion because of little food. Sincere intention arises out of little sleep. There is safety from dangers and difficulties on account of few talks. If there is patience at the troubles given by others, one can reach his destined goal. There is no greater difficulty than to keep patience at the time of harsh treatment of the people and the troubles given by them. He also said: The enemies of a man are three - world, devil and passion. So save yourself from the world by renouncing it, from the devil by opposite behaviours and from passion by giving up greed. Hazrat Zafar-b-Hamed said: The learned and the wise said unanimously that happiness can not be achieved without giving up happiness.

It has been narrated that when Jospeh was appointed treasures of Egypt, he was one day travelling in the country with 12000 respectable men riding on horses. At that time, Zulaikha wife of the king of Egypt was seated by the side of the pathway of Jospeh. She said on seeing him: Glory to God who made the kings slaves of sins and the slaves of God worst beings. Joseph said what God dictated to him: God does not destroy the rewards of the doers of God, who fear God and remain patient. The sage Yezid Rakkashi said: O my friends, don't give me cold drink in the world, as I may be deprived of it in the hereafter.

Once a man asked Caliph Omar-b-Abdul Aziz: When shall I talk? He said: When you wish to remain silent. He asked: When shall I remain silent? He said: When you wish to talk. Hazrat Ali said: He who is eager to go to Paradise should remain free from worldly greed. when there is no other alternative for fortune of the next world but to oppose passion and temptation, we should believe in the words of the learned and sages: 'Keep your soul and mind engaged in the knowledge of God, love of God and thoughts about God.' Cut of all connections to achieve these

things. Man has got no power to achieve these things without the company of God.

In the above matters, mankind is of four classes. (1) The minds of one kind of people remain busy with the remembrance of God and do not look to the world except for the bare necessaries of life. They are included within the class of the truthful. This rank cannot be attained without efforts for a long time and without patience for long at worldly pleasures and temptations. (2) The second kind of people remain busy with the worldly affairs and they remember God with tongue and not with heart. They are included within those who are ruined. (3) The third kind of men remain busy with religion and world but religion remains strong in their minds. They will enter Hell but they will soon be rescued therefrom, because religion was strong in their minds. (4) The fourth kind of people remain busy with religion and world but the world is strong in their minds. They shall have to reside long in Hell, but they will be rescued ultimately therefrom.

LAWFUL THINGS: Some say that to enjoy lawful things is lawful, but why should it be a cause of drifting away from God? The answer is that love of the world is the root of all evils. Those things which are outside necessary things are included in the world and they become causes of being away from God. Hazrat Ibrahim Khawaj said: Once I stayed in the hillock of Lakam. I saw there some pome-granates hanging in a pomegranate tree and was inclined to eat some of them I took some and found them sour on testing. Then I threw them and went away. I found a man lying on the way side and many wasps were biting him. I saluted him but he replied and said: O Ibrahim. I wondered how he had come to know of my name and asked him. How do you know me? He said: Nothing is concealed from one who knows God. I said: I understand then that you are a chosen one of God. Why then do you not pray to God to save yourself from the biting of wasps? He said: You are also a chosen one of God. Why they do you not pray to save yourself from the greed of eating pome-granates? The wounds of the sting of wasps will be disclosed in the next world in the form of greed for pomegranates and give you pain, but the sting of wasps will end in this world. Then I went away leaving him. The sage Sarri Sakti said: My mind has been wishing to eat walnut dipped in honey for the last forty years, but I did not eat it upto this date.

If the mind is not kept under control, it is not possible to tread the path of the next world by correcting and purifying it, because it will then desire unlawful things. He who wishes to control his tongue from backbiting and useless talks, it is his duty to keep silent. He should engage in the remembrance of God and other duties of religion till the greed for holding useless talks goes away from him. He should not utter except truth. This is the condition of every passion or low desire. Nature is the same by which lawful and unlawful things are sought and mind should be restrained from unlawful things. If it is not kept under control within the limit of necessary things, it becomes strong. This is a danger of lawful things.

God says: They remain satisfied with the life of the world and feel pleasure at it. God says: This world's life as compared with the next world is only short-lived commodity - 13 : 26. God says: Know that this world's life is but play and amusement, pomp and natural boasting and multiplying among yourselves in riches and children - 53 : 27. Those Sufis who possessed uncommon fortitude said out of experience that possession of wealth makes the mindibard and heinous and keeps it away from the remembrance of God. They found by experience that at the time of sorrows, mind becomes soft, pure and fit for acceptance of grace owing to the remembrance of God. They came to know that there is salvation in long standing sorrows and ruination in case of long standing enjoyment. they gave up the paths of greed with care and knew that accounts will be taken even of lawful things, punishment for unlawful things and rebuke for doubtful things. he who is to render accounts on the resurrection day shall meet with punishment. So to avoid such things, restrain your eyes from the pleasures of the world, and don't enquire what will occur after death. The Prophet said: Love what you wish to love, but you shall have to leave it.

SIGNS OF GOOD CONDUCT: The followings are the signs of good conduct and they are also the qualities of the believers. God says in verse 23 : 1 - The believers will get salvation those who are humble in their prayers, who avoid vain talk, who pay the poor-rate, who guard their private parts except from their wives or whom their rights hand possess,...... those who faithfully observe their trusts and their covenants, who guard their prayer s- 23 : 1-8. God says: They are those who turn to God,

who serve Him, who praise Him, who fast, who bow, who prostrate, who enjoin what is good and forbid what is evil and who keep enjoin what is good and forbid what is evil and who keep the limits of God - 9 : 112. God says: Those only are believers whose hearts become full of ear when God is mentioned and His verses are recited to them, they increase them in faith and on their Lord do they rely, those who keep up prayer and spend out of what We have given them - 8 : 2. Similar conducts have been expressed in 25 : 63. These are the signs of a believer and should be read very carefully in order to implement them in one's life to acquire the virtues of good conduct.

Hadis: The Prophet said: A believer loves for others what he loves for himself. He said: He who loves God and the hereafter, let him honour his guests. He said: He who believes in God and the hereafter shall honour his neighbour. He said: He who believes in God and the hereafter should utter good words or remain silent. He said: He who is a perfect believer is best in conduct. He said: When you see a believer silent and grave, come close to him as he is full of wisdom. He said: He who is pleased with virtues and displeased with sins is a believer. He said: No believer shall look to his brother Muslim in such a way that gives trouble to his mind. He said: It is unlawful for a Muslim to threaten another Muslim with fear. he said: If two companions consult with each other with trust of God, it is not lawful for one of them to disclose the secrets of another.

Good conduct comprises the following qualities - shame, to consider calamity as little, to wish good of all, truthfulness, little talk, much divine service, little shortcomings, gravity, patience, contentment, kindness, abstaining from begging, curse, rebuke, back-biting, hatred, miserliness, haughtiness and pride, to love for God and hate for God.

These qualities are called good conduct. The sage Eusof b-Ashat said: There are ten qualities of good conduct not to break promise, to do justice, not to take revenge, to recognise evil as sin, not to raise excuse, to bear the harms of others, to restrain passion, to know one's own faults from seeing the faults of others, to come to every one with smiling face and to talk with humility with others.

SOME EXAMPLES OF GOOD CONDUCT

(1) The Holy Prophet was once walking with Hazrat Anas and met with a desert Arab with a thick cloth on his body. The desert Arab threw the cloth round the neck of the Prophet and began to drag him with force. Hazrat Anas said: As an effect of this forced dragging, spots of the cloth fell upon his neck. The desert Arab said: O Muhammad, give me something of the wealth you have got from God. The Prophet smilingly looked at him and ordered something to be given to him.

(2) At another time when the Quraish was giving the Prophet trouble in the Battle of Uhud and oppressing him, he said: O God, forgive my people, because they are ignorant. Then God revealed this verse: You are upon sublime character - 68 : 4.

(3) Once the sage Ibrahim-b-Adham was travelling through a desert. On the way he met a soldier who asked him: Are you a slave? He said: Yes, I am a slave The soldier said: Can you tell me where is locality here? He pointed out to the grave. The soldier said: I am seeking locality. He said: Graveyard is the place of habitation. The soldier was engaged at this, bound him with a chain and whipped him on his back and took him to a town. The disciples of Ibrahim came to him and the soldier told them about him. They said: His name is Ibrahim-b-Adham and he is the friend of God. Then the soldier fell at his feet and begged pardon from him. On being asked by the people, he said: When the soldier was beating him with stick, I prayed for him paradise. They asked: Why did you pray paradise for him though he oppressed you? He said: I know that I will get rewards in lieu of his oppression. I don't like that one should remain a sinner for me for whom I got rewards.

(4) Once a man invited the sage Abu Osman Hariri and his object was to examine him. When the sage went to his door, he said: Now there is nothing for food. On hearing this, Abu Osman went away. When he went to some distance, the host called him again. When he came again, he said: Return. Then he returned. He called Abu Osman for the third time and the latter also came to him. He said: You have not come in time for food. Then he returned. When he called Abu Osman for the fourth time, the sage came to him and this time also he did not give him food. When he was going, the man feel upon his feet and said with folded hands: I have done it only to

examine you. How good is your conduct! The sage said: You have found in me the conduct of a dog. If a dog is called for food, it comes on call and flees away when driven away.

(5) Once the sage was passing by a bylane when somebody threw some refuges on his head. He removed the refuges from his body and prostrated on the ground by way of gratefulness but didnot take retaliation. He said: If one is fit for Hell, will it not be a cause of gratefulness if refuges only are thrown on him?

(6) Once the sage Sahal Tastari was asked about good conduct. he said: The lowest good conduct is to bear with patience the troubles given by others, not to take revenge, to show kindness on the oppressor, to ask forgiveness for him and to be kind to him.

(7) The sage Ahnaf-b-Qais was once asked: From whom have you learnt patience? He said: From Qais-b-Asem. He was again asked: How did he learn patience? He said: He was once seated in his house when a black female slave was coming to him with a cup of hot roasted meat. Suddenly the cup fell from her hand and fell on the head of his child who died as a result. The female slave was greatly fearful of her master who said to her: You have got no fear. Go, you are free for the sake of God. It was narrated that when the little boys saw the saint Wais Qarni, they used to throw pebbles at him as they thought that he was a mad man. He used to say to them: O dear children, if you are to throw pebbles at all, throw small pebbles at me, so that no blood can come out. If blood comes out, my ablution may break.

FORMATION OF CHILD CHARACTER: Know, O dear readers, that the training of a child's character and conduct is of supreme importance. God entrusted the children in the hands of their parents. The heart of a child is bright like a jewel and soft like a candle and free from all impressions. It is soft like the soft clay in which any seed can grow. If he is given good training of character and conduct, he grows in that condition and acquires fortune both in this world and the next. If he goes to commit sins and lives a life of a beast he is doomed to failure and destruction. God says: 'O those who believe, save yourselves and your family members from Hell fire.' As the parents save their children from the fire of the world, so they should save them also from the fire of Hell of the next world. This means that they should be given training of good conduct and character, save them from bad

company and luxurious habits, delicious dishes and beautiful dresses. When a boy reaches the age of discretion, care should be taken of his character. He gives up then something out of shame and takes up something.

He should be given the training of eating and drinking. The following are some of the rules of eating and drinking (1) Food is to be eaten with the right hand. (2) It should be begun with the recitation of God's name. (3) It should be taken from the side of the dish which is nearest. (4) It should not be taken before others begin to eat. (5) None should look to the eating of others. (6) Food is to be chewed well and not hastily. (7) None should wipe his hand with his wearing garment. (8) Rice or bread without curry should sometimes be eaten. (9) The harms of over eating should be known. (10) Rewards of little food should be known. (11) White cloth and not garments of variegated colours should be put on and not silk cloths. 912) A boy should be directed not to join bad company. (13) He should not be allotted to mix with boys who dress luxuriantly, eat delicious foods and are haughty.

EDUCATION OF CHILDREN: The children should be given at the beginning to learn the reading of the Holy Quran and thereafter Hadis or the sayings of the Prophet and the histories and lives of the Prophets, saints and sages. If they don't love them at the beginning of their lives, it would be disastrous for them afterwards, as soft minds get impressions of good or bad in early age. They should not be given literature and poems of love anecdotes. They should not be allowed to sleep at day time as it creates idleness, or to sleep on soft beds till their limbs become strong. They should be given to put on coarse cloth, coarse food and coarse beddings. They should not be allowed to make plays and sports requiring hard labour and should be encouraged to walk on foot. They should be taught in this way: Don't spit before the people, don't cleanse nostrils before them, don't yawn before them, sit with them in a good manner and don't keep them behind, don't sit placing one leg upon another, don't talk too much, don't tell falsehood, show respect to the elders and seniors in age, don't hold indecent talks and don't rebuke and backbite others.

When a boy reaches the age of discretion, he should be told to pray, fast Ramzan and observe the religious duties. When he reaches youth, he should be given education on everything and the reasons for observing religious duties. He should be given

instruction that this world is short lives and the next world is everlasting, that death is imminents that a wise man takes provisions for the next world from this world and he should be given such other profitable teachings.

The sage **Sahal Tastari's** training. He said: When I was three years old, I looked at the prayers of my maternal uncle at night. one day he said to me: Why don't you remember God who created you? I said: How can I remember Him? He said: When you go to bed at night, say three times without moving your tongue: God is with me, God is near me, God is looking at me. I learnt them in this way. Then he said: Recite them seven times every night. After seven days, he said: Recite this eleven times every night. After one year, he said to me: Recite this till you go to the grave and this will be your friend in this world and the next. I learnt the Quran by heart at the age of seven years. At twelve, I began to fast all the year round. I began to follow the following ways in my life. I used to purchase wheat with one dirham per day, prepare food with it, fast the day and break it with that without curry or salt. After one year, I began to fast three days at a time with a break of the next day. Then I used to fast three days at a time and then seven days. Thus I increased my fast gradually to 25 days at a time without any break. In this way, I spent twenty years of my life.

MODES OF RELIGIOUS EXERCISE: He who wishes to acquire the fortune of the next world should observe some rules holding firmly by the Quran. The obstacles in the path of religion should be removed as they may prevent him towards spiritual progress. God says: I have placed a screen in their front and a screen in their back and then I covered them and they don't see - 36:9.

There are four walls before a religious disciple - (1) wall of wealth, (2) wall of honour, (3) wall of Mazhabs and (4) wall of sins. The wall of wealth can be removed if it goes out of hand except necessary means to meet bare necessaries of life. The second wall of honour and rank can be removed by shifting from the place of honour and name and fame. The third wall is the differences of opinion in religious matters. Blind faith in one's sect must be removed from mind and one should firmly believe that there is no deity but God and that Muhammad is His Messenger and best guide. The fourth wall is the obstacle of sins.

Repentance for past sins, restraint from acts of oppression and compensation to the oppressed parsons should be taken recourse to remove this obstacle of sins.

When the above four obstacles are removed, he becomes like a person who prepares himself by wash and ablution and becomes fit to observe prayer. Then he requires a spiritual guide to show him the straight path as this path is one only and the paths of the devil are many. Such a man should be kept as it were within the boundaries of a fort, so that the devil may not enter it. This fort of religion has got four walls (1) solitude, (2) silence, (3) hunger and (4) sleeplessness. These four things obstruct the devil to enter the fort.

The object of a disciple is to purify the mind to that he may have glimpse of his Lord therein and attain. His nearness. Hunger reduces the blood of heart and makes it pure and bright. This brightness is the light of mind or soul. Hunger melts the fat of heart and as a result, softness and humility come in. This softness is the key of spiritual insight. Heart becomes hard for obstruction. Whenever the blood of heart is reduced, the circulation path of the devil becomes narrow.

Jesus Christ said: O my disciples, keep your belly hungry that you may see your Lord. Sahal Tastari said: Abdals cannot be raised to their rank without four qualities keeping the belly empty, sleeplessness, silence and solitude from the turmoils of society. It is an open truth that heart becomes bright owing to hunger. This is the fruit of experience. Sleeplessness makes the heart bright, pure and radiant. It increases the brightness gained by hunger and makes it bright like a bright star or a clear mirror and then truth sparkles therein. Sleeplessness is the fruit of hunger and it is impossible to expect sleeplessness with a full belly. Too much sleep makes the heart dead and hard. Sleep to the extent of necessity becomes a means of seeing unseen things. The Abdals eat when pressed by extreme hunger and sleep in case of extreme slumber and talk at the time of extreme necessity. Hazrat Ibrahim Khawas said: It is the unanimous opinion of seventy truthful men that there is too much sleep in case of too much drink.

Silence makes lonely habitation easy, but a man of silence is not free from those who are ready to serve him. As a result, he

speaks without necessity and feels joy in greed. Silence increases power of intellect and encourages God fear. Loneliness saves a man from work, brings ear and eye under control and opens the gates of heart. Knowledge gained through the five senses shall have to be closed first and then the knowledge from the bottom of heart will arise. This knowledge is clear and pure as is the was with the water which comes out of the bottom of a well as a result of excavation. It is not necessary to gain knowledge through the five senses except when required.

CONTROL OF EVIL PROPENSITLES: A sojourner in the path of religion will then advance towards the straight path after the obstructions are removed. propensities of heart are the causes of worldly attachment and obstructions of which one is greater than the other. In other to cut them off, the following rules shall have to be observed. At first, the most easy obstruction shall have to be removed. In other words, love for wealth, name and fame, attachment for the world, inclination towards commission of sins etc. shall have to be given up from the heart which requires sustained, long and continued efforts.

Another way is silent Zikr or remembrance of God. he will prevent his mind to make too much Doa and Darud. His Doa will be one which is the kernel of all Doas - to remember God Mind will not be engaged in remembering God if it is engaged in much Doa and Darud. He will utter 'Allah' Allah' till his utterance by tongue is closed and by heart opened. Mind will then question these things - what is the meaning of Allah? These are the whisperings of the devil. It is of two kinds. One kind is that the devil casts doubt in mind which he shall drive away and remain busy with Zikr of God. God says: When whispering of the devil come to you, seek refuge to God - 7:200. God says: When the party of the devil touch those who fear God, they remember God and they then look on.

CHAPTER III

GREED FOR FOOD SEXUAL PASSION

Greed for food is a destructive evil. Owing to this greed, Adam and Eve were expelled from paradise. They were prohibited to eat the fruits of a certain tree but they ate them prompted by a strong greed and as such evil deeds were disclosed to the. In fact, belly is the container of greed and the breeding ground of diseases and disasters. In case of satisfaction of belly, sexual passion rises high and it encourages companionship with women. Desire for name and fame grows from greed. Then come the evil attributes of hatred, clash of interests, pride, self-conceit etc. These can be removed by hunger.

MERITS OF HUNGER: The Prophet said: Fight your passion with hunger and thirst. Its merits are equal to those gained by Jihad in the way of God. Nothing is dearer to God then hunger and thirst. The Prophet said: No angel from heaven comes to one who eats belly-full. The Prophet was once asked: Who is best? He replied: One who eats little, laughs little and remains satisfied with cloth necessary to cover his private parts. He said: Put on old cloth, fill up half of your belly with food and drink as it is a portion of prophethood. The Prophet said: Fikr (meditation about God's creation) is half of divine service but little food is full divine service. He said: Hunger is chief of all actions and Sufi dress curbs passion. He said: He who among you bears hunger for a long time and ponders about God will be best in rank among you on the resurrection day. He who sleeps long, eats much and drinks much will be the greatest object of the wrath of God.

The Prophet used to remain hungry without want. In other words, be kept himself hungry willingly. The Prophet said: God glorifies before His angels about one who eats little and drinks little in the world and says: O angels, look to My servant, I am trying him in the world by food and drink. He gave them up with patience. O angels, bear witness, I will raise him up to paradise in proportion to the less number of morsels he eats. The Prophet said: Don't make your heart dead by taking excessive food and drink as the heart is like a field of crops. When there is excessive water in a field, crops are damaged. He said: The son of Adam

does not fill up anything more obnoxious than excessive food to keep his backbone erect is sufficient for him. If he is not able to do it, then one-third of his belly is for food, one third for drink and one-third for breathing.

SIGNS OF ABDAL: The Prophet said: Those who keep patience in hunger, thirst and calamities for long will stay on the Resurrection Day near the Almighty God. They are God-fearing hones men without shoes. They car not be recognised on sight. If they remain absent, they are not searched. The undeveloped paces know them and the angels of heaven keep them encircled. They are the best of the people in the earth and best in divine service. The people spread out their soft beds, but they use their heads and knees as beds. The people destroy the character and conduct of the Prophet but they preserve them. The world in which they roam weeps for them if they are lost. If none of them lives in a country, God is displeased with it. They are not greedy for the world just as a dog is greedy over corpse. The live by eating leaves and vegetables, put on torn rags and are disheveled in hairs and laden with dust. The people think that they are diseased, but in fact they are not so. Some think that they have lost intellect, but it is not so. Their attention is towards the actions of God who removed the attachment of the world from them. They wander among the worldly men as men without interest, but there is endless honour for them in the next world.

O Osamah, when you see them anywhere, know that for the inhabitants of the place, they are safeguards and God will not punish the people among whom they live. The world is happy for them and the Almighty is pleased with them. Take them as brethren for yourselves. perchance you may get salvation on that account. If you can die when your belly remains hungry and your spleen thirsty, it will be better because you will have an honourable place on that account and the angels will be happy at the advent of your soul. God also will shower His blessings on you.

The Prophet said: Put on Sufi dress and fill up half of your belly, you will then enter paradise. Jesus Christ said: O my disciples, Keep your belly hungry, keep your body without cloth, God will then appear in your heart. There is written in the Torah: God is displeased with a stout and strong learned man as it is a sign of carelessness and overeating. The Prophet said: The devil

runs through a man like the circulation of blood. Make it narrow by hunger and thirst. He also said: If anybody eats to his heart's content, he is attacked with leprosy. He also said: A believer eats filling up one gut, but a hypocrite eats filling up seven gut's. In other words, a hypocrite eats seven times more than a believer or the passion and greed of a hypocrite are seven times greater than those of a believer. Here gut means greed. He also said: Knock at the door of paradise, it will be opened for you. When questioned a out knocking, he said: By hunger and thirst.

Once Abu Juhafa was belching in an assembly of the Prophet who said to him: Lessen your belching. He who eats to his heart's content in this world will suffer much owing to hunger on the day of resurrection. Hazrat Ayesh reported: The Prophet never ate to his heart's content. Sometimes I wept seeing the pangs off his hunger. Then I passed my hand over his belly and said: My life be sacrificed to thee. What is the fault in eating so much as can keep your strength and appease your hunger? He said: O Ayesha, my predecessor Prophets suffered more than this and kept patience. They adopted this condition and went to their Lord. Their honour is unlimited and their rewards are profuse. So I fear if I greed for pleasure of living, my condition may be less than theirs tomorrow. So it is better to me to bear patience to- day in troubles than that my fortune may-be less to-morrow. Nothing is dearer to me than to live together with my brethren and companions with dignity. Hazrat Ayesha said: After this talk, the Prophet did not live longer than seven days.

Hazrat Anas reported: Once Hazrat Fatema came with apiece of bread to the Prophet who said to her: What is of this bread. The Prophet said: To-day this food will enter the belly of your father after three days. Hazrat Anas reported that the family members of the Prophet did not eat the bread of wheat consequitively for three days till the Prophet expired. The Prophet said: Those who remain hungy in this world will eat their h\heart's content in the next world. He who eats to his full belly is an object of greedy for it will have rank in Paradise.

Wise sayings. Hazrat Omar said: Have a sharp look to your belly as it becomes heavy in life and destroyed after death. These age Shaqiq Balakhi said: Divine service is a profession, its shop is solitude and its weapon is hunger. The wise Luqman advised his son: O dear son, when you eat your belly full, good then falls

asleep, wisdom becomes inactive, and the organs take leisure. Hazrat Fazil-b-Iayaz addressed himself thus: What thing do you fear? Why do you fear hunger? The Prophet and his companions used to remain hunger. Why do you neglect it? The sage Khamash used to say: O my Lord, you keep me without food and cloth and allow me to sit lose to Thee in darkness without light. Tell, my Lord, on account of which virrue I have achieved this luck. The sage Majak-b-Dinar said: O my Lod, I asked Muhammad-b-Waseq: O Abu Abdullah, he who has got food proportionate to his wants and does not live depending on others is happy. He said to me: O Abu Ihya, he is happy who is pleased with God remaining hungry in the morning and evening. The sage Ihya-b-Ma'az said: Hunger of the hopeful is a cause of wakefulness, hunger of the patient is the control of passion and the hunger of the ascetics is wisdom.

There is in the Torah: Fear God when you eat to your belly full and remember hunger. The sage Abu Solainman Darani said: I like to eat one morsel less than to be attentive in prayer during the whole night up to morning. He also said: Hunger is one of the treasure s of God. He gives it to one whom He loves. The sage Sahal Tastari used not to take meal consequitively for 25 days at a time. One dirham was sufficient for his meal throughout the year. He used to consider the rank of hunger with honour and made exaggeration. Even he said: The reward which is gained by giving up surplus food in following the practice of the Prophet will not be gained by other actins on the resurrection day. He also said: There is nothing more profitable than hunger. He also said: I don't know of a more harmful thing for a man seeking the next world than eating with heart's content. He also said: Knowledge lies in hunger and sin and ignorance lie in over eating. He said: No man does better divine service than to act in opposition to his passion after giving up lawful things.

The Prophet said: One third of the belly is for food. He who eats more than that spools his good deeds. Being asked about additional merits he said: He will not get additional merits till hunger becomes dearer to him than over eating and till he prays at night remaining hungry. When he does this, he will be entitled to get additional rewards. He also said: An Abdal (ascetic) is not included in the class of Abdals till he does not love to remain hungry without sleep and to remain silent. He said: Of all the

virtuous deeds which descended from heaven to earth, the greatest is hunger. Of all the evils which have descended from heaven to eath, the worst is eating with heart's content. He said: The machinations of the devil go away from one who remains hungry. He said: God advances to a man who is in hunger, diseases, dangers and calamities. God releases some men from these things at His sweet will. He said: Know that a man of the present age will not get salvation till he destroys his passion and sleeps by hunger, and does hard labour. He said: There is no such man in the world who can save himself from sin by drinking to his heart's content even though he expresses grtefulness to God. If it is so in case of water drinking, how will it be in case of eating with full satisfaction?

Some wise man was asked: How can I change my passion? He said: Change your passion with hunger, thirst, taking up humility, by giving up name and fame, making them lower by placing them under the feet off those who seek the next world and opposing constantly your passions. The sage Abdul Wahed said: The merciful loves a hungry man. A man can walk upon water by virtue of hunger and God gives him power for this. The sage Abu Bakr Mujni said: God loves three men-(1) one who sleeps little, (2) one who eats little, and (3) one who takes little rest.

Jesus christ once kept fast consequitively for two months and began to converse secretly with his Lord. When he remembered to take his meal, the secret conversation stopped and he found his meal placed before him. He began to weep when his secret conversation was suddenly closed. It is said that Moses gained the power of secretly talking with God when he was in fast of consequitive forty days.

BENEFITS OF HUNGER AND HARMS OF OVER-EATING

The Holy Prophet said: 'Fight your passion with hunger and thirst.' You may ask wherefrom this good of hunger comes and what is its cause though it gives trouble to belly. This statement is like the word of a man who thinks, after getting the benefit of a bitter and distasteful medicine that a bitter medicine gives benefit. Benefit arises not from bitterness of the medicine. A physician knows the effect of such a medicine. Similarly the

sages and saints among the learned understand the benefit s of hunger. He who believes the truth of remaining hungry gets the benefit. God says: God will raise those in ranks who believe among you and those who have been given knowledge. The following ten benefits are obtained from hunger.

(1) Hunger makes the heart pure, conduct fresh and sight sharp. On the other hand, over-eating makes one lazy, heart blind and incurs heat in brain like intoxication, even it attacks the men of thoughts. As a result, the power of thoughts goes away. When a boy eats much, his power of memory becomes dull and he becomes a fool. The sage Abu Solaiman Darabi said: Remain hungry as it curtails passion, makes the heart soft and it gives divine knowledge therein. The Prophet said: Make the heart alive by little laugh, little food and make it pure by hunger. It will become then pure and clean. He said: Hunger is like lightning, over-eating is like cloud and wisdom is like the shower of rain. The Prophet said: Whose eats to his heart's content and sleeps much, his heart becomes hard. Then he said: There is Zakat of everything and the Zakat of body is hunger. The Prophet said: The thinking power of a man increases who keeps his belly hungry and his heart becomes sharp and strong. The sage Shibli said: I saw on the very day I remained hungry for pleasure of God that the door of my heart has been opened towards wisdom and knowledge in such a way which I did not see before. It is not a secret thing that the ultimate object of divine worship is to acquire such thinking power which takes to divine knowledge and true knowledge of everything. Eating with satisfaction is an obstacle to that object and hunger opens its door.

Divine knowledge is a door to paradise. So it should be unlocked by hunger. For this reason, Luqman advised his son: O darling, when you fill up the belly with food, thinking power falls asleep, wisdom becomes idle and the bodily organs abstain from divine service. Hazrat Abu Yezid Bostami said: Hunger is like a cloud. When a men feels hungry, heart then showers rain of wisdom. He said: Hunger is the light of wisdom and eating with satisfaction keeps God at a distance. Love for the poor and nearing them bring God near. Don't eat to your heart's content, it will extinguish the light of wisdom from your heart Hurs wander about a man who passes night with little food up to morning.

(2) Hunger makes the heart soft and pure and therewith the sweet taste of Zikr and Monazat is felt. How many a men of Zikr makes Zikr by tongue without the attention of mind, so that the heart does not find taste therein as its effect does not fall in soul. It's taste is found in hunger. The sage Abu Solaiman Darani said: When my back becomes attached to my belly, I get taste in divine service. The saint Junaid said: The hope of one who wants taste in Monazat by placing the dish of food between him and his breast will not meet with success. He also said: When the belly becomes hungry and thirsty, the heart becomes soft and clean. When it becomes satisfied with food, it becomes blind and hard. When the heart finds taste in Monazat or invocation, it becomes easy to think about God and divine knowledge increases.

(3) Another benefit of hunger is the breaking of heart which produces modesty. Pride and enjoyments are removed by hunger. A man does not understand the power and glory of God till he does not feel absolutely helpless and sees darkness all around being unable to gather food and drink and till he realises power and might of God and becomes modest and submissive to Him. When all the treasures of the world were presented to the Prophet, he rejected them all and said: Rather I prefer to remain hungry one day and take food the next day. On the day I remain hungry, I shall be humble with patience and on the day I take food, I shall be grateful. In short, belly and sexual passion are the doors of Hell and their root is eating with satisfaction. Humility and break of heart are the doors of Paradise and their root is hunger. He who closes up the door of Hell opens then the door of Paradise as these doors are facing the east and the west. If one comes near a door, he goes distant from another.

(4) Another benefit of hunger is not to be forgetful of God's punishment. In case of satisfied eating, one forgets the pangs of the hunger. Once Joseph was asked: Why do you suffer from hunger though there are the treasures of the kingdom in your hand? He replied: In case of eating with satisfaction, I fear I may forget the sufferings of the hungry and the poor.

(5) Another benefit of hunger is that the propensity of committing sin is brought under control. Hunger arrests the greed for committing sins and controls the propensities of evils. The root of all sins is greed and physical strength and the root of

these two is satisfied eating. So little quantity of food weakens these things. To acquire power to control passion is the root of all fortunes and to submit to passion is the root of all misfortunes. The turbulent animals can be brought under control by keeping them hungry. Similarly the unruly passions can be brought under control by hunger. A certain sage was asked: you have grown old. Why don't you take care of your body? Your body is getting black. He said: The body runs for enjoyments and wishes evils. I fear it may throw me in to a deep ditch. I like more to give it trouble than that it should throw me into sins.

The saint Jun Nun Misri said: Whenever I ate to my heart's content, thought of sin arose in my mind. Hazrat Ayesha said: After the demise of the Prophet, the first innovation that has come into being is eating with satisfaction. Hunger is not only useful to suppress passion, but it can be called the touch stone of all useful things. For this reason, a certain great man said: Of all the treasures of God, hunger is a valuable jewel. The lowest danger that can be averted by hunger is sexual passion, evil passion and passion of talk. A hungry man does not wish to talk much, he is rescued from backbiting, indecent talks and falsehoods. In case of satisfied eating, a man cannot control sexual organ. If he can control it for fear of God, he cannot control his eyes and mind and he does not get pleasure in invocation. A certain wise man said: If a sojourner towards the next world keeps patience by observing the rules of religion and eats for one year half belly full with bread only without any curry. God removes from him the evil thoughts of enjoying women.

(6) Another benefit of hunger is sleeplessness. He who eats to his heart's content drinks much, and he who drinks much sleeps much. As many as seventy truthful and pious men said unanimously: 'Excessive drining creates excessive sleep. Excessive sleep spoils life. Life is the most valuable thing of a man and so it is ruined by excessive sleep.

(7) Another benefit of hunger is that divine worship becomes easy. In case off excessive eating, one becomes lazy and idle and so divine service becomes difficult. The sage Sari Sakti said: I saw the saint Abu Zarzani taking drink of wheat dipped in water and asked him: Why do you take this trouble? I can recite Tasbih seventy times during the time taken by chewing bread of wheat

and for that I did not take bread for the last forty years. He thought that change of food is loss of time. So every breath of life is a valuable asset which should be utilized by collecting wealth of the next world. It is easy for one who has got the habit of for bearing hunger. The saint Abu Solaiman Darani mentioned six harms of eating with satisfaction. (1) Such a man does not get pleasure in invocation. (2) He can't remember the matters of knowledge and wisdom. (3) He loses the attribute of showing kindness to the people. (4) He feels difficulty in doing divine services. (5) Sexual passion and greed become strong in his mind. (6) When the worshipers are engaged in mosques, he is confined in privies.

(8) Another benefit of hunger is preservation of health and removal of diseases. A little quantity of food improves health and removes diseases. Excessive eating accumulate diseases in stomach and veins. The diseased man cannot do divine services, Zikr and pondering. Hunger removes all these difficulties.

Caliph Harun Rashid is reported to have called eminent physicians of his time of India, Byzantium, Iraq and Abyssinis and said to them: Give me such a medicine as can prevent all diseases. The Indian physician said: If you use black Ahliz, you will not be attacked with any disease. The Iraqi physician said: It is the medicine of white seeds of Helencha. The physician of Byzantium said: It is the medicine of Ahliz makes was most experienced said: The medicine of Ahliz makes the stomach narrow and creates a disease. The seeds of white Hellencha make the stomach soft and create a disease. They asked: What medicine have you got then? He said: What will not create any disease in my sight is this. Don't eat unless you feel hungry and lift up your hand when there remains a little hunger. They all said: You haven prescribed the right medicine.

A philosopher was asked imprisons of some physicians of the People of the Book about the following saying of the Prophet: One third of the belly is for food, one third for drink and one third for taking breath. He wondered at it and said: I have never heard of a more wise saying in the matter of little food than this and this must be the saying of a wise man. The Prophet said: Gluttony is the root of disease and restraint from food and drink is the root of cure. Teach the habit to which each organ is entitled. The physician was astonished to hear this saying of the Prophet. The

sage Ibn Salim said: No disease can attack a man except death who eats according to rules bread of pure wheat. He was asked: What are its rules? He said: To eat it after being hungry and to rise up before satisfaction. A certain experienced physician said with condemnation of excessive eating: The most beneficial of all foods which are allowed to enter the stomach is pomegranate and the worst is salt, yet salt in small quantity is better than pomegranate and the worst is salt, yet salt in small quantity is better than pomegranate in large quantity. The Prophet said: Fast and you will be healthy and the body will be cured of the diseases on account of sting, hunger and little eating and the heart will be free from the diseases of infidelity, self conceit and other diseases.

(9) Another benefit of hunger is little expense. If you practice little eating, a little expense will be sufficient. The belly of a man becomes heavy who eats to his heart's content. He thinks every day for earning foods and says: Today what shall I eat? He roams throughout the day in earning foods and then falls in to unlawful earnings and commits sins or he earns lawful things but faces dishonor. Little expense comes to my mind. The sage Ibrahim-b-Adham being asked about high prices of food stuffs, said: Give-up these food stuffs and make them cheap. The saint Sahal Tastari said: A glutton is condemned lazy in divine service, (2) if he is a trader, he is not safe from dangers, (3) if anything comes to him he does not do justice to himself. In a word, attachment to the world is a cause of destruction of a man and the cause of this attachment is belly and sexual passion, and the cause of sexual passion is full satisfaction of belly. Little eating removes all these evils. The Prophet said: 'Knock at the door of Paradise by hunger.' He who is satisfied daily with one piece of bread becomes free from want. He does not depend on the people, gets free from sorrows and sufferings and can engage himself fully in divine service and trade of the next world. He then becomes one of those of whom God said: There are men whom business and buy and sale can not divert from the remembrance of God.

(10) Another benefit of hunger is to be ended with the attribute of charity and of giving up self-praise. One who keeps himself hungry and thirsty removes the hunger and thirst of another with his own meal and gives in charity his excess food to the orphans and the poor. On the Resurrection Day, he will take

shelter under the shadow of his charity. What he eats is saved in privy and what he gives in charity is hoarded in his treasury. This is the gift of God. A man has got no wealth except what he stores up in his treasury by charity, what finishes after he eats and what gets old after he puts it on. So eat little. To spend in charity excess food is better than to eat with satisfaction.

Hazrat Hasn Basri recited this verse (33:72) I offered the Trust to the heavens and the earth and the mountains but they refused to undertake it, being afraid thereof but man undertook it. Then he said: God asked the angels to carry this burden. He asked them; Will you bear the responsibility of this trust? God said: If you make it beautiful, you will get rewards. If you make it ugly, you will be punished. They said: We shall not accept it. He then presented it to men who accepted it as they are prone to make oppression on soul and ignorant of Lord's order. By God, they are now selling that trust in exchange of money. Thereafter there are making beautiful houses but make their graves narrow. They are making their bodies therewith stout and strong but they are making their religion lean and thin. Once the Prophet saw a man with building belly. He hinted at it and said: If you had spent it on other affairs, it would have been better for you.

These are the ten benefits of hunger. Innumerable benefits come out of each benefit. So there is no end of the benefits of hunger. It is the most valuable asset for the next world. For this reason, a certain sage said: Hunger is a key to the next world and the door to asceticism. eating with satisfaction is the key to this world and the door to greed.

SOJOURNER IN THE PATH OF RELIGION: Those who wish the walk in the path of religion should observe the following rules to control the greed for food and drink. His first duty is that he shall not eat except lawful foods. If a man worships after eating unlawful food lives in a house built in the waves of sea. Besides this, there remain three duties to be observed in connection with food (1) quantity of meal, (2) time of meal, (3) and the kinds of meal.

QUANTITY OF MEAL: Litte food is good. A man should lessen his meal gradually and not at a time. There are four stages of meal according to the degree of piety. The first and the highest is the stage of a Siddiq or truthful man. He eats what is absolutely

necessary to upkeep his today. The saint Sahal Tastari said: A man can worship by three things life, intellect and strength. When a man fears loss of life and intellect, he should eat and if he then fasts, he should break it. It is the unanimous opinion of the learned men that it is better to pray sitting owing to weakness of hunger than to pray standing after eating with satisfaction. When he was asked about his quantity of food, he replied: My meal for a whole year cost me nearly three dirhams. One day I purchase wheat with one dirham, fine rice with one dirham and clarified butter with one dirham. After mixing them all, I make 360 small pieces. Every evening, I break fast with one piece only.

The second stage of meal consists of half 'mud' which is the general practice. Half 'mud' is equivalent to 25 tolas of food or ten morsels. This fills up nearly one-third of belly. The Prophet said: A few morsels are sufficient for a man. He recommended this quantity of food to be eaten. Hazrat Omar used to eat not more then seven to nine morsels. The third stage of meal consists of one 'Mud' or fifty tolas a day. It may fill up two thirds of belly. The fourth stage consists of meal of a little more than one 'Mud' per day. If a man eats in excess of this quantity, he commits the sin of extravagance of which God says: Eat and drink but do not squander 7:31. The fifth stage of meal is the general rule and majority partake of this quantity of food. They take much more than half a seer. They are often cheated by false hunger.

SIGNS OF TRUE HUNGER

(1) The first sign of hunger is the will to eat only rice or bread even though there is no curry. If there is no will to take rice or bread without curry, there is no real hunger. (2) The second sign of real hunger is that such a man licks the plate or dish of meal. It means that he does not allow any greasy or oily things in the dish to remain.

QUANTITY OF FOOD COMPANIONS AND SAINTS: It is true that the meal of a companion out of a party per week did not exceed one sa'a equivalent to 2 $^1/_2$ seers. When he ate dates or grapes, it rose up to one sa'a. According to this calculation, the quantity of their daily meal was half a mud or five sixteenth seers which filled up one third of the belly of each one of them. The companion Abu Zarr said: During the time of the Prophet, my food every weak was barley of one sa'a. Now you are eating fine

bread. You are now enjoying two curries in place of one at the time of the prophet. You have now got one at the time of the Prophet. You have now gotten dress for the day time and another dress for the night time. The daily meal of the inhabitants of Suffa was one Mud or five eighth seers for two.

TIME OF MEAL: There are four stages regarding the time of meal. The people of the highest stage take meal once in every three days or more. Some of them took no food even for forty days at a stretch. A party of saints reached that limit and they are the following: Muhammad-b-Omar, Abdur Rahmman-b-Ibrahim, ibrahim Taisi, Hajaz-b-Faresah. Hafsal Aref, Mushab-b-Sayeed, Solaiman Khawas, Sohal-b-Abdullah Tastrari, Ibrahim-b-Ahmed khawas. Hazrat Abu Bakr used to take meal once is six days, Abdullah-b-Jaber once in seven days and Abdul Zaoja once in seven days, Sufyan-b- Saori and Ibrahim-b-Adham once in three days.

Some learned men said: Some secrets of the unseen world are disclosed to a man who can remain without food for consequitive forty days. One of these sages, while passing by a Christian monk, invited him to accept Islam and to give up self conceit. There were much arguments between them over this matter. The monk said to him at last: Jesus Christ fasted forty consequitive days. This is a miracle indeed. Had he not been a Prophet, he could not have done so. The sage said to him: If I can fast for consequitive fifty days, will you accept Islam? The monk said: I shall accept Islam in that case. Thereafter the sage fasted for consequitive fifty days at a stretch. The sage said: I can fast ten days more. He then continued his fast for ten days more. The Christian monk was astonished at this and said: I did not think that any man can surpass Jesus Christ in this matter. Then he accepted Islam.

(2) **Second Stage.** In this stage, some pious men fast from two to three days consequitively. This can be done by habit. (3) **Third Stage.** The people of this stage take meal once a day. This is the lowest stage for a sojourner in the path of the next world. If anybody takes meal more than once in a day of 24 hours, it will be considered extravagance and eating with satisfaction. Such a person has got no hunger. It is far from following the ways of the Prophet. The companion Abu Sayeed said: If the Prophet took meal in the morning, he did not take it at night. If he took meal at

night, he did not take it in the morning. The Prophet once said to *Hazrat* Ayesha: O Ayesha, beware, don't squander. In case of two meals a day, there is squander. One meal in every two days is the lowest rank of the Sufis and one meal per day is the middle of the two stages. If anybody wishes to take one meal a day, he should take it after Tahajjud prayer and before morning prayer. In that case, the rewards of fasting by day and hunger by night are obtained.

Hazrat Abu Hurairah said: The Prophet never prayed Tahajjud like you. He stood so long in Tahajjud that his feet got swollen. He used not to take meal after Iftar as you do. He used to take meal of fasting at the time of Sehri only. Hazrat Ayesha said that the Prophet used to remain hungry up to the time of Sehri. Meal should be divided in to two. If it is said that two pieces of bread are sufficient, then one bread at the time of Iftar and another at the time of Sehri, should be taken. If meal is taken at the time of Sehri, hunger during the day does not become acute and Tahajjud prayed with peaceful mind.

(3) **Kind of food:** The seeds of wheat are the best of foods. Meat and sweet things are best and salt and condiment are worst. The middle kind of food is curries cooked with oil. The sage Ihya-b- Maaz said: O religious men appertaining to the class of the truthful, keep your passion now hungry for feast of the Paradise of Ferdous. For this reason, there are abundant rewards in giving up greed for even lawful things and the possibility of harms if they are enjoyed in full. The Prophet said: Those who eat fine flour are worst. It is not unlawful but the meaning of this Hadis is that if one is habituated to eating fine flour, he may fall to the attachment of the world which leads to sin. The Prophet said: Among my followers, those are worst whose goal is food of various kinds and fine dresses and who spend most of their times in useless talks. God revealed to Moses: O Moses, consider yourself as an inmate of grave. My remembrance will restrain you from greed and evil desires. The earlier sages feared for those who enjoyed delicious food and remained busy in satisfaction of their natural propensities.

Hazrat Omar restrained himself from drinking cold water mixed with honey. He said: Save me from the responsibility of its account. It has been narrated that once Ibn Omar fell ill and he wanted to enjoy fresh fish. After search, a fish worth one and a half

dirham was brought to him. The fish was fried and was presented to him with bread. At that time a beggar came there. He ordered his servant to give him the fish with the bread. The servant gave him one and half dirham and did not give him the fish and bread. He ordered his servant to give the beggar the fish and the bread in addition to the dirhams and said: I heard the Prophet say: God forgives the sins of one who denies himself a thing for which he has got greed to enjoy. The Prophet said: If you donot appease the hunger for a dog by giving it a piece of bread and a pot of pure water, calamity will come to the world and its inmates.

Once news reached Hazrat Omar that Yezid, son of Abu Sufiyan, remained busy in enjoyment of various delicious food. He said to his servant: When the meal of night is served before Yezid, inform me at once. The servant informed him accordingly and Hazrat Omar went to him and sat by his side. Hazrat Omar began to eat with him. At first soup of meat was presented and then came baked meat. When Yezid was going to take it, Omar said to him: O Yezid, one food after another? By One in whose and there is my life, if you give up the practices of the sages of the previous refugees, you will drift away from their path.

Yasar-Ibn Omar said: I never prepared for Hazrat Omar thin bread made of fine flour. It has been said that the saint Otbatui Golam used to eat flour pasted with water after it is baked in the sun and say: One piece of bread and salt are sufficient and in that case, fried meat and delicious food can be eaten in the next world. His maid servant once said to him: If you give me flour, I can prepare for you bread after it is baked in fire and I can give you cold water to drink. He said to her: O mother of so and so, I have driven out from me the dog of hunger.

Shaqiq-b-Ibrahim said: I met a Mecca Ibrahim-b-Adham who was then weeping. On being asked the reason, he said: For the last 30 years, I have been desirous of eating Harirah (sweet thing) but I have restrained myself with great difficulty. Last night when I was in sleep, I found a young man with a green pot in which there was Harirah. He said to me: O Ibrahim, eat it. I said: I shall not eat it. I have given it up for God. He said: God has given you to eat it. Then I began to weep and eat it.

The sage Malek-b-Dinar lived at Basra for 50 years. He did not enjoy during this long period fresh and dried grapes. Hazrat

Musa Ashjeyi said: I had a desire for the last 20 years to eat bread of fine wheat but I did not enjoy it. The saint Abu Solaiman said: Salt is a thing of luxury. Hazrat Ali said If a man eats meat continuously for 40 days, his temper becomes harsh. A wise man said: Eating of meat continuously become like drinking of wine.

DUTIES AFTER MEAL: (1) When a man wishes to cohabit with his wife he should do it before he takes his meal. (2) It is better not to sleep after eating and drinking with satisfaction. Two harms arise in case of sleep after meal the habit of idleness and the heart becoming hard. (3) It is better after meal to hold conversation, to pray, to make Zikr as these are near expressing gratefulness. The Prophet said: Digest your food by prayer and Zikr and don't sleep soon after meal. If you do it, your heart will become hard. (4) The lowest duty after meal is to pray four rak'ats or to recite one hundred Tasbih or a portion of the Quran. When Sufiyan Saori ate with satisfaction at night, he used to pray throughout the night. When he ate with satisfaction at day time he used to pray and make Zikr. He said: Give full food to the belly of a Negro slave and exact from him hard work. He used often to say: Exact from him hard work after giving full food. Whenever you desire to eat some food or good fruits, you should take it in lieu of meal, so that you may gain strength. A wise man said: Don't eat being greedy for it. If you eat it, don't search for it. If you search for it, don't love it. To search for various kinds of food is greed. Don't allow your greed to follow all lawful things. Whatever food a man takes out of greed, he will be said therefor: You have enjoyed your good things in this word's life. You can fulfill your desire in the next world in proportion to your gibing up of greed and desire in this world. A wise man of Basra said: My desire disputed with me about eating bread and fish but I restrained myself from eating them. This continued for the last 20 years. When he died, man of Basra said: I saw him in dream and asked: What rewards has God given you? He said: I can't describe fully what rewards my God has given me. He entertained me first with bread and fish and I have been allowed to enjoy it every day without account. God said: Eat and drink in exchange of what you have lost in bygone days. The sage Abu Solaiman said: To give up a desire is more benefiting than fasting and praying for one year.

MEANS OF GAINING MODERATION IN EATING: Know, O dear readers, that the object of good conduct is to gain the middle path which is good in all actions and both the extremes are bad. What has been described above about the merits of hunger shows that no extreme is good. The secret of Shariat is that whatever is taken as a result of greed and low desire is the extreme in which there is harm. Shariat prohibited it firmly. Nature encourages eating with heart's content and Shariat prohibits it. When these two things stand face to face, the middle course should be adopted. When the Prophet came to learn that some of the companions prayed throughout the night and fasted throughout the day, he prohibited it. So it is good to eat with moderation as it does not cause heaviness of belly and prevents hunger. The object of food is to save life and to gain strength for divine services. A heavy belly obstructs divine services and acute hunger also prevents it. So it is better to eat food in such proportion as prevents hunger and also heaviness of belly.

Man should acquire the qualities of an angle and when these are a quarried he becomes like an angle. An angel is free from heaviness of belly and pangs of hunger. The object of man should be to acquire that position. The middle path is the best between hunger and over-eating. The Prophet said: The middle path of every action is best. God also says: Eat and drink and donot squander. When nature runs towards greed and low desires, it should be punished by hunger till it gives up passion and greed. The object of hunger is to curb all passions till they come to moderation and under control. A sojourner of the next world should therefore have no necessity of remaining hungry all along as the lash of hunger is not necessary for a siddiq or greatly truthful man.

PROPHET'S WAYS OF EATING: The Prophet had no fixed measure of food and fixed time. Hazrat Ayesha said: The Prophet used to fast in such a way that the people thought that he won't eat and drink and he used to fast in such a way that the people thought that he won't break it. He often used to go to his wives and say: Have you got any food? If they said 'yes' he took meal. Whenever any food was served before him he used to say: ' 'I have fasted' and then he broke his fast and ate it. One day the Prophet came out and said: I have kept fast. Hazrat Ayesha said

to him once: Hais has been presented to us. The Prophet said: I wished to fast, but now take it to me.

Sahal Tastari was once asked: What have done in the beginning of your religious life? He informed him about his divine services. He used to take little food. Sometimes he used to take olive fruits. He ate food for three years worth three dirhams. Being asked about the time of meal, he said: I eat without fixing any time or quantity of food. The sage Ma'ruf Karkhi used to eat whatever food, ordinary or delicious, was presented to him. He was asked: Your brother Bashar Hafi does not eat such delicious food. He replied: My brother is in chain of God fear and I opened the door of Ma'arfat. I am a guests of my Lord. I eat whatever He gives me. I have got no power to take or to reject. Hazrat Omar saw his son Abdullah enjoying clarified butter, meat and bread together. He whipped him and said; Eat meat and bread one day and clarified butter another day, and bread and curry another day, and salt another day and bare bread another day. This is the middle path for you. Constant use of meal and greasy things cause extravagance. To give up meat for all times grows the evil of miserliness. The middle course lies between the two extremes.

SECTION 6

SEXUAL PASSION: There are two benefits of sexual passion. (i) satisfaction of intercourse and (2) preservation of mankind. The pleasure that is felt in sexual intercourse between a man and his wife is a little sign of his next worldly pleasure. If it were lasting, pleasure would have been strong as physical pain inflicted by force is great. The fear of Hell fire and the greed for pleasure and happens of paradise lead a man towards guidance. If a man would not have the taste of pleasure or pain, it would not have been possible. (2) The second benefit is preservation of mankind. But there is this danger in it that if it is not kept under control and exceeds limit his next world and this world are both destroyed. God taught us to say in this verse: O our Lord, don't inflict on us such duty as is outside our power. This power has been said to be sexual desire. God taught us to invoke: I seek refuge from the evils of night when it spreads darkness. This evil is explained by Ibn Abbas as the erection of male organ. The wise said: When the sexual organ of any man stands erect, two-third of his intellect goes away. This Prophet used to pray: I seek refute to Thee from the evils of my ears, eyes, heart, enjoyment and semen.

The Prophet said: A woman is the string of the devil. Once the devil appeared before Moses and warned him of three things-(1) Don't remain along with a woman in any place because I become the companion of a man and a woman who remain in a lonely place till I throw into the male the snate of the female and the female into the share of the male. (2) Fulfil your promise with God. (3) Spend the wealth you bring out for Zakat and other charities, as I become owner of that wealth which a man keeps separate for charities to the people but does not spend.

There are three stages of sexual passion-excessive, little and middle. In case of excessive sexual passion, a man loses his sense of right and wrong and enjoys any woman and thus destroys his religion and world. Such a man often takes recourse to medicine to increase his sexual passing. The is all the more dangerous. Such a man takes recourse to love-making of which the object is the satisfaction of sexual passion. The medicine for this is to control eyes and thoughts. The Prophet prescribed marriage for them and said: O young men, take recourse to marriage. He who is unable to do it, let him fast, as fast for him is castration.

FORNICATION OF EYE: The sin of the fornication of eye is greatest among the minor sins. He who cannot control his eyes cannot save his organ Jesus Christ said: Take care of your eye as it sows she seed of sexual passion in heat and that is sufficient for creation of danger. Prophet Ihya was asked: What is the source of fornication? He said: Eye sight and greed. The Prophet said: Eye sight is a poisonous arrow out of the arrows of the devil. God gives to a man who gives it up for fear of God such faith which gives satisfaction to his heart. He also said: There will remain no greater danger for the people after my death than women. He also said: Fear the world and women. The cause of first danger which came upon the children off Israil was women. God says: Tell the believers to control their eye sight. The Prophet said: Everyone has got a share in fornication. His two eyes commit fornication by sight. His two hands commit fornication by touch. His two feet commit fornication by walk. His mouth commits fornication by Kiss. His heart commits fornication by thought. His sexual organ commits fornication by translating it into action. Hazrat Omme Salemah said: When Ibn Makhtum, a blind man, sought

permission of the Prophet to see him, I and Maimunah were present there. The Prophet said: Screen yourselves. We said He is blind. He will not see us. He said: I f he does not see you, you will see him Some love the hurdles boys out of sexual passion which is more dangerous. A pious man said: There are three kinds of people-(1) one kind of people cohabit with boys, (2) one kind cast look out of passion, (3) and one kind do indecent deeds. So these are the dangers of eye sight.

DANGERS OF RICH WIFE: There are five dangers of a rich wife-(1) her dower is increased, (2) she makes delay in mixing with her husband, (3) her service is rarely found, (4) her expanse becomes more, (5) she cannot be devout for fear of losing her property. This is not the case in case a poor lady is married. A wise man said: A husband should have four things more than those of his wife, in default, his wife will look down upon him-age, stature being long, riches and pedigree. A female should have four things more than those of her husband-beauty character and conduct, piety and behaviour. Anything which creates forgetfulness of God is harmful. If a man can remember God more in an unmarried state, it is good for him. Once very rich man wanted to marry the saint Rabia Basri. She declined his offer saying: 'If God gives me wealth like yours or more than that, it is not better for me to be forgetful of God even for a moment.' There are medicines for controlling sexual passion. These are hunger, restraint of sight and engagement in some work or other. If no benefit accrues from these three methods, it is better to marry. For this reason, the earlier sages hastened to marry and got their daughters married without delay.

SECTION 8

Rewards of opposing passions. Know, O dear readers, that sexual passion is stronger in human mind than other passions and curbs intellect at the time of excitement. At that time, one runs after some affairs which are shameful. Few people can control it. Most people refrain from it owing to inability, fear shame and illness. There is no merit in it. If one has got ability to commit fornication an if there is no obstruction, he will acquire merit provided he commits no sin. This is the rank of the truthful. The Prophet said: He who refrains from committing sin even though he is enamored of love of anybody and dies in that condition keeping it secret, is a martyr. He also said: God will

give shade to seven persons under His Throne on the Judgment Day on which there will be no shade except the shade of His Throne. One of them is he who refrains from satisfying the sexual desire of a beautiful woman coming from a respectable family when she calls him and says: I fear the Lord of the universe. In this connection, the story of Josep and Julaikha is a brilliant example. He refrained from satisfying the carnal desire of Julaikha, the wife of the king of Egypt.

Solaiman-b-Yasar was a beautiful man. Once a beautiful woman proposed to him to have sexual connection but he refrained and fled from his house leaving her therein. Solaiman said: in that night, I saw Joseph in dream and asked him: Are you Joseph? He said: Yet, I am Joseph who had sexual desire but you had no such desire. There is a more wonderful story. Once Solaiman started on pilgrimage from Medina with a companion. He alighted at a place called Abwa. His companion went to a market for purchasing food leaving Solaiman in the tent. One Arab woman came then to the tent and she was exquisitely beautiful and young: The woman said to him: I have not come to beg, I want only sexual enjoyment with a male. He said: The devil has brought you to me. Then he placed his head between his knees and began to weep bitterly. Seeing this pitiable condition, she put on her burqa and left the place. He then went to Mecca and made pilgrimage. One night he saw in dream Joseph and said: Your glory regarding the wife of the king of Egypt is wonderful. Joseph said: Your glory regarding the young woman of Abwa is more wonderful.

The Prophet said that three persons went on a journey. Taey took shelter at night to a cave of a hillock. Suddenly a huge stone fell over the youth of the cave and shut it up completely. They found darkness all around and there was no hope of getting out of it. So they recalled their good deeds to seek mercy of God. One of them said: O Merciful God, you know that I had a cousin sister who loved me dearly and I also loved her dearly. During the time of famine, I gave her 120 dinars on condition that she would agree to what I say. One day I found her alone and sought to enjoy her but she refused saying: Fear God, don't break my seal without God's order. Then I refrained from it. O God, if Thou knowest best that I refrained for Thy fear, shift the stone a little. The stone shifted a little.

So eye sight is the precursor of fornication. The control it is absolutely necessary. The root of all dangers is sight. The Prophet said: Thee first sight is for you but the second sight is against you. Alla-b-Jiyad said: Don't turn your look repeatedly over the sheet of a female as sight sows seed of sexual passion in mind.

Once a meat seller fell in love with a female slave of his neighbor. Her master one day sent her to another village for some work. Getting this information, the meat seller followed her and caught her on the way. She said to him: Don't do this. I love you more than you love me. Fear God. Then he became repentant and went on his way. When he was thirsty he found no warer. Finding a man, he said: Let us both pray to God for rain. The m,eat seller said: I will pray and you will call Ameen (be it so). So they began to pray to God for water and soon a cloud appeared over their heads. When they became separate, the cloud followed the meat seller. On seeing this favour of God on him, his companion came there and asked him the reason. The meat seller narrated to him the story of his love for the female slave and how he controlled his passion.

CHAPTER IV

HARMS OF TONGUE

Know, O dear readers, that tongue is a great asset of a man and a wonder out of the wonderful creations of God. Though it is insignificant, its power is unlimited, its virtues are great and infidelity and faith do not find expression except through tongue. It is the last limit of sins and virtues. Tongue can express what has been related and what has not been created; the Creator and the created, the known and the unknown. Tongue explains what intellect brings in mind, whether truth or untruth. Tongue may be said to be the agent of intellect. No other organ has got such power to express the mind. The sight of eye extends only to figures and colours and not to any other thing. Ear has got power over only sounds and not to any other thing. The power to tongue is, however, unlimited. It has got power over good and bad. The dangers of tongue are useless talks, quarrels, disputes, rebukes, scolding, harsh words, curse, false speaking, backbiting, self praise etc. We shall proceed to discuss them one by one.

MERITS OF SILENCE: The dangers and harms of tongue are many and there is no rescue, from them except silent. For this reason, Shariat recommends it. The Prophet said : He who keeps silent gets salvation. He also said : Silence is a rule and few people can observe it. The father of Sufiyan asked the Prophet : O Prophet of God, give me such news about Islam which I shall ask nobody after you. The Prophet said : Say, I have believed' and stand on it firmly. I asked him : What matter shall I fear most. He hinted with his hand at the tongue. Oqbah-b-Amer said : I asked : O Messenger of God, how can I get salvation ? He said : Hold your tongue, make your house spacious and repent for your sins. The Prophet said : If a man can give me guarantee of the things placed between his two cheeks and his two thighs, I can give him guarantee of paradise. He said : He who is safe from the harms of his belly, sexual organ and tongue is safe from all troubles. For these three organs, majority of the people are destroyed. The Prophet was asked about a great viture which admits one to paradise. He said : Control of two hollow things- mouth and sexual organ. He meant tongue by mouth.

Hazrat Muaz-b-Jabal said : I asked : O Prophet of God, shall we be punished for what we utter ? He said : O Ibn Jabal, your

mother be heavy with you, will a man be overturned in hell over his nose except for harms of his tongue ? Abdullah Saqafi said : I asked : O Prophet of God, what matter do you fear for me? He caught his tongue and said : This. Hazrat Muaz asked : O Prophet of God, what action is best ? The Prophet drew out his tongue and placed his finger on it and said : The faith of a man does not become alright till his mind does not become so, and his mind does not become alright till his tongue does not become so. He from whose harm his neighbour is not safe will not enter paradise. The Prophet said : He who is pleased with Islam shall take to silence. He said : When a man rises from bed, his limbs get up and rebuke his tongue. In other words they say to his tongue, fear God regarding us, because when you are alright, we are alright and when you are wrong, we are wrong.

Once Hazrat Omar saw Harzat Abu Bakr drawing out his tongue and asked him : O Caliph of the people, What are you doing ? He said : I drags me to the place of destruction. The Prophet said : There is no such limb of body which will not con plain to God about the harsh treatment of tongue. Harzat Ibn Masud said that the Prophet had said : Major sins of a man accrue from his tongue. The Prophet said : God keeps the hidden things of a man secret who controls his tongue. God saves one who keeps his anger under control. God accepts the excesses of one who shows excuse to God.

Once Hazrat Muaz asked the Prophet : O Prophet of God, advise me. He said : Worship in such a way as if you see God and consider you as one of the dead. I shall let you know a more important thing than this if you like. He then hinted with his hand at the tongue. Hazrat Safwan-b-Solaman was once asked by the Prophet : Shall I not inform you about the easiest divine service and the most comfortable thing to body ?—Silence and good conduct. The Prophet said : Let one who believes in God and the next world speak good or remain silent. The Prophet said : May God show mercy on one who acquires rewards by talk or remain safe by keeping silent. Jesus Christ was once asked : Teach us such thing by virtue of which we can enter paradise. He said : Don't talk. They said : We shall not be able to do it. He said : Then don't talk except good. Hazrat Bara'a-t-Azeb said : O Prophet of God, teach me such a thing by viture of which I can enter paradise. He said: Give food to the hungry, drink to the thirsty, enjoin good and prohibit evil. If you can not do it, don't

hold talk except good. The Prophet said : Save your tongue from talks except good. The Prophet said : Save your tongue from talks other than good, you can then defeat the devil. He said : God is near every utterance of a man. So let him take care of what he utters. He said : When you see a believer keeping silent and grave, come to him, as there is wisdom in him. The Prophet said : Men are divided into three classes-looters of war booties, talkers of useless things and those who are safe. A looter of war booties is one who makes Zikr of God. A safe man is he who remains silent. A useless talker is one who holds unnecessary talk. The Prophet said : The tongue of a believer keeps behind his tongue. The tongue of a hypocrite keeps in front of his mind. When he wishes to talk, he sends it through his tongue without any thinking. Jesus Christ said : There is ten portions of divine service, nine of which are in silence, and the remaining one is in loneliness. The Prophet said : He who talks much commits blunders. He who blunders much commits many sins. For one whose sins are great, Hell fire is good.

Caliph Omar-b-Abdul Aziz said : He who remembers death much, remains satisfied with little. He who counts his words in his actions talks little. A wise man said : Silence gives two benefits to a man—safety of religion and knowing of friends. Hazrat Hasan Basari said : Once many people were talking in the assembly of Caliph Muwaytah. The saint Ahna-b-Qais only remained silent. He said to him : O Abu Bakr, what is the matter with you? Why are you not talking ? He said to him : If I talk lie, I fear God. If I tell truth, I fear you. The sage Mansur-b-Malaz used not to talk after Isha prayer for forty years.

FOUR KINDS OF TALK: (1) One kind of talk is always beneficial, (2) one kind of talk is always harmful, (3) one kind of talk is mixed with harm and benefit. (4) and one kind of talk has got no harm or benefit. As to the talk which is always harmful, it is essentially necessary to remain silent therefrom. As to the talk which is mixed with harm and benefit, it is necessary to remain silent therefrom. The talk which has got no benefit or harm is useless. Three fourths of the talk of fourth kind are useless except only the remaining one-fourth. There is fault in this one- fourth also as it can not be distinguished whether there is therein any secret show, back-biting, excessive talk etc. The Prophet said : He who remains silent gets salvation.

TWENTY HARMS OF TONGUE

(1) Unnecessary talk: The best condition is to save the tongue from back-biting, falsehood, show, quarrels, disputes etc. There are such words, therein which are not beneficial and which do harm to others. If you hold useless talk, you lose time and you shall have to render accounts for useless talks. If you are engaged in thoughts about God by giving up useless talks, God's inspiration may suddenly come in your soul. If you read Tasbih, Tahlil and other invocations in lieu of useless talks, it is better for you. If a man remains busy in lawful things after giving up Zikr of God, it does not do him any benefit, because even though he does not commit any sin, he is in loss as he loses the merits of God's remembrance. The silence of a believer is good thought, the sight of a believer is a sermon and the talks of a believer are nothing but remembrance of God. This is the basis of a man's wealth. When he spends his words without necessity and does not acquire virtues for the next world, be spoils the basis of wealth. The adorment of Islam of a man is to give up what does not do any benefit to him. Another Hadis of a more harsh nature has come in this connection. Hazrat Anas reported : A young man was martyred at the battle of Uhud. We found then on his belly stones tied up. It seemed that he had tied up the stone for preventing hunger. His mother was saying : O darling, you have entered paradise with a cheerful mind. Then the Prophet said : Who will inform you whether he held useless talk or was miserly regarding a matter which did not do him any harm." It means that accounts of such small matters will also be taken in the next world.

There is another Hadis that the Prophet went once to see Ka'ab who was in sick-bed. His mother said when he expired : O Ka'ab, there is paradise for you. The Prophet said : Who will inform you whether Ka'ab uttered such words of which he had no necessity or was miserly with such a thing which was not necessary for him. The Prophet once said : The man who will come now by the door is an inmate of paradise. Then it was seen that he was Abdullah-b- Salam. The companions gave him the good news and asked him : What good works have you got for which you have gained this rank ? He said : I am very weak. I pray to God for sound soul and for giving up of what is not necessary for me. Hazrat Abu Zarr said : The Prophet once said to

me : Shall I not give clue to you to such an action which is light for body but heavy in the Balance ? I said : Yes, O Prophet of God. He said : Silence, good conduct and giving up unnecessary things.

Hazrat Ibn Abbas said : To me, five things are dearer than saving money. (1) I give up such talk as is of no use to me as it is unnecessary and I am not safe from the fear of its sin. (2) I don't utter such word as is not useful to me until I find suitable place for it as there is harm in many useful talks if they fall in improper places. (3) I don't argue with the man who is patient and with the fool, because if I argue with the patient man, it incites him to anger, and if I argue with a fool, he gives me trouble, (4) As I like that my friend will speak of me in my absence, so I like that I shall speak of him when he remains absent from me. As I like that my friend should forgive me, so I like that I should treat well with him. (5) I should do an action like the action of the man who knows that he will get rewards for good deeds and punishment for sins. Loqman was once asked : What is you wisdom. He said : I don't ask what I know and I don't utter what does not do me any benefit.

Hazrat Omar said : Don't dispute about what is unnecessary. Keep your enemy distant from you and be careful of all persons except faithful friends. Without God fear, nobody can become a faithful friend. Don't keep company with the sinners as there is fear that you may commit sins. Let them not enquire about your secrets. Consult with the God fearing people in all your affairs.

Useless talks are such talks which, if uttered, donot cause any benefit and do not do harm in this world and in the next. There are three reasons for not holding useless talks—(1) to be eager to know of which there is no necessity, (2) to enjoy talk with one with the object of loving him and (3) to pars time with useless talks. The remedies of these three things are the following. The remedies are based on knowledge and action. It must be understood that death is standing in front and that every word uttered will be accounted for. Every breath is a valuable asset. This is the medicine based on knowledge. The remedy based on action is to adopt silence.

(2) Second Harm of Tongue: The second harm is excessive talk. This means to utter such words as are of no use and to hold such talks as are of no use. Necessary talks can he held in short. If

one sentence is sufficient, second sentence is unnecessary, thought it has got no sin. The sage Ata said : Your predecessors used to hate too much talks. They used to consider talks as superfluous except talks on the Quran, Sunnah of the Prophet, enjoying good and forbidding evils and necessary talks for earning livelihood. The Quran says : There is careful guard of what he utters—50 ; 18. There is no limit of superfluous talks, but there is no good in most of their secret talks except in the talk of one who enjoins charity or good deeds to make compromise between men. The Prophet said : His is blessed who restrains his tongue from superfluous talks and spends out of his excess wealth. Hazrat Hasan Basari said : He who talks much talks much falsehood. The sins of one who has got enormous wealth are great. He whose conduct is bad punishes his soul. Once a man came to the Prophet and praised him much. The Prophet said : There is nothing between them which can prevent your words. He said : Nothing worst has been given to man tan long talk. The sage Ibrahim said : Two conducts destroy a man—enormous wealth and too much talks.

(3) **Third harm of tongue:** This is useless talk in untrue matters and to spend talks in actions of sins : for instance to state the beauties of a woman, to tell about assembly of drinking wine, to praise the sinners, to discuss the some forts of the rich, to narrate the oppressions of the kings and rulers. These are all unlawful talks. To hold unnecessary talks and to talk much about necessary things should be given up though they are not unlawful. So don't hold talk except on good of this world and the next. The Prophet said : A man may hold such God pleasing talk the result of which may not be known to him but God writes His pleasure therefor up to the resurrection day. A man can hold such talk to displease God of which the result may not be known to him but His displeasure therefor may be written for him up to the resurrection day. The Prophet said : A man utters such a word which excites laughter of the people of an assembly and he throws himself thereby to such distance as that of the polestar. He also said : The man who holds useless talks about sins for most part of time will be a great sinner not he resurrection day. This is supported by the following verse : We used to hold useless talks with the talkers God then revealed : Don't mix with them till they hold other talks or else you will be like them. (2) Another harm of tongue is quarrels and siputes which are unlawful. The

Prophet said : Don't quarrel with your brother, don't but jokes with him and don't break promise with him. He said : Give up protest as you will to understand its contrivance and you will not be safe from its dangers. He who keeps away from disputing a false thing will have a place built for him in the middle of paradise. The Prophet said : The first thing which my Lord promised me and the first thing which He prohibited me is idol worship and to dispute with the people after drinking wine. He also said : God does not misguide a people after they are guided except for quarrels and disputes. He said : The faith of one not known does not give up dispute knowing his opinion as true. He said : The faith of a man is known who has got in him six qualities—(1) to fast in summer, (2) to strike with sword the enemies of God, (3) to pray in haste in days of tempeat, (4) to bear patience in dangers and difficulties, (5) to complete ablution even against will, (6) and to give up quarrel knowing it to be true. Hazrat Jubair said once to his son : Don't dispute with the people about the Quran, as you will not be able to make them under and. Hold fast to the ways of the Prophet. Caliph Omar-b-Abdul Aziz said : He who presents his religion with the object of making quarrels, changes his opinion most. A certain wise man said : God does not misguide a people after guidance except for quarrels and disputes. Imam Malek said : To dispute about religious mattes does not appertain to religion. He said : Dispute makes the heart hard and generates hatred. Luqman said to his son : Don't dispute with the learned. If there is dispute with anybody, it is compensated by two rak'ats of prayer. Hazrat Qmar said : Don't acquire knowledge for three objects—(1) to dispute by learning, (2) to take pride by learning, (3) and to show learning to the people. Don't give up learning for three reasons—(1) to feel shame to acquire learning, (2) to get leisure for renunciation of the world, (3) and to remain satisfied with ignorance.

Jesus Christ said : The beauty of one goes away who speaks too much falsehood. The gentle manners of one goes away who disputes with the people. He whose thoughts are many is attacked with illness. He whose conduct is bad punishes his soul.

(5) **Disputes about wealth and properties:** Another harm of tongue is disputes about properties. The Prophet said : The greatest object of hatred to God is he who holds greatest disputes

about properties. He said : Who disputes about properties with another out of ignorance, remains always in the displeasure of God till he becomes silent. A certain wise man said : Don't dispute about properties as it destroy religion.

It is true that it is lawful to give proof of one's right to properties and to give up their exaggeration. It is also pardonable to hold the tongue in the middle path in disputes about properties. Dispute straightens the breast and arouses anger. It is better to use sweet words in dispute and not to use harsh words. The Prophet said : Sweet words and feeding will give you peace in paradise. God says : Speak sweet words with the people. God says : If you are entertained with Salam, return it with better salutation than it or like it. The Prophet said : There are rooms in paradise whose inner sides are seen from their outer sides and outer sides are seen from their inner sides. God prepared them for those persons who give food and are humble in talks. The Prophet said : Sweet word is a charity even a seed : Keep the Hell at a distance by giving in charity even a seed of grape. If you are unable, then keep it distant by sweet words.

(6) **To make ornamentation in talks:** Another harm of tongue is to make ornamentation in talks, to disclose oratory and to gi e lectures with ornamental words. The Prophet said : I and my God- fearing men among my followers are free from artificiality. He said : Of all the persons among you, the object of the greatest wrath to me and the most distant from my assembly is he who holds useless talks, makes ornamentation in talks and adopts artificiality. The Prophet said : Those who grow eating various delicious foods, put on various dresses, eat various delicious dishes and talk with ornamental words, are worst among my followers. He said : Beware, those who make exaggeration in talks are ruined. He recited it thrice. Hazrat Omar said : Eloquent in talks is attended with the eloquence of the devil.

(7) **Obsecene and bad tooks:** These talks are prohibited. Some of these talks are impurities. The Prophet said : Give up obsecene talks, as God does not love obscene and excessive talks. The Prophet prohibited to rebuke the unbelievers who were killed in the battle of Badr. He said : Don't rebuke those dead unbelievers, as these do not reach them, but give trouble to those who are alive. Beware, bad talks are objects of barred. He said :

Those who are prone to backbiting, excessive cursing, obscene and excessive talks are not true believers. He said : Four persons will give trouble to the inmates of Hell. They will be running between hot water and fire and proclaim their sorrows. One of them will be such from whose mouth pus and blood will come out. he will be asked : Why is this condition of yours ? He will say : I used to hold obscene and evil talks and take pleasure therein like that of cohabitation, and for that I am getting this punishment. The Prophet said to Ayesha : O Ayesha, if obscene talk could have taken the figure of a man, its figure would have been ugly. He said : To hold obscene talk and to make narration are two branches of hypocrisy. Narration means to disclose secret talks which is unlawful. It means also to make excesses in narration and to make ornamentation adding false thing. The Prophet said : Obscene talk or unnecessary talk does not appertain to-Islam. He who is best of all in character and conduct is best of all in Islam. The sage Ibn Mysarah said : The figure of a man who talks-obscene things openly will be that of a dog on the Resurrection Day. Ahnaf-b-Qais said : Shall I not inform you of a dangerous disease—bad conduct and obscene tongue.

LIMIT OF OBSCENE TALKS: Hazrat Ibn Abbas said: God is shameful. He mentioned about sexual intercourse by the word 'touch. There are many obscene words which should not be said clearly. Ayaz-b- Hemar said: I asked: O Messenger of God, a man of my people rebukes me but he is lower than myself. Is there any obstacle of my taking revenge on him? The Prophet said: Two rebukers are devils. They tell each other liars and ascribe guilt to each other. The Prophet said: There is sin in rebuking a believer and there is infidelity in his murder. He said: Two rebukers remain upon their rebuke. Out of the two, sin falls on one who rebukes first. Even it falls on the rebukers if the rebuked person exceeds the limit. The Prophet said: He who rebukes his parents is cursed. In another narration, to rebuke parents is one of the greatest sins. The companions asked: O Messenger of God, is there any such man who rebukes his parents? He said: He rebukes the parents of another and the latter also rebukes his parents and this amounts to rebuking his own parents.

(8) **Curse:** Another evil of tongue is to curse anything, be it an animal or a man or a lifeless thing. It is condemned. The Prophet said: A believer does not curse another. He said: Don't curse

another with the curse of God, with His anger or Hell. Huzaifaf said: The curse of one on another among a people falls on the people. Once one of the Ansar women was passing riding on a camel by the side of the Prophet and cursed the camel. The Prophet then said: Take down the load from the camel and drive it out of the party as it is cursed. He said: I am as if looking towards the camel which was walking to end from among the people. Nobody approached it. Abu Darda'a said: If anybody curses a land, it says: Curse of God be upon the person who is the greatest sinner among us. Hazrat Abu Bakr was cursing one of his maid servants. The Prophet heard it and said: O Abu Bakr, a man of truth and a curser are together? It can never occur, by the Lord of Ka'ba. He repeated it twice or thrice. Then AbuBakr set free the slave. Then he came to the Prophet and said: I will do it no more. The Prophet said: The cursers will not be intercessors or witnesses on the Resurrection Day.

CURSE WHEN LAWFUL: Curse means to drive away a thing from God. This applies to the things which are already distant from God, such as infidelity, oppression, etc. It is lawful to curse the unbelievers and oppressors with such words as are permitted by Shariat. Three things are necessary for a curse - (1) infidelity, (2) innovation, and (3) great sin. Each of these three things has got three stages. The first stage is that curse is allowed in the general way, for instance, curse upon the innovators, curse upon the transgressors. The second stage is curse specially upon a people, as curse upon the Jews, upon the Christians, upon the bribe-takers, upon the fornicators, upon the oppressors. The third stage is curse upon a particular person which is unlawful, but it is lawful to curse a person whom the Quran or Hadis cursed, ford instance curse upon Pharaoh, curse upon Abu Jahl as they die upon infidelity but it is not allowed to curse an individual unbeliever at present as he may turn out to be a Muslim before his death. The Prophet once said to Hazrat Abu Bakr: O Abu Bakr, when you discuss about unbelievers, discuss it is a general way, because when you discuss about an individual unbeliever, his children will surely be enraged for their parents. So prevent the people from that. One Numan, a Muslim, drank wine for which he was whipped several times in presence of the Prophet. One of the companions then said:Curse of God on him. The Prophet said: Don't be a helper of the devil in the action of your brother. In another narration, the Prophet said: Don't utter

it, because he loves God and His Apostle. It appears then that to curse a man individually is unlawful. The prophet said: No man should tell another 'an unbeliever or a great trnasgressor' if he is not so. The Prophet said: If a man bears witness that another is an unbeliever, it reverts to one of them. If he is really an unbeliever, he becomes so. If he is really not an unbeliever, the man who calls him an unbeliever becomes himself an unbeliever. The Prophet said: I prohibit you to rebuke a Muslim or to be disobedient to a just ruler; and to rebuke a dead man is heinous. The Prophet said: Don't abuse the dead, as what they sent in advance reached them. The Prophet said: Don't abuse the dead. Those who are alive are troubled for that. He said: O people, save men in respect of my companions, my brethren and my parents. Don't abuse them. O people, when a man dies, narrate his good deeds.

(9) **Songs and poetries:** Another harm of tongue is songs and poetries. The good poetry is good and the bad of poetry is bad. The Prophet said: It is better to fill up the belly of a man with pus then to fill it up with poetry. In short, poetry is not unlawful if it does not contain evil or indecent words, as the Prophet said: There is wisdom in some poetry. The Prophet appointed the poet Hasan-b-Sabet to attack the polytheists and to praise Islam. Hazrat Ayesha narrated: One day the Prophet was sewing his shoes and I was seated by his side and eating bread. i noticed that sweat was coming out of his forehead and it was sparkling like jewels. He got tired and said to me: You have become tired. I said: O Prophet of God, I noticed at you and saw that from your forehead sweat was coming out and it was sparkling like jewels. Had the poet Abu Kabir Hazli seen you in this condition, he would have taken you as fit for his poetry. The Prophet said: O Ayesha, what does he say? I said: He composed these two verses:

Praised one is free from menses,
suckling and other diseases,
It seems that her face sheds
luster of lightning.

The Prophet kept what he had in his hand and kissed the forehead of Ayesha and said: God bless you You have not been pleased with me in proportion to what I have been pleased with you. When the Prophet divided the booties of Hunain after the battle, he gave 4 camels to poet Abbas Merdaş. He went away with a protest and demanded more through poetry:

Merdas's mind was not troubled at Badr and Siege,
he was satisfied with what he got at both.
But he returns to-day with a painful heart.

The Prophet ordered for him 100 camels and asked him: Do you talk by poetry? He said: I roam in poetries like ants and they sting me like the sting of ants. I can't keep but recite poetry. The Prophet smiled at his words and said: This desert Arab will not give up poetry till he gives up the camels of Hunain.

(10) **Laugh and jokes:** There is another harm of tongue, laugh and jokes. Basically these are not commendable but these are not harmful within limits. The Prophet said: 'Don't dispute with your brother ;and cut jokes with him. Excessive jokes and continued jokes are unlawful. If they are done continuously, they are included within sports and plays. Though sports and plays are lawful, yet to get habituated to them is condemned. Excessive jokes give rise to excessive laughters, excessive laughter makes the heart dead and sometimes creates hatred and destroys gravity and fear. When they are necessary, they are not condemned. The Prophet said: I cut jokes, but I don't say but truth. He said: A man utters talks to raise laughter of friends, but he takes himself down to Hell from heaven. Hazrat Omar said: The fear of one who laughs much is reduced. He who cuts jokes becomes light to the people. He who cuts jokes much, becomes well-known. He who talk much commits much faults. He who has got little shame has got much faults and less piety. He whose piety is less, has got his heart dead. Jokes keep away a man from the next world. The Prophet said: Had you known what I know, you would have wept much and laughed little. Eusof-b-Asbat said that Hazrat Hasan Basari did not laugh for thirty years. It has been said that the sage Abu Salma did not laugh for 40 years. Abdullah-b-AliYala said: You are laughing while your coffin is coming out of the building. Hazrat Ibn Abbas said: He who commits sin laughing will enter Hell weeping.

It is therefore condemned to be engaged in jokes and laughs. Smiling only is laudable. The Prophet used to smiles only. Sayyed-b-A's told his son: O dear son, don't cut jokes with any honourable man, lest he may hate you. Don't cut jokes with a man of dishonour, lest he becomes daring against you. Hazrat Omar-b- Abdul Aziz said: Fear God. Don't cut jokes as it creates

ill feeling and leads Quran. If it becomes difficult for you, discuss the lives of religious men.

The Prophet and his companions had under their control their jokes. They did not cut jokes except with truth. They did not give trouble thereby to anybody. They did not go to excess therein. Minor sins turn into major sins if one is accustomed to them. If one is accustomed to lawful things, it turns also into minor sin. Hazrat Anas said: The Prophet used to cut jokes with his wives. Once an old woman came to the Prophet who said to her: No old woman will enter Paradise. The old woman was weeping at this. Then he said to her: On that day, you will not remain old as God says: I shall create them a new and make them young. Hazrat Zaid-b-Aslam said: Once Omme Ayman came to the Prophet and said: My husband calls you. The Prophet said: Who is your husband? Is he not your husband who has got whiteness in his eyes? The woman said: By God, the eye of my husband is not white. The Prophet said: Is there any man who has not got whiteness in his eyes?

(11) **Ridicule:** Ridicule is unlawful as it gives pain to the heart of another and thus he becomes sorry. God says: O believers, no people shall ridicule another people. Perchance the latter may be better than the former. No woman shall ridicule another woman. Perchance the latter may be better than the former. Ridicule means to neglect or hold in contempt another and to show his defects. It may be expressed in words and actions and also by wings and gestures. If it is done in one's absence, it amounts to back-biting.

Hazrat Ayesha said: I ridiculed one man. The Prophet said to me: By God, I don't want to ridicule another and commit such sins, God says: Alas, what is this book which omits not little or great without counting it. 118 : 40Q? Hazrat Ibn Abbas said by way of explanation of little things, as something said by way of ridicule. It shows that loud laughter is a great sin.

The Prophet said: The door of Paradise will be opened before one of those who ridicule men and he will be said: Come, come. Then he will come to be relieved of his troubles, but when he will come, it will be shut up against him. He also said: Don't ridicule one from whose belly wind with sound comes out. Why should you ridicule one who is led to do so as a call of nature? The

Prophet said: 'If a man accuses his brother for a sin from which he repented, he will not die till he commits that sin'. So if any man ridicules one with regard to his figure, conduct, writing, action etc, it will be unlawful.

(12) **To disclose secret talks** is unlawful as it gives pain to the mind of another. The Prophet said: When any man tells you something and asks you to keep it secret, it is a trust He said: It is a trust between you. Hazrat Hasan Basari said: It is a breach of trust if you disclose the secret talks of your brother. It is said that Hazrat Muwaiyah held a secret talk with Walid-b- Otba. He said to his father: O father, the commander of the faithful told me a secret thing. I think there is no fault in disclosing it to you. His father said: Don't tell it to me, as he who keeps the secret talk secret, keeps it under his control. When he discloses it, it goes under the control of another. I said: O father said: I don't want that you should humiliate your tongue by disclosing it. Then I informed it to the Caliph who said: O Walid, your father freed you from the slavery of mistake.

(13) **False Promise:** It is another harm of tongue as it wants to make promise in haste but it does not become possible to fulfil it always. As a result, it is broken. God says: O believers, fulfil promise. The Prophet said: Promise is like a parent. He said: Promise is a kind of debt or greater than that. God praised Hazrat Ismail about the fulfillment of his promise. He was true to his promise - 19 : 54Q. Hazrat Ismail one day promised to meet a man in a certain fixed place but the man did not come there according to his promise as he forgot it. Hazrat Ismail waited there for him for 22 days. When Abdullah, son of Hazrat Omar was about to die, he said: A Quraish wanted to marry my daughter. I gave him promise. By God, I shall not meet with God with three hypocrisies. I bear witness to you that I shall get my daughter married to him. Abdullah-b-Ali Khansah reported; I made a contract with the Prophet to feel a thing to him before his prophethood. I promised that I would take that thing to him in a certain fixed place but afterwards forgot it. On the third day I remembered it and after going there found the Prophet waiting there. he said: O young man, you have given me much trouble. I am here for the past three days for you. The Prophet used to say at the time of promise - 'perchance, possibly. Hazrat Ibn Masud did not make any promise without uttering Insha-Allah (if God pleases).

The Prophet said: He in whom there are three matters is a hypocrite even though he prays, fasts and thinks that he is a Muslim - (1) when he speaks, he speaks falsehood, (2) when he promises, he breaks it, (3) and when he is entrusted, he breaks it. The Prophet said: He in whom there is one of the four things is a hypocrite, till he gives it up - (1) when he speaks, he speaks falsehood, (2) when he promises, he breaks it, (3) when he is entrusted, he breaks it, (4) when he disputes over properties, he rebukes. Once the Prophet promised Abul Hysam that he would give him three slaves. He got three war prisoners and gave two of them to him and kept one to himself. Then his daughter Hazrat Fatema came to him and said: Don't you find in my hands the signs of crushing of mill? The Prophet said: What will happen of my promise to Abul Hysam? Then he gave him to Abu Hysam without giving him to Fatema.

One day, the Prophet was distributing the war booty gained in the battle of Hunain. Then a man came and said: O Prophet of God, a thing is due to me according to your promise. He said: That is true, want what you wish. He wanted eighty goats and one goat man. The Prophet gave them to him and said: You have wanted little. Look, Hazrat Musa said to the woman for whose enquiry the backbone of Hazrat Jospeh was found: You will get what you want. The woman said: 'I want that my youth be restored to me and that I can live in paradise in the next world with you'. She was made an example in Arabia. The Prophet said: If one has got the intention of fulfilling promise, it will not be broken if one proves another. In another narration: When a man promises with his brother and has got the intention to fulfil it but afterwards it is broken, he will not commit sin thereby.

(14) Falsehood. Another danger of tongue is false-speaking and false oath. These are great sins and heinous faults. In the first year of emigration, the Prophet said: Be careful of falsehood as it is the companion of the sinners and both will be in Hell. He also said: Falsehood is a door of hypocrisy. Hazrat Hasan Basari said: The people say that there is difference in open and secret words and actions and entry into and going out of hypocrisy, but the sin on which hypocrisy is built is falsehood. The Prophet said: If you narrate to your brother such narration which he believes for you but which you do not believe for him, it will be an act of breach of trust. The Prophet said: A man is enrolled near God as liar if he is

accustomed to false speaking and false discussions. The Prophet once was passing by two men. They were talking on sale of two goats and both were swearing. One of them said: By God, I will not sell it less than this price. Another said: By God, I will not give more than this price. One of them purchased the goat. Then the Prophet said: The sin of one of you has become compulsory. The Prophet said: Falsehood reduces provision. He said: The merchants are sinners. he was asked: O Prophet of God, has not God made trade lawful? He said: Yes, but the tradesmen commit sin by false oaths and speak falsehood.

The Prophet said: On the Resurrection Day. God will not speak with three persons, nor look at them - (1) one who seeks benefit in lieu of charity, (2) one who sells things by lies,. (3) and one who lets loose his trouser with pride. he said: If any man takes oath in the name of God and admits therein falsehood like the wing of a fly, a spot will remain in his soul up to the Resurrection Day. He said: God loves three persons _ (1) one who fights standing in the row of Jihad till he or his companions become victorious, (2) one who keeps patience at the harms of his neighbour till death or journey does not separate them both, (3) one who prays in a corner when he stays with a party of soldiers who travel and findings a good place takes rest or sleeps. God hates three persons - (1) a tradesman who takes false oath, (2) a proud poor man, and (3) a man who gives trouble.

Then the Prophet said: Alas for one, alas for one who speaks to arouse laughter of men and speaks falsehood therein. He also said: I dream that a man came to me and said: Rise up. I woke up with him, and then I saw myself between two men, one standing and another. seated. There was in the hand of the man standing one spear. Crooked iron of the spare was pierced through the cheek of one sitting and the man standing was pulling it with force. When his face came down upon his shoulder, it was pierced to his another cheek and he was pulling it till it also came down his shoulder. The continued. I asked him What is its reason. He said: This man is a great liar. Punishment in the grave will continue in such a way up to the Resurrection Day.

Abdullah-b-Asbat said: I asked the Prophet: O Messenger of God, can a believer commit fornication? He said: Yes, he can. I asked: O Prophet of God, can a believer be a liar? He said: No. Then he recited the following verse: Those who do not believe in

God's verses can fabricate falsehood. The Prophet used to invoke: O God, purify my heart from hypocrisy, my private parts from fornication and my tongue from falsehood. he said: God will not speak with three persons, nor will he purify them and there is grievous punishment for them: A bornicator who is old, a king who is a liar, and a beggar who is proud. He said: If God would have given me abundant wealth like these heaps of stones, I would have distributed them all amongst you. You would not have found me miser, liar and coward. He was speaking leaning against a pillar: Shall I not inform you of a great sin? Beware, it is to speak falsehood. The Prophet said: If a man speaks falsehood, his companion angel goes one mile away from him. The Prophet said: I will stand guarantee to you for Paradise if you take to six things. The companions asked: What are they? He said: (1) Let nobody amongst you tell a lie when he speaks, (2) Let him not break a promise, (3) Let him not break a trust when he is entrusted, (4) Let him control his eye sight, (5) Let him save his private part and (6) Let him prevent his hand. The Prophet said: There are for the devil antimony, scent and taste. Scent means falsehood, taste means anger and antimony means sleep.

Hazrat Omar said in a sermon: The Prophet said: standing amongst us in this place like my standing: Treat well with my companions and then with those who will come after them. Thereafter falsehood will spread, so much so that man will take oath and then say 'he has not taken oath', and he will bear witness and then say 'he has not witnessed. The Prophet said: He who attributes to me a Hadis knowing it to be false is one of the liars. The prophet said: He who appropriates the property of another Muslim unjustly by taking false oath will meet with the Almighty God while He will be displeased with him. The Prophet rejected the evidence of a liar. The Prophet said: A Muslim may commit other faults but there cannot be in him cheating and falsehood.

Hazrat Moses asked: O Lord, who is the best to Thee in divine service? He said: One whose tongue does not speak falsehood, whose heart does not commit sin and whose private part does not commit fornication. The wise Luqman said to his son: O dear son, be careful of falsehood, as falsehood is tasteful like the meat of sparrow but the evil of the liar will soon be disclosed. The Prophet praised truth and said: If you have got

four things, nothing will harm you even if you do not get worldly matters - (1) speaking truth, (2) keeping of trust, (3) good conduct and (4) lawful food. The prophet said: Stick to truth, as is it connected with religion and both are in Paradise. The Prophet said: I advise you to fear God, to speak the truth, to fulfil trust, to fulfil promise, to make salam and to be humble.

FALSE SPEAKING PERMISSIBLE IN SOME CASES: Know, O dear readers, that falsehood is not unlawful for its own sake but it is unlawful for the harm caused to the person with whom falsehood is spoken or harm to other persons. Sometimes false speaking becomes compulsory. The sage Maimun-b-Mehran said: In some places, false- speaking is better than speaking the truth. If a man runs with a sword to kill another person who enters a house, you should say on being asked about his whereabouts - I have not seen him. This is compulsory on you to tell this lie. To save a person from unjust oppression is compulsory. So to save him, false-speaking becomes compulsory. If then the truth is spoken, a life will perish in the hand of an oppressor. To say falsehood in a battle, to compromise between two parties and to preserve good will between two co-wives, false speaking is lawful. But one should be careful of falsehood even in these cases.

Hazrat Omme Qulsum said: The Prophet did not allows false speaking except in three cases - (1) to bring a compromise between two parties, (2) at the time of war, (3) and a husband speaking a lie to his wife and the wife speaking a lie to her husband. The Prophet said: He who settles disputes between two parties is not a liar. He speaks good or tries for good. The Prophet said: Every lie of a man is written, but the lie to bring compromise between two Muslims is not written. One man asked the Prophet: Shall I speak a lie with my wife! He said: There is no good in a lie. He said: Repeat it, shall I tell lie to her? The Prophet said: You have got no fault in it. Hazrat Omar said: If any women dislikes her husband, she should not express it to others, as habitation in a house is based on love. Man should live in love and amity in Islam. The Prophet said: Every lie of a man is recorded. The lie which he speaks in war is not recorded as war is a strategy. The lie which is spoken to settle the matters between two contending parties is not written. The lie which is spoken to settle the matters between two contending parties is not written. The lie which is

spoken to please wife is not recorded.Saoban said: There is sin in every falsehood, but there is no sin in that falsehood which benefits a Muslim or removes a harm from him. The Prophet said: He who commits fornication shall keep it secret with the secrecy of God, as to disclose an obscene act is also an obscene act. So every man should sometimes save his life, property and honour, even taking recourse to falsehood. If enquiry is made to you about a secret thing of your brother Muslim, your can deny it to preserve his honour. If a man has got more than one wife, he can tell a wife - I love you more. Two things should be weighed - truth and falsehood. If harm is caused more than benefit in case of speaking the truth, it may be avoided.

Words carrying dual meanings may be spoken incase of a crisis. Hazrat Omar said: A man by uttering a dual word saves himself from falsehood. The following are the illustrations. The sage Mutarref was summoned once by the tyrant ruler Jiyad. He asked him: Why have you come so late? He used a word conveying dual meanings saying: After going from your Darber, I could not raise my side from bed. God now raised it up for me. The ruler was given to understand that he was ill. Mu'az-b-Jabal was Tahsbilder of Hazrat Omar. On his return from his station of office, his wife asked him: Have you brought anything as others bring many things? He said: I could not bring anything as there was guard with me. This guard means God. If any man came to enquire about Ibrahim in his house and if he did not wish to see him, he sent his maid servant to say: Enquire about him in the prostration place (mosque). The Prophet said: The greatest calumny is to claim another as father without his own father, to say that one has seen what he has not seen, or to say 'someone said what nobody said. He also said: He who narrates his dream in a false manner will be asked to bind two seeds of wheat on the Resurrection Day, but he will never be able to do it.

(15) **Back-biting:** Know, O dear readers, that there came numerous warnings in Shariat regarding back-biting. Many people are accustomed to back-biting and very few men are free from it. God says: Don't back-bite one another. Do you like to eat the flesh of his dead brother? Rather you abhor it - 49 : 12 Q.

The Prophet said: Wealth, life and honour of every Muslim are unlawful for another Muslim. God joins honour with wealth

and life. The Prophet said: Beware of back-biting as it is a more heinous sin than fornication. If a man commits fornication and makes repentance, God may accept his repentance, but the repentance of back-biting is not accepted till the back-bited man pardons him. The Prophet said: Don't hate one another, don't envy one another, don't sell over the sale to another, don't dispute with one another and don't back-bite one another. The servants of God are brethren to one another. The Prophet said: In the night in which I was taken to heaven, I passed by a pray of men who where scratching the flesh of their faces with the ends of their nails. I asked: O Gabriel, who are they? He said: They are those who used to roam with slander of the people and ruin their honour.

Solaiman-b-Jaber said: I came to the Prophet and asked him: Teach me such a thing which will benefit me. He said: Don't neglect a good deed even though it is small, even though it is so small as to pour water to the bucket of another from your bucket, even though it is so small as to meet with your brother with a good news and even though it is to back-bite one after he has gone from you. Bara'a-b-Azeb said: One day the Prophet gave us sermon, even the freed male and female slaves heard it from their houses. He said: O people, don't back-bite the Muslims - those who have brought faith by tongue but not by heart. Don't enquire into their secret things, because God will follow the secrets of a Muslim who enquires into the secrets of his brother Muslim, God dishonours one in his own house in whose secrets God enquires.

Jesus Christ got revelation: He who dies after repentance for his back-biting will enter last of all in Paradise. He who dies without such repentance, will enter hell first of all. Hazrat Anas said: The Prophet once ordered all his companions to fast and said: Don't break your fast before I order you. All the companions fasted. When the night came, a man came there and said: O Messenger of God, I have fasted. Now order me to break it. Thus one by one came to the Prophet and the Prophet ordered him to break fast. Then a man came and said: O Messenger of God, two women in my family fasted but they are not coming to you out of shame. order them to break fast. The Prophet turned his look from him and he again asked him. At this time he said: How have they fasted when they ate the flesh of men at day time? Tell them that if they fasted, they should vomit it. They then

vomited and suddenly a condensed clot of blood fell from their bellies. The Prophet said: By One in whose hand there is my life, if a drop of blood would have remained in their belly, Hell fire would have devoured them.

Hazrat Anas reported that the prophet once mentioned about interest and characterized it as a great sin and said: One dirham interest is more heinous to God than 36 fornications, but the greatest interest is to destroy the honour of a Muslim. Hazrat Jaber said: I was in a journey with the Prophet. He said while passing by two graves: These two persons are punished not for any great sin. One is punished for back-biting. Another is punished as he was not accustomed to cleanse after passing calls of nature. Then he took a fresh palm branch, divided into two and fixed one to each grave and said: So long as this branch does not become dry and remain fresh, punishment will be light on them.

The Prophet once ordered Ma'az to be killed by stoning for the crime of fornication. One man present said to another; Look, Ma'az is dying like a dog. The prophet then passed by a dead body with the two men and said to them: Eat the meat of this dead animal. They said: O Messenger of God, how can we eat the meat of a dead animal? He said: The rotten meat of your brother which you have eaten is more rotten and strenching than this flesh. Hazrat Abu Hurairah said: He who eats in this world the flesh of his brother, will eat that flesh in the next world. He will be said: Eat his flesh when dead as you have eaten his flesh when alive. Then he will eat it, chew it and swallow it. Mozahed explained some words in verse 104 - Homazatf means defamers among men and Lomajat means eaters of human flesh, that is the back-biters. Qatadah said: There are three kins of punishment of grave - (1) one kind of punishment is meted out for back-biting, the second kind of punishment is for taking the words of one to the ears of another, and the third kind of punishment is for breaking the rules of the calls of nature. The sage Hasan Basari said: By God, the effect of back-biting in the religion of Islam is the spreading of the boils of small-pox in body. A wise man said: We saw the former sages.They did not think that fast and prayer alone are divine service but they considered not to back-bite also as divine service. Hazrat Ibn Abbas said: When you wish to tell the people about the fault of your companion, you will first tell them of your own fault.

The sage Malek-b-Dinar said: One day Jesus Christ was passing with his companions by a dead dog. Then the disciples said: What a stenchy smell of this dead dog! Then Jesus Christ said: How fine is the line of its teeth. By this he dperecated to blame the dog and made them understand that there is nothing ugly in the creation of God.

MEANING OF BACK-BITING AND ITS LIMITS: Back-biting means to say anything to another about your brother in his absence which he does not like. This refers to physique, pedigree, dress, house, religion, behaviours and conduct and character. If you say of another that he is dwarf, he is long-statured and it gives him pain, then it is back-biting. If you say that he is a sinner, that he is of low birth, that he is a weaver in his absence, it will be back-biting. If you say: His conduct is not good, he is a miser, he is proud, he is a hypocrite, he is prone to anger, he is a coward, it will be backbiting. Mention was made of a woman to the Prophet that she fasts and prays but she gives trouble to her neighbour by her tongue. He said: This woman will got to Hell. At another time, it was mentioned to him that a woman is miser. He said: It is not a good talk. Once the Prophet asked. Do you know what is back-biting? The companions said: God and His Apostle know best. He said: To say what your brother Muslim does not like is back-biting. He was asked: If what I say is in my brother? He said: If it is in him, it will yet be considered as back-biting. If it is not in him, that will be slander. Once some companions said to the prophet: He is an unfit person. The prophet said: You have back-bited your brother. The companions said: O Messenger of God, we have said what is in him. He said: If what you say is not in him, it will be slander. Hazrat Hasan Basari said: There are three kinds of bad discussion about another - (1) back-biting, slander and false narration. There is mention of these guilts in the Quran. Back-biting is to say of a guilt which is in him. Slander is to say of a guilt which is not in him. False narration is to say what reaches you about another.

BACK-BITING BY MEANS OTHER THAN TONGUE: Know. O dear readers, that back-biting can be done not only by tongue but also by signs, gestures, hints, movements of body and writings. Every kind of back-biting is unlawful. Hazrat Ayesha said: To me a woman came. When she went away. I hinted with my hand to the prophet that she is dwarf. The prophet said: You

have back-bited her. Pen is like tongue and backbiting can be done by writing by pen. If a writer criticizes a particular man by writing, it will be back-biting him. It can be committed with reference to a dead man also. When any action of a man was disliking to the Prophet, he did not particularize that person but said in a general way: What will be the condition of the people who do such and such acts? The Prophet said:O The hearer of back-biting is included within the back-biters. If the hearer protests by his tongue, he will be exempted from its sin. If he cannot do it, he will think it bad in his mind. If he can shift from that place or change the topic, he will be exempted. The Prophet said: If a believer is dishonoured before any person who does not help him inspite of his ability to do so, God will dishonour him on the Resurrection Day before all creatures. He also said: He who protects the honour of a Muslim in his absence, it becomes the duty of God to perfect his honour on the Judgment Day. The Prophet said: If a man saves the honour of his brother Muslim in his absence, it becomes the duty of God to save him from Hell-fire.

CAUSES OF BACK-BITING: The causes of back-biting are many. We should narrate eleven causes out of them. Eight causes are applicable to all and three causes are applicable to the religious and special people.

The first cause is - Anger. If there is cause of anger in anybody, a man is engaged in saying about his guilts and there arises in his mind hatred for him. This is natural if he has got no religious connection with him. Sometimes he entertains hatred in his mind without mentioning it expressly. So anger stands as a cause of back-biting. The second cause is for pleasing the minds of friends and companions. The third cause is to shake off one's own guilts by back-biting others. The fourth cause is to get oneself free from guilt by attributing it to others saying: I would not have done it but for others. The fifth cause is to express the glory and praise of oneself thereby making another fool. He says: He is fool and powerless. The sixth cause is hatred towards another, the seventh cause is jests and ridicules and the eighth cause is to hold another in contempt.

THE CAUSES RELATING TO RELIGIOUS MEN. The three causes of back- biting in relation to religious men are very subtle and difficult and the devil paints them in good works. The first

cause is that when the people see some fault in the religious men *they say that* a particular religious man has got all qualities but *he* has got one fault. If they express that fault, it will be back-biting. The second cause is sympathy for the person backbited by saying: The affair of that unfortunate man has caused my anxiety. If he mentions his name, he will be back-biting him. The third cause is to express anger for God's sake on anybody mentioning his name. If his name is not mentioned, it will not be back- biting him.

MEDICINE TO RESTRAIN TONGUE FROM BACK-BITING: Know, O dear readers, that the medicine of back-biting is knowledge and action or a mixture of knowledge and action. The medicine of a disease is its opposite. There are two kinds of medicines of back-biting, general medicine and special medicine. The general medicine is that the backbiter should have this knowledge that in case of back-biting, he will fall in the wrath of God and that his virtues will be lost on the Resurrection Day for this cause as his virtue will go to the back-bited. Back-biting has been likened to eating a dead animal. The Prophet said: Back-biting consumes the virtues of a man sooner than the fire consumes a dry wood. One day a man said to Hazrat Hasan Basari: I heard that you have back- bited me. He said: You have not acquired such rank that I will give all my virtues to you. The Prophet said: He is blessed who cannot see the faults of others because he remains busy with his own faults. A man said to a wise man: O man of ugly face. He said in reply: I would have made it unlawful if it were in my head.

The special medicines of back-biting are as follows: In order to apply these medicines, the root cause of backbiting is to be searched. There are eight causes as described above and those causes shall have to be cut off. Anger is a cause which should be brought under complete control. If you are determined to take revenge upon a person out of anger, know that God will take revenge upon you out of anger for your back-biting as He has prohibited you from that. The Prophet said: Hell has got a door. He who causes the anger of God by committing sins will enter Hell through that door and nobody else. The prophet said: The tongue of one who fears God comes under control and his anger is also brought under control. He also said: If a man appeases anger though he has got right to express it, God will call him on

the Resurrection Day before all the creatures and say: Take whichever Hur you like. God said in one of the earlier scriptures: 'O son of Adam, remember Me at the time of your wrath, I will remember you at the time of My wrath. In other words, I will not destroy you along with others who will be destroyed.

The second cause of back-biting is to support the opinion of friends. Its medicine is to oppose the opinion of friends in the matter of back-biting a man. You should know that if you incur the displeasure of God by pleasing your friends, God will be enraged on you. So how can you give up God for pleasing your friends? The third cause is to show one's piety by back-biting another. The medicine is as described above. You should know that in that case God's wrath will fall on you and that you are courting destruction in the next world absolving yourself from guilt in this world. You should also know that you are losing all your virtues by back-biting. The fourth cause of back-biting is to consider oneself pure and disclose one's prestige and pride. The medicine of this is to know that your glory and dignity may vanish and the people may look down upon you. The fifth cause is envy. Its medicine is as follows: You should know that if you envy anybody for his riches and honour in the world, you will be burnt by the fire of envy in this world in addition to your being burnt in Hell-fire. You have taken thereby the punishment of Hell and are bereft of riches and honour in this world. You should know that his sins will fall on you and your virtues will go to him. The sixth cause is ridicule and jest. You should know that you have ridiculed a man in presence of some people, but you will be ridiculed before all the creatures in the next world. The seventh cause is express sympathy for the sin of another and thereby back-biting him. The eighth reason is to express astonishment at the conduct of another. It is a mockery which is an act of sin.

BACK-BITING BY MIND: Know, O dear readers, that to back-bite another by mind is unlawful like back-biting by tongue. This means evil idea or thought about a person. What suddenly arises in mind is pardonable. God says: O those who believe, if a transgressor comes to you with a news, ascertain its truth, lest you do injury to a people out of ignorance and then be repentant for what you have done - 49 : 6Q. So to support the devil is unlawful. The Prophet said: God has made unlawful the

life and property of a Muslim and to entertain evil thought about him. So evil thought is unlawful. It leads to entry into his secrets which is also unlawful. God says: Don't enquire about secrets - 49 : 14Q.

IN WHAT CASES BACK-BITING IS ALLOWED: The following six causes make back-biting lawful. (1) To narrate the faults of another in a trial. If a man complains against another before a judge regarding the latter's oppression, breach of trust or back-biting or any other fault, it is then lawful for him to narrate it before the judge. If he is really not oppressed or tortured, he will be considered as a back-biter and consequently sinner. The Prophet said: He who has got a right has got right to speak. He said: To make delay on the part of a rich man for payment of dues is oppression. He said: If debt is not paid, it is lawful to punish a rich man and mark his honour.

(2) To help to change one's evil deed. It is lawful to narrate the works of a sinner to bring him to the right path and to change his evil deed to such a person who is able to prevent that evil work by exercising power over him. Once news reached Caliph Omar that Abu Jandal began drinking wine in Syria. He wrote to him: In the name of God, the Most Compassionate, the Most Merciful, Ham Mim, this book was revealed from the Almighty, the Wise etc. 40 : 1Q. When he read this letter, he repented for his evil act. Hazrat Omar did not attribute the fault of back-biting to one who gave him this news.

(3) To seek legal decision. It is lawful to narrate the deeds of another to seek legal decision or law for remedy. For instance, one says: My father, my wife, or my son treats me like this. What is the remedy of getting out of it? Hinda, daughter of Utba, complained to the Prophet: Abu Sufiyan is a miser. He does not bear necessary expenses of myself and my children. May I spend anything in his absence? The Prophet said: Take such things as are necessary for you and your children. Hinda mentioned about miserliness and oppression of Abu Sufiyan, but he did not blackmail her for back-biting, as she had intention of taking decision.

(4) To warn a Muslim about one's harmful things. It is lawful to narrate the faults of another to save a Muslim from his injurious and harmful things. If you see a learned man to

frequent an innovator and fear this influence on him, it is lawful to disclosed his innovation and sin, but not for any other cause. Similarly if a man wants to engage a servant or to buy a slave, it is lawful to disclose his innovation and sin, but not for any other cause. Similarly if a man wants to engage a servant or to buy a slave, it is lawful to disclose his bad habit of theft or other crimes. If a man is cited as a witness by an innocent man, he may disclose the fault of his adversary. The prophet said: Do you consider bad to disclose the faults of a sinner? Disclose his faults so that people may know them. Disclose the faults in him, so that people may take precaution. The ancient sages said: There is no sin in disclosing the guilts of three persons - (1) a tyrant ruler, (2) a learned innovator, (3) and a shameless evil doer.

(5) **To call by a well-known surname.** There is no back-biting if a man is called by his well known surname, such as a lame man, a blind man. This is for identification and not from any evil motive.

(6) **To disclose bad deed of an evil doer.** To disclose the guilts of those who are accustomed to evil deeds openly is no sin, such as a male wearing female dress, a drunkard, a fornicator, or an oppressor. The Prophet said : There is no sin in back-biting a person who has shaken off the screen of shame from his face. Hazrat Omar said : There is no honour for a great sinner (meaning those who commit major sins openly). He who commits sins secretly should have the honour of his fault being kept secret. Hazrat Hasan Basari said : There is no fault in back-biting three persons — (1) one who is a slave of passion, (2) an open and well known transgressor, (3) and a tyrant ruler.

EXPIATION OF BACK-BITING: There are two modes of expitation of the sin of back-biting. (1) The back-biter will repent sincerely in mind and will be sorry for that. (2) Then he will seek pardon of the back-bited person being very humble. Hazrat Hasan Basari said : It is sufficient to seek forgivenesses for the back-bited person. There is no necessity to seek his pardon. He gives its support by the following Hadis : To seek forgiveness for one who has been back-bited is expitation of back-biting. The sage Mozahed said : The expitation of eating rotten flesh of your brother is to praise him and to pray for his good. To me, it seems that it is not sufficient. One is to seek pardon from the back-bited man in order to get himself absolved from the sin. The Prophet

said : He who injures the honour or property of his brother Muslim shall seek pardon from him before the Judgment Day comes. On that day his virtues will be taken. If he has got no virtues, the sins of the back-bited will be mixed up with his sins and they will be increased. Hazrat Ayesha said to another a out a woman—her border of cloth is long. It was considered as back-biting and for that she sought pardon of that woman. There is no alternative but to seek pardon if he is alive. If he is absent or dead, he should seek forgiveness for him. God says : Take to pardon, enjoin good and turn away from the illiterate. The Prophet asked. What is the meaning of this pardon. O Gabriel ? He said : God enjoins : pardon him who does wrong to you. Tie the connection of blood with one who severe it, give him who deprives you. Hazrat Hasan Basari said that a man said to him: A certain person back-bited you. He sent for him a bunch full of dried grapes saying : I heard that you sent your virtues to me a present. I send you in exchange this small present of dried grapes. I seek your pardon and I could not give its full exchange.

(18) **Cheating and slander.** God says in verse 68 : 11—A slanderer, going about will calumnies, hindering all good, transgressing beyond bounds etc.

The sage Ibn Mobarak said : Hammaz means an illegitimate issue who does not keep words secret. This shows that he who does not keep words secret and roams about giving news to ears is like an illegitimate son. God says in verse 104 : 1 Q — Woe to every scandal-monger and backbiter. The meaning of Homazat is one who roams with slander. God says : Bearer of fuel or scandal monger. God says : They broke trust with both. So they got no benefit from them from God—66 : 10 Q. This verse was revealed in connection with the wives of Prophet Lot and Noah. When any guest came to Prophet Lot, his wife gave this news to the people. Getting this news, they satisfied their lust with the guest. The wife of Noah said to the people : Noah is insane. The Prophet said : A slanderer will not enter Paradise. There is in another Hadis : Scandal monger will not enter Paradise. The Prophet said : To God, the dearest are those persons who ware best among you in conduct, whose minds are soft, who love and get love. Those are worst to God among you who roam about with slander, who create disturbance among friends and who roam about picking faults of religious men. the Prophet said : Shall I not inform you

of the worst of you ? The companions asked : O Prophet of God, tell us that. The Prophet said : They are those who walk with slander, create disturbance among friends and mix falsehood with the fulls of the pious men. The Prophet said : If a man gives hint to disgrace a Muslim unjustly, God will disgrace him in Hell on the Resurrection Day. The Prophet said : If a man uses a word in order to disgrace an innocent man in the world, it becomes the duty of God to burn him in Hell fire on the Resurrection Day. The Prophet said : He who bears witness against a Muslim which is not true in his case, should enquire into his place in Hell. The pious men said : For this slander one third of the punishment will be meted out in the grave. The Prophet said : When God created Paradise, He said to it : Talk with me. Paradise said : He who will enter me is fortunate. The Almighty God said : By My Glory and Honour, eight classes of men will not find place in you—(1) a habitual drunkard, (2) a lift-long fornicator, (3) a slanderer, (4) one who encourages his own wife and daughter to fornication,s (5) an oppressor, (6) one who swears blood-tie, (7) one who swears in the name of God 'I will do this work', but he does not do it.

Once there was a severe famine among the children of Israil. Moses then prayed many times for shower of rain, but there was no rain. God then revealed to him : There is a slanderer among you. He always tells the faults of one to another. For that I will not accept your invocation. Moses said : O Lord, show me that person, I will now eject him from our party. He said : O Moses, I prohibited you to make slander on a person. They then all repented and there was shower of rain.

It has been reported that a man crossed the path of fourteen hundred miles in search of a wise pious man and asked him seven questions—(1) what is heavier than sky, (2) what thing is more spacious than the earth? (3) what thing is harden than stone? (4) what thing is hotter than fire ? (5) what thing is colder than ice ? (6) what is richer than sea ? (7) who is more humiliated that an orphan ? The wise man reported to him serially—(1) slander of an innocent man is heavier than sky, (2) truth is wider than the earth, (3) the heart of an unbeliever is harder than that of a stone, (4) greed and hatred are hotter than fire, (5) the heart of man who does not remove the wants of relatives is colder than ice, (6) a contended heart is richer than sea and (7) the slanderer becomes more humiliated than an orphan when his action is disclosed.

WHAT IS SLANDER? Know, O dear readers, that the meaning of Namimah or slander is to take the faults of one to the ears of another, for instance, 'a certain man is speaking thus about you,' The man to whom it is communicated and the man whose fault is communicated both dislike it. A third person also does not like it, though it is expressed by hints, gestures, writings and by other means. But if benefit is done to a Muslim by diclosing it, there is no fault in it. For instance, if a man sees a thing of a man being stolen, he should bear witness. The hearer of this slander or defamation has got six duties to perform. (1) He should not believe the slanderer as he is a transgressor and sinner and his evidence is to be rejected. God says : O believer, if a transgressor comes to you with a news, test its correctness, lest you injure a people out of ignorance—49 : 6 Q. (2) He should prevent him from making defamation, advise him and say to him that it is a great sin. God says : Enjoin good, and prohibit evil. (3) He shall hate such person within mind for God's sake, as he is hated by God. To hate one whom God ha'es is compulsory. (4) He shall not entertain bad idea against his brother Muslim, as God says : Give up most conjectures as some conjecture is sin. (5) He shall not be busy in seeking the truth of that new, as God says : Don't spy. (6) He shall not disclose his defamation and say : Such a person told me such and such. It has been narrated that a person came to Caliph Omar-b-Abdul Aziz and said something to him against a person. The Caliph then said to him : If you desire. I will verify you a statement. If you tell lie, you are a great sinner according to this verse of God : If anybody comes to you with a news, verify it. If you tell the truth, you are a slanderer according to this verse—those who roam with slander—68 : 11 If you duster, I will pardon you. He said : O Commander of the faithful, I want pardon. I will never do it.

Hazrat Hasan Basari said : H who defames a man to you defames you also to another. It appears from this that wrath should be shown to the defamer and he should not be believed. The Prophet said : He is worst whose harms the people fear. He also said : One who severse the tie of relationship will not enter Paradise. He was questioned : Who is the severer of connection. He said : He who severer connection from the people and he who defames. A man one day defamed a man to Hazrat Ali. Hazrat Ali said to him : O brother, I shall enquire about what you have said. We shall hate you if you tell the truth and punish you if you tell

falsehood and pardon you if you want it. The man said : O Commander of the faithful, pardon me. Muhammad-b-Ka'ab was once asked : Which conduct of a believer is harmful to him? He said : Excessive talk, disclose of secrets and belief in everybody's words. Mussb- b-Jubair said : To believe in defamation is worse than defamation, as defamation shows the way but belief in defamation gives permission. He who shows the path to a thing is not equal to one who admits it and gives permission. So beware of slanderers and defamers.

Once a man sought permission of Calip's Solaiman to speak. Permission was granted and the man said : O Commander of the faithful, some men defamed you. They purchased your world in exchange of their religion and gained your pleasure in earning the displeasure of God. They fear you in matters of God and does not fear God in your matters. So don't trust them for the trust which God has given you and don't band over to them the thing which God has given you to protect, as they will spread harm a among the people and will destroy you by the help of their relatives. Their aims are rebellion and slander, their means are backbiting and defamation. You are responsible for their guilts and they are not responsible for your guilts. Their world will not be good if they destroy your next world because the worst deception is that of a man who sells his next world in exchange of the world of another.

The wise Luqman advised his son : O dear son, I am giving you such admonitions which, if you stick to, you will not be deprived of influence : Treat well with the near and the distant ones, don't express your ignorance to the persons of honour and dishonour, save your friends, keep the tie of relationship with you relatives, save them from the deception of a slanderer and save yourself from one who wishes harm to you and to play deceit. When you part away from your friends and they part from you, don't tell their evil and they also shall not tell your evil. A pious man said : The root of slander is falsehood, envy and hypocrisy. These three things are the root of disgrace.

The sage Hammad-b-Salmah said : A man purchased a slave. The seller said to the buyer : He has got no fault in him except one which is double-dealing. The buyer said : I am satisfied. Then he purchased him. After some days' stay with his master, the slave said to his wife : Your husband does not love

you and he wants to purchase a slave-girl. I am telling you of a spell. When he falls asleep, take some hairs of his beard with a razor. I shall prepare with them such a spell that he will love you. He then went to the husband and said to him : Your wife does not love you and fell in love of another person. She may kill you if opportunity arises. One day, the master fell asleep and his wife went with a razor to take some hairs of his beard. When she was about to take them, he suddenly awoke and caught her with the razor and killed her. This news reached her relatives who came at once and killed him. Thus quarrels ensued between the triple of the husband and the tribe of the wife.

(17) **Hypocrisy.** Hypocrisy is another evil of tongue. It is to go to two enemies and introduce to each of them as friend and to hold one opinion with each of them. The sage Ammer-b-Yasar said that the Prophet had said : He who has got two tongues in the world will have two tongues in the next world. The Prophet said : You will see on the resurrection day the worst man near God with two faces. He will come to one party with one thing and to another party with another thing. In another narration he will come with one face to one party and with another face to another party. Hazrat Abu Hurairah said : A man having two faces will not be enrolled as a faithful man to God. Malek-b-Dinar said : I have read in the Torah : He who talks with his friend with two tongues and yet claims to be a trustee, God will destroy that tongue. The Prophet said : On the Resurrection Day, the worst men to God will be the liars, the proud, and those men who entertained hatred in the need of their friends. When they met his friends, they hated them. When they were called towards God and His Prophet, they came late and when they were called towards the devil, they came hurriedly.

It has been narrated that when a companion of the Prophet died. Hazrat Huzalfa did not say funeral prayer for him. Hazrat Omar then said : He is one of the companions of the Prophet, but you have not said his funeral prayer. He said : O Commander of the faithful, he is one of the hypocrites. Hazrat Omar said : I ask you : am I included among them ? He said : You are not a hypocrite, Nobody after you can be trusted.

(18) **Praise.** Another evil of the tongue is to praise. In some cases, praise is unlawful. There are six harms of praise, out of

which four harms fall on the praiser and two harms fall on the hearer of praise.

(1) **Faleshood is the first harm.** In case of too much priase, recourse must be had to falsehood. Khated-b-Medan said : If a man praises a ruler or such man as has not got that quality in him, God will raise him in such a way that it will be difficult for him to talk to the people with tongue.

(2) **Show** The second harm at the time of praise is show, as love is expressed by praise but it may not be in mind and he may not believe in all he says. Thus he shows a show or hypocrisy.

(3) The praised man is praised without knowing whether he has that quality in him. It is reported that a certain man praised another before the Prophet. The Prophet then said to them : You have severed the neck of your brother. If he hears it, he will not get salvation. Then he said : If you are to praise a man, say 'I know him as such God knows whether he is pure or impure. I can't say in excess of what God knows of anybody' So it is danger to say that he is a pious man, he is God-fear, he is a pilanthropist. Once Hazrat Omar saw a man praising another. He asked the praiser : Have you travelled with him ? He said : No. He asked him : Have you carried on business with him ? He said : No. He asked him : Are you his neighbour morning and evening ? He said : No. He said : By God, I think you have not known him.

(4) The praised man may be an oppressor or a great sinner. To praise him in such circumstances is unlawful. The Prophet said : When a great sinner is praised, God then becomes displeased. Hazrat Hasan Basari said : He who wishes long life of an oppressor, disobeys God in His world. The praised man gets two harms by the praise. It gives pride in him and he feels self praise. These two things are ruinous. Hazrat Hasan Basari said : One day Hazrat Omar was seated with a stick among the people, when a man Zarat-b-Munzer came there. One of those present said. This man is the chief of Rabiah tribe. Hazrat Omar and those around him heard it. When he came near Hazrat Omar, he was brandishing his stick over his head. At this the man said : O Commander of the Faithful, what sort of treatment is this ? He said : Have you not heard what that man said about you ? He said: Yes, I have heard it. Hazrat Omar said : I feared that praise

may grow in you a sense of pride. For that I destroyed it by the show of strike by this stick.

(2) The second harm is that when a man praises another, the latter becomes pleased and finds solace and as such gives up self-improvement, as he understand that he has reached the limit of progress. He who understands that he has got faults, tries for improvement of his character. For this rason, the Prophet said : You have severed his neck. If he possesses it, he will not get salvation. The Prophet said : If you praise a man in his face, think that you are passing sharp knife round his neck. The Prophet said : It is better to attack a man with sharp sword than to praise a man before his face. Hazrat Omar said : Praise is like murdered as the murdered person is saved from the responsibility of actions. Praise grows idleness or self-praise and pride. Both are destructive like murder.

If the prasier and the praised are saved from these harms then there is no fault in praise. For this reason, the Prophet praised his companions. He said about Hazrat Abu Bakr : If the faith of Abu Bakr is measured with the faith of the people of the world, his faith will be heavier. he said regarding Hazrat Omar : If I was not sent as a Prophet, Omar would have been sent as a Prophet. By this praise, they did not become proud. The Prophet said : I am the leader of the children of Adam and there is no boast in it. In other words, I am not telling it out of pride. When the people once were praising a dead man, the Prophet said : He is fit to receive praise. The sage Mozahed said : There are friends for the children of Adam from the angels. When any Muslim mentions about the good works of another Muslim, the angels says : O son of Adam, keep your mysteries of secrets secret, be pleased with your affairs and praise God who has kept your hidden things secret.

DUTIES OF THE PRAISED MAN: The praised man must save himself from pride, self-praise and idlences, He will not be able to save himself from these evils unless he thinks about his ultimate end and the result of his actions. The praiser does not know what the praised man knows about him. The former will surely not praise him if he knows of him what he knows of himself. The Prophet said : Throw dust at the face of the praisers. The sage Sufiyan-b- Aynah said : He who knows himself cannot beinjured by praise. When a religious man was praised, he said :

O God, this servant of yours has come to me with your hatred. I cite you as a witness over his hatred. Another religious man was praised and he said : O God, three people do not know me. Once Hazrat Ali was praised and he said: O God, forgive me for what they say. Make me better than what they think about me, Once man praised Hazrat Omar who said : You are ruining me.

(19) **Carelessness,** Another harm of tongue is carelessness or inattention in words, specially when they are uttered in connection with religious affairs. The Prophet said : Let none among you say—what God wishes, and what you wish, rather say—what God wishes and then what you wish. Hazrat Ibn Abbas said : One man came to to the Prophet and said in the midst of his talk—what God wishes and you wish. The Prophet said : Have you made me equal to God ? Rather say : What the Almighty God wishes. The Prophet said : God has prohibited you to take oath by the name of your father. let him take oath in the name of God, or else let him remain silent. Hazrat Omar said : Leave them, I did not take oath. The Prophet said : Let nobody among you say : My servant, my maid-servant, as you are all the servants of God and all your women are the maidservants of God. Rather says : My boy, my girl, my son, my daughter. The servants and maid-servants shall not say : My Lord, rather they should say : My chief. All are the servants of God and God is your Lord. The Prophet said : Never call a great sinner—My chief', because if he becomes your chief, you will incur displeasure of your Lord. The Prophet said : He who says : I am free from Islam, he becomes as he has said. If he tells a lie, he will not be able to return to Islam safely. For this reason, the Prophet said : He who remains silent has got salvation.

(20) **Questions of ordinary men about God.** Another evil of tongue is the questions of the ordinary men about God, His attributes, His words and His tongue. These attributes of God are of two kinds—uncreated and created. It is the duty of ordinary men to follow what is in the Quran about commands and prohibitions. To understand the Quran is difficult to many. The Prophet said : Leave to me what I left for you, because your predecessors were destroyed because of their excessive questions and owing to actue differences with their prophets. Give up what I prohibited you. Translate into action as far as you can what I ordered you to do. Hazrat Anas said : The people once

asked the Prophet many questions to which he was enraged. Then he got up on the pulpit and said : You are questioning me, but don't ask except what I informed you. A man came to him and asked : Who is my father ? He said : Your father is Huzaifah. Then two young men came and asked : O Prophet of God, who is our father ? He said : Your father is one in whose name you are called. Another man got up and said : Shall I enter Paradise or Hell ? He said : You will enter Hell, and not in Paradise. When the people saw that the Prophet was enraged, they did not ask him further questions. Hazrat Omar then came to his side and said : We are pleased with God as Lord, Islam as religion and Muhammad as a Prophet. Hazrat said. O Omar, sit down, may God shower blessings on you. What you have known is sufficient. The Prophet prohibited arguments and excessive questions. The Prophet said : Soon the people will put many questions, even they will ask : God created the creatures, but who created God ? When they will ask it, say : God is one, God is above wants etc. (Chapter Ikhlas). Then throw spit by your left side thrice and seek rebuge from the devil. Excessive questions were prohibited in the story of Moses and Khiza. So the questions of ordinary men about the subtle matter of religion are th great objects of danger. Their discussions about the language of the Quran is like the condition of one to whom the king wrote a letter informing him many necessary things but instead of paying attention to these things, he began to lose time in seeing whether the paper of the letter is new or old, for which he will surely be punished. Similarly the ordinary men give up many necessary things but question about many unnecessary and subtle things about God and His attributes.

CHAPTER V

ANGER, HATRED AND ENVY

Anger is a fleak of fire. It arises from the fire of God in heart. It is being burnt like fire in the lowest part of the heart like fire under husk. The hidden pride in the mind of every oppressor and disobedient man is disclosed by anger like the fire that comes out by the rubbing of iron against stone. It appears to those who see with the light of sure faith. The conduct of the devil has found a place in the man in whom anger has found a place, as God says: The devil said: you have made me from fire and made him from earth-7:11Q. Earth is steady and calm and fire is unsteady, up-rising and burning. The result of anger is hatred on account of which a man is ruined.

HARMS OF ANGER: God says: God has created in the hearts of those who disbelieve the evil of ignorance. He sent down His solace upon His Prophet and the believers. God rebuked the unbelievers as they expressed indignation of anger arising out of untrue matters. He praised the believers, as God sent down upon them solace and consolation. One day a man came to the Prophet and said: O Prophet of God, give me order to do a short auction. He said: Don't be angry. Hazrat Ibn Omar said: I asked the Prophet: Give me a short advice by dint of which I may hope for good. He said: Don't be angry. Once Hazrat Abdullah-b-Omar asked the Prophet: What thing will save me from the wrath of God? The prophet said: Don't express your anger. The Prophet once asked some of his companions: Whom do you consider among you a strong man? They said: That is not so. He is the strong man who can control his passion at the time of anger. The Prophet said: He who has got physical strength is not a stronger man than one who can control his passion. He said: God keeps the secret affairs of a man secret who can swallow anger. Hazrat Solaiman said: O dear son, save yourself from excessive anger, as excessive anger makes the heart of a patient man light. God says: He (Yahya) is a chief and of pure character. Akramah explained this verse by saying that 'chief' is the man who cannot be defeated by anger. Abu Darda'a said: I asked: O Messenger of God, teach me such an action which can take me to Paradise. He said: Don't be angry. prophet Ihya told Jesus Christ: Don't be angry. He said: I can't help but be angry. I am merely a

man. Then the Prophet Ihya said: Don't amass wealth. Jesus Christ said: yes, it may be done. The Prophet said: Anger destroys faith as condiment destroys honey He also said: If a man gets angry, he roams near Hell. Once a man asked the Prophet: What thing is hard? He said: Anger. He said: What thing will keep me away from God's wrath? He said: Don't express anger. Jafar-b- Muhammad said: Anger is the key to every evil. A certain Ansar said: Anger is the key to every evil. A certain Ansar said: Anger is the root of foolishness and its guide.

Muzahed said: Iblis said: The son of Adam cannot baffle me in three matters. (1) When any man is intoxicated, we fix a rope in his nose and direct him to whichever direction we like and make him do whatever we like. (2) When he gets angry, he utters such words which are unknown to him and does such works for which he becomes afterwards repentant. (3) When he is miserly with such a thing which is under his control, we engage him in such a work which is beyond his strength.

A wise man said: Appease your anger as it may lead to the disgrace of explanation. Hazrat Abdullah-b-Masud said: Look at the patience of a man at the time of his anger and at this trust at the time of his greed. If he does not get angry, what is your necessity of knowing about his patiences? When he does not have greed, what is your necessity of knowing about his trust? Caliph Omar-b-Abdul Aziz wrote to one of his governors: Don't punish at the time of your anger. When you get angry at any man, keep him in detention. When your anger is appeased, give him punishment in proportion to his crime. Don't inflict on him more than 15 stripes at thee time of punishing him.

Ali-b-Zayed said: A man of the Quraish used harsh words to Caliph Omar-b-Abdul Aziz who remained silent for a long time and then said: You wish that the devil rouses in me the pride of the Caliph and I treat you so rudely that you can take revenge tomorrow on me. A certain wise man said to this son, O dear son, wisdom does not remain safe at the time of anger, just as life does not remain safe in a burning fire. He who gets least angry is the most intelligent among them. If anger concerns any matter of the next world, it is called wisdom and patience, and if it concerns any matter of this world, it is called deceit, because the people say that anger is the enemy of intellect and anger is a danger. Hazrat Omar used to say in his sermon: He who is safe

from amongst you grow greed passion and anger, gets salvation. Hazrat Hasan Basari said: The signs of a Muslim are the following -He will have strength in religion, he will firmly determine in easy matters, he will bring faith in sure matters, he will have knowledge of patience, he will pay his dues, he will adopt middle course in riches, he will have patience at the time of dangers. His anger will not prevail over him, his excitement will not throw him into danger, his passion will not prevail over him, his belly will not disgrace him, his greed will not make him light, his intention will not make him mean, he will help the oppressed and show kindness to the weak, he will not be extravagrnt in expense, he will not misuse his money, he will pardon if oppressed, he will pardon if an illiterate man gives him trouble and the people will remain safe at his hands.

A certain Prophet told his followers: Is there anybody among you who can promise with me that he will never get angry? In that case, he will gain my rank and will reside with me in Paradise and he will be my successor. A young man got up and said: He observed this during his life time. When the Prophet died, the young man became his successor and was named Jul-Kifl meaning he fulfilled his promise truly. Wahab-b-Monsabbah said: There are four elements of infidelity - Anger, passion, greed and foolishness.

WHAT IS ANGER? Know, O dear readers, that the Merciful God first created an animal in such a way that for some of his internal and external ingredients, his destruction was inevitable. Then God gave him such weapons for a fixed time as can save him from that destruction. The internal ingredients with which his body was formed are heat and cold which He set up against each other. In order to save himself from the external dangers, he has been given weapons, one of which is anger. It arises from his mind and removes the destructive elements. So God created the passion of anger from fire and kept it concealed in human mind. Whenever anything stands against his wishes, anger is enhanced in such a way that the blood of heart spreads through all of his veins and as a result his eyes become red and his face reddish. The birth place of anger is heart. The food of anger is revenge and greed. Anger is not appeased without these two things.

THREE KINDS OF MEN: Mankind is divided into three classes according to the degree of anger-(1) one class have got no

anger, (2) one class have got extreme anger and (3) one class have got moderate anger. Regarding the first class off men, they are not good for absence of anger in them. These persons are called man of impotence. Imam Shafeyi said: He whose anger cannot be aroused is an ass. He who has lost his strength of anger by equally is a man of very short intellect. God praised the companions of the Prophet: They are hard upon the unbelievers, but sympathetic towards one another. God said to His Prophet: Fight with the unbelievers and the hypocrites and be hard on them.9:73 Q. This hard treatment is the result of excitement of anger.

(2) Excessive anger is harmful. This prevails upon good qualities. Such a man then goes out of intellect, religion and divine service. He then loses his sense of right and wrong and the power of right and good thinking. He then loses his power of freedom. He becomes then a man afflicted with danger. The cause of excessive anger is an inborn nature and also the result of habit. There are men who remain naturally prepared to get angry soon. They have got a sense of anger in their in born nature. The Prophet said: The coldness of nature appeases anger and breaks up its nature.

ANGER ARISING OUT OF HABIT: There is such man who says: I shall not bear any kind of deceit. I won't bear any harsh word. He who hears it helps him in rousing his anger. Thus when his anger is aroused, he becomes blind and becomes deaf to advises and connsels. The man of thoughts is brave. Anger encompasses the man of thoughts as the steam of heated blood rises up to his brain. Sometimes it covers even the mind of sight. As a result, the eye becomes blood and to him the whole world becomes dark. Fire burns in him. The light of intellect is extinguished: As a result, his figure changes, his eyes become red, the hole of nose becomes changed. If he could have seen his body patiently at the time of anger, he would have become ashamed of it he could have brought his anger under control. The sign of anger upon his tongue is to use abusive languages, upon his body attack, assault and murder. He attacks any man who comes in front. His opponents flee from him. Out of wrath, he cuts his cloths, slaps his own face, beats the ground with his hands and feet, sometimes runs like a wild man and breaks plates and utensils. The effect of wrath on heart is hatred, envy, to be happy over his adversary's sorrows and sorry over his fortunes.

The Prophet said: Sa'ad has got wrath. I have got more wrath than him. God's wrath is more than mine. He said: He who is firm in religion among my followers is good. God says: Let not kindness hold you back in the religion of God. He who has got no wrath is unable to bear hardships for the progress of soul. Anger which rises at the hint of intellect and religion is good. Intellect arouses anger where it is necessary and appeases anger where patience is necessary. The best way is to keep anger on the line of moderation. God enjoins man to stand on this border line. The Prophet said: The middle way is the best of all actions. So the two extremes must be avoided not to be angry at all and to be excessively angry. This is the straight path.

IS IT POSSIBLE TO ROOT OUT ANGER? Man loves something and dislikes something. So there is no alternative for him but to be angry. Something occurs according to his nature and something opposite to his nature. What agree with his natrue is loved by him and what disagrees with his nature is disliked by him. When an object of love is snatched away from him, he becomes angry and when a disliking thing is given to him, he becomes angry. So there are three kinds of things which a man loves.

(1) What man loves first is his constant necessary things-food, dress, habitation, physical health etc. If any man wants to strike your body, it is natural for you to get angry at him. If anybody wants to take your cloth or make you naked, it is natural for you to get angry at him. (2) A man loves also such things of which he has got no necessity, such as fruits, abundant riches, servants and birds and beasts etc. Gold and silver are loved and hoarded. If any one seals them, it is but natural to get angry at him. (3) The objects of love of the third kind are special things for special people, such as books for the learned man. He loves them. If anybody takes away his books, be becomes angry at him. Such is the condition with the implements of expert industrialists and businessmen. The Prophet said with regard to the objects of love of necessary things: He who rises at morn with safety at his dwelling place, with his body sound and with provisions of his day, has been given as it were the world with its treasures. Nobody shall get angry except for the three kinds of things enumerated above. With regard to these three kinds of things, we shall narrate below about the control of anger.

Regarding the first kind of absolutely necessary things, anger should be kept under control and should be expressed according to the rules of Shariat. To root out anger from heart is impossible and unnatural. Regarding the second kind of necessary things, it is possible to get out of anger by practice and habit as it is possible to get out of heart love of unnecessary things. This can be done in the following way. Think that grave is your dwelling house and the next world is your permanent abode, this world is a resting place or a bridge over which you shall have to walk for the next world. So take what is absolutely necessary with you to cross the bridge and leave what is not necessary. So you shall have to leave the world and it is necessary to give up its love. Anger comes out of love and if such habits are formed, anger can be brought under control. The prophet used to have anger but he used to say: O God, I am only man, I have got anger as a man has got. Take my anger as a blessings, purification and nearness from me to any Muslim whom I rebuked, curse or assault. Abdullah-b-Amr said: O Messenger of God, I am writing it although you said it out of anger. he said: By One who sent me with truth, write also this that nothing but truth arises out of my tongue. The Prophet did not say: I have got not wrath. Rather he said: Anger cannot take me out of the limit of truth. In other words, I donot do it according to the behest of anger.

Once Hazrat Ayesha got angry. The Prophet said to her: What is the matter with you? Hazrat Ayesha said: Does not devil come to you? He said: Yes, he comes, but as I invoked God He made me prevail over him and he submitted to me. He does not enjoin me but good. He did not say: The devil does not come to me (devil means here anger). Hazrat Ali said: The Prophet did not get angry for any action of the world. When any true matter charmed him, nobody knew it and nobody got up to take revenge for his anger. He got angry for truth. This was found in his actions. Once a man rebuked Hazrat Solaiman to which he said: If my virtues become less in the scale, I am more heinous than your rebuked. If, however, my virtues become heavy in the scale, I won't suffer harm by your rebuked. He uttered it as the affairs of the next world kept him engaged. Once a man rebuked Hazrat Abu Bakr to which he said: What God has kept secret from you out of my faults is more heinous than your rebuked. A woman rebuked Malek-b-Dinar as hypocrite. He said to the woman: Nobody recognised me more than you. That did not raise his

anger. Once a man rebuked the sage Shibli to which he said: May God pardon you if you have spoken the truth. May God pardon you if you have spoken a lie.

These examples show that the sages did not get angry as they were engaged in the affairs of the next world. There are three causes of not getting angry-(1) the first cause is that the mind is more engaged in more necessary things, (2) the second cause is that the mind is immerged in Tauhid, (3) and the third cause is that he knows that God does not love anger and so more love for God extinguishes the fire of anger. This is possible when the love of the world is ousted from heart.

CAUSES OF ANGER AND ITS MEDICINE: Know, O dear readers,, that you have known that the medicine of a disease is to remove the root cause of that disease. It is necessary to know the root cause anger. Jesus Christ was once asked: What thing is difficult? He said: God's wrath. Prophet Ihya then said: What thing takes near the wrath of God? He said: Anger. Ihya asked him: What thing grows and increases anger? Jesus Christ said: Pride, prestige, hope for honour and haughtiness. The causes which grow anger are self-conceit, self-praise, jests and ridicule, argument, treachery, too much greed for to much wealth and name and fame. If these evils are united in a person, his conduct becomes bad and he cannot escape from anger. So these things should bee removed by their opposite things. Self-praise is to be removed by modesty. Pride is to be removed by knowing one's own origin and birth, greed is to be removed by remaining satisfied with necessary things, miserliness by charity. The Prophet said: A strong man is not he who defeats his adversary by wrestle. But a strong man is he who controls himself at the time of anger.

We are describing below the medicines of anger after one get angry. The medicine is a mixture of knowledge and action The medicine based on knowledge is of six kinds.

(1) The first medicine of knowledge is to think over the rewards and punishments of appeasing anger that have come from the verses of Quran and sayings of the Prophet. Your hope for getting rewards of appeasing anger will restrain you to take revenge. Malek-b-Anas said: Hazrat Omar once was enraged upon a person and ordered him to be assaulted. Then I said: O

Commander of the Faithful, pardon him, give advice for good works and keep away from the illiterate. Hazrat Omar said: Take pardon, enjoin good and keep away from the illiterate. He was as if thinking about this verse. It was his habit that whenever he released the man, Once Caliph Omar-b-Abdul Aziz ordered a man to be whipped. The latter recited the verse: Those who appease anger etc. Then he said to his slave: Leave him.

(2) The second kind of medicine based on knowledge is to fear the punishment of God and to think that the punishment of God upon me is greater than my punishment upon him. If I take revenge upon this man for anger, God will take revenge upon me on the Judgment Day. God said in one of the earlier scriptures: O son of Adam, when you get angry, remember Me. When I get angry, I will not include you among those whom I will destroy. One day the Prophet sent a servant on some work. When he returned very late, he said to the servant: I would have assaulted you if revenge would not have been taken for it in the next world. It is said that there was a king among the children of Israil who had a minister. When the king got angry, the minister showed him a writing in which it was written: Fear death and remember the next world. He used to read it till his anger was appeased.

(3) The third kind of medicine of anger based on knowledge is to take precaution about punishment of enmity and revenge on himself. You feel joy in having your enemy in your presence in his sorrows. You yourself are not free from that danger. You will fear that your enemy may take revenge against you in this world and in the next. (4) Another kind of medicine of anger based on knowledge is to think about the ugly face of the angry man which is just like that of a ferocious beast. He who appeases anger looks like a sober and learned man. So which figure do you like to take-the figure of a beast or that of a learned man? (5) The sixth mdicine of anger based on knowledge is to think that the devil will advise you saying: You will be weak if you do not get angry. Don't listen to it. (6) The sixth medicine is to think: What reason have I got to get angry? What God wished has occurred.

MEDINCINE BASED ON ACTION: When you get angry, say: I seek refuge to God from the accursed devil. The Prophet ordered us to say thus. He also recited this at the time of his anger. When Ayesha got angry, he dragged her by the nose and said: O dear Ayesha, say: O God, you are the Lord of my Prophet

Muhammad, forgive my sins and remove the anger of my heart and save me from misguidance. This is good. (2) If anger does not go by this means, you will sit down if you are standing, lie down if you are sitting and come near earth, as you have been created of earth. Thus make yourself calm like the earth. The caused of wrath is heat and its opposite effect is to lie down on the ground and to make the body calm and cool.

The Prophet said: Anger is a burning coal. It burns in heart. Don't you see your eye-brows wide and eyes reddish? So when one of you feels like that , let him sit down if standing, and lie down if sitting. If still anger does not stop, make ablution with cold water or take bath, as if cannot be extinguished without water. The Prophet said: When anyone of you gets angry, let him make ablution with water as anger arises out of fire. In another narration anger comes from the devil and the devil is made of fire. Fire can be extinguished by water. So when anybody amongst you gets angry, he shall make ablution. He said: When you get angry, take to silence. Hazrat Abu Hurairah reported that when the Prophet got angry, he sat down from standing position and lay down from sitting position and then his wrath appeased. Hazrat said: Become careful, anger is burning coal in the mind of the son of Adam. Have you not looked at his reddish eyes and wide eye-brows? When you see nay of it signs, let him attach his face to earth. He hinted at prostration by this and said to keep the most honourable place among the limbs attached to the earth and to keep it calm.

It has been reported that when Hazrat Omar got angry one day, he wanted cold water his nose therewith and said: Anger comes from the devil and water removes anger. When Urwa-b-Muhammed was appointed Governor of yemen, Obay said to him: When you get angry, look to the heaven above and to the earth below and consider the Creator of both as supreme.

It has been narrated that Abu Zarr said to a man: O son of red mother (son of a maid servant). This news reached the Prophet who said: O Abu Zarr, I heard that you have back-bited your brother Muslim mentioning his mother. He said: Yes. Abu Zarr at once went to the man to please him but the man came to him before and tendered salam. This news reached the Propht who said: O Abu Zarr, raise up your head up wards and look and then know that you are not better than a red or a black man.

Superiority is acquired only by action. Then he said: When you get angry, sit down from standing posture and lie down straight from sitting posture.

MERITS OF APPEASEMENT OF ANGER: God says: Those who appease their anger etc. He praised them. The Prophet said: God lifts punishment from one who appeases anger. God pardons the faults of one who admits his guilts to his Lord. God conceals the hidden faults of one who controls his tongue. The Prophet said: he who comes victorious over has passions at the time of anger is strong among you. He who pardons having power, is more patient among you. He said: Whose appeases anger though having will to translate his anger into action, God will fill up his heart with contentment on the Resurrection Day. In another narration-God will fill up his heart with belief and peace. He also said: Nobody swallows a more bitter pill than that of anger for the pleasure of God. He said: There is a special door of Hell through which no sinner other than one who gets angry illegally will enter. The Prophet said: Who digests anger having power to translate it into action, God will tell him to select any Hur in presence of all His creatures. He said: The drought of anger a man drinks is dear to God. God fills up his heart with faith who digests it.

WISE-SAYINGS: He who fears God cannot commit sin by his anger. He who fears God, cannot do what he likes. If he would not have been such, things would have turned otherwise. Luqman advised his son. O dear son, don't mark the brilliance of your face by begging. Don't take revenge of your anger by the actions of your hatred. Take account of your honour, your passion will then do you benefit. Ayub said: Patience of one moment removes many evils. Sufiyan Saori, Abu Khuzaa and Fuzail were discussing once about renunciation of the world. They said unanimously that patience at the time of anger and forbearance at the time of greed are the best divine service. The faith of one has become perfect in whom there are these three qualities-(1) faith in God, (2) when he is satisfied, his satisfaction does not arise out of any untrue matter, (3) when he is angry, it cannot take him out of truth. When he has got strength, he does not accept what is not for him.

MERITS OF PATIENCE: Know O dear readers, that patience is better than appeasement of anger, as patience is brought with difficulty in appeasing it. To have patience is necessary for

controlling anger and that requires great efforts. If one is accustomed to control anger, it becomes a habit and then anger does not arises. If it arises, he does not feel then anger does not arise. If it arises, he does not feel much difficulty in controlling it. That is the sign of the perfection of intellect. The prophet said: Knowledge is acquired by efforts. He who seeks good deeds gets them. He who saves himself from sin is secure. It appears from above that it is by efforts that patience is gained. It is acquired like the acquisition of knowledge. The Prophet said: Search for learning and with it peace and patience. Treat with modesty with the persons who acquire learning and from whom you learn. Don't be included within the haughty learned men; if so, your ignorance will prevail upon your patience. The Prophet used to say in his invocation: O God, make me fortunate with knowledge, adorn me with patience, honour me with God-fear, and increase my dignity with tranquillity. The Prophet said: Search for high rank to God. The companions said: O Prophet of God, what is it? He said: Join the tie with one who severs it from you. Give one who deprives you. The Prophet said: There are five conducts of the Prophets-shame, patience, taking cupping, cleansing feet and using perfume. The Prophet said: A Muslim gains the rank of fasting all the year and praying all the nights by dint of patience. A man is enrolled as an oppressor and haughty man, but his power does not extend beyond his family members.

Hazrat Abu Hurairah said: A man came to the Prophet and said: O Prophet of God, I have got relatives and I treat well with them but they treat evil with me. I do them good but they do me bad. They hold me in contempt but I keep patience at it. The Prophet said: If you stick to what you say, you are filling up their bellies as it were with the fire of ashes and till that fire remains in them, there will be a helper from God for you. A Muslim prayed: O God, I have got no such money as I can give it in charity. If any man mars my honour, consider it as my charity. God then revealed to the Prophet of the age: Tell him, I have forgiven his sins. The Prophet once asked: Cannot anybody amongst you like Abu Zam Zam? The companions asked: Who is Abu Zam Zam amongst your predecessors. He used to pray at dawn: O God, I had given my honour to one who opposes me. God says: When the illiterate call them, they say Salam. Hazrat Hasan Basari explained that God has spoken here of those who are patient. if they are held in contempt, they donot hold in contempt.

Hazrat Ali-b-Ali explained the word 'Howna' ikn the verse 'they walk upon the earth with modesty' as patience. When they pass by useless talks, they pass honorably. Muzahed said in its explanation-when they are given trouble, they forgive. The Prophet said: O God, let me not reach the age, nor let the age reach me in which the people will not follow the learned, nor be ashamed to be patient, whose hearts will be foreign but whose tongue will be Arabic. The Prophet said: There are such persons among you now with me who are patient and forbearing, then their successors and then their successors., Don't hold different opinions which will separate your hearts and be careful of the dangers of markers. The Prophet once said to Ashaz who came as a deputation to the Prophet: O Ashaz, you have got two conducts which God and his Prophet love. He said: O Messenger of God, my parents be sacrificed to you, what are these? The Prophet said: patience and gravity. These two conducts God gave you. The Prophet said: The Merciful God loves the patient, the shameful, those who love freedom, those who refrain from begging even though they have large family members, and the God-fearing. He hates the hard-hearted, the beggars with earnestness and the fools.

The Prophet said: The divine service of a man who has got not one of the three qualities will not be accepted-(1) such God-fear which restrains him from sinful acts. (2) such patience which restrains the fools (3) and such conduct with which he can live among the people. The Prophet said: When God will assemble all the creatures on the Judgment Day, a proclaimer will proclaim: Where are the persons of rank? Then a party will run towards Paradise hurriedly: When questioned about the reason by angels, they will say: We kept patience being oppressed, we pardoned when held in contempt. Then they will be said: Enter Paradise. How good are the rewards of the doers of good.

Wise sayings. Hazrat Omar said: Acquire learning and seek peace of mind and patience for learning. Hazrat Ali said: There is no good in the increase of wealth and children, but there is good in the increase if knowledge, patience and not to take boast of divine service. When you will do good, praise God. When you will commit sin, beg forgiveness of God. Hazrat Hasan Basari said: Acquire learning and adorn it with gravity and patience.

Aqsam-b- Safi said: patience is the root of wisdom and all affairs. Hazrat Abu Sarda said: I saw the people as leaves without thorns and now I am seeing them as leaves with thorns. If you are acquainted with them, they will ridicule you. If you give them up, they will not give you up. They asked: What treatment shall we mete out to them? He said: If anybody rebukes you, don't respond to him. When you will be poor on the Resurrection Day, it will benefit you. Hazrat Muwayiah said: A man will not reach the rank of Ijtihad or giving opinion till his patience will not prevail over his ignorance and forbearance over his low desires and he shall not be able to reach that rank without the strength of learning. Hazrat Muwayiah asked Hazrat Aham: Who is the foremost brave man? He said: One who removed his ignorance by his patience. He asked him: Who is the most charitable man? He said: He who spends his world for good of his religion. God says: So that the enemity which exists between you and him may be removed as if he is your bosom friend-41:34Q. Hazrat Anas explained this verse by saying: His brother rebuked him. Then he said: If you tell lie, God may forgive you. If you speak the truth, God may forgive me. Hazrat Muwayuiah said to Hazrat Abaabah-b-Eusof: O Ahabah, how have you become chief of your people? He said: O Commander of the Faithful, I keep patience at the treatment of the illiterate. I give their beggars charity and help them in their needs. He who works like me is like me, I am better than him. Hazrat Zainal Abedin said: One day a man rebuked me. I gave him a cloth to put on and ordered one thousand dirhams to be given to him. Khalil-b- Ahmed said: It is well-known that if you do benefit to a man who ill-treats with you, such thoughts occur in the mind of the latter that prevent him from doing further ill-treatment with you. Hazrat Wahab-b-Muhnabbah said: He who shows kindness is shown kindness. He who keeps silent remains safe. He who holds in contempt is defeated. He who makes haste, commits mistakes. He who greeds to do evil deeds does not remain safe. He who does not give up quarrels and disputes is rebuked. He who does not hate sins, commits sin. He who hates sins becomes skinless. He who follows the instructions of God, is safe. He who takes God as friend, becomes the friend of all. He who does not invoke God. falls in want. He who does not fear the punishment of God, falls into disgrace. He who invokes the help of God gains upperhand.

Once a man asked the sage Malek-b-Dinar: I heard that you have back-bited me. He said: You are then more honourable than me. If I have done so, I presented my virtues to you. The wise Loqman said: Three qualities cannot known without three times- (1) A man of patience is not known except at the time of anger, (2) a brave man is not known except at the time of battle, (3) and a friend is not known except at the time of need.

WHEN REVENGE PUNISHABLE? Know, O dear readers, that to treat an oppression with oppression is unlawful. To back-bite for back- biting, to spy for spying and to rebuke for rebuking are unlawful. This is the condition with all sins. But to take revenge or retaliation is allowed according to the rules of Shariat. The Prophet said: If anyman back-bites you for what is in you, don't back-bite him in return for the guilt in him. The Prophet said: If two men rebuke each other, the sin devolves upon one who first rebukes till the rebuked man does not exceed the limit. Two mutual rebukers are devils, accusing each other falsely. One day a man was rebuking Hazrat Abu Bakr who remained silent for long. When he began to take revenge, the Prophet got up. Hazrat Abu Bakr said: O Messenger of God, you were silent till the man was rebuking but when I began to take revenge, you stood up. The Prophet said: An angel was replaying on your behalf till you remained silent, but when you began to retaliate, the angel went away and the devil came in. So I cannot remain where the devil came in.

FOUR CLASSES OF MEN IN THE MATTER OF ANGER: (1) Some men get suddenly angry and get appeased suddenly. (2) Some get angry late and their anger goes late. (3) Some get angry late and it ceases soon. This is best. (4) Some get angry quickly and it ceases late. This is the worst. The Prophet said: A believer gets angry quickly and quickly it appeases. Imam Shafeyi said: He who does not get angry if it is aroused is an ass. He who is given pleasure but is not pleased is a devil. The Prophet said: Beware men have been created of different natures. Some of them get angry late and it stops quickly. Some of them get angry quickly and it stops quickly. One compensates the other. Some get angry quickly and it stops late. Beware! he who gets angry late and it stops quickly is best and he who gets quickly angry and it stops late is worst. Hazrat Omar did not punish a man when he found him intoxicated with wine as it would have been inflicted out of anger. He said: I don't like to whip a Muslim out of anger.

When a man aroused the wrath of Caliph Omar-b-Abdul Aziz, he said to him: If you had not grown my anger, I would have certainly punished you.

HATRED: Know, O dear readers, that when a man wishes to take revenge at the time of anger, it creates hatred in mind. Hatred means the prevalence of the effect of anger in mind. The Prophet said: A believer has got no hatred. There are eight evils arising out of hatred-(1) envy, happiness at the sorrows of another, non- co-operation, contempt, back-biting, ridicule, assault, to give no loan. If anybody is free from hatred, he gets free from all these eight guilts.

Muastah was a relative of Abu Bakr and was adopted by him, He took part in the battle of Uhud and spread the rumour of slander against the character of Hazrat Ayesha. Hazrat Abu Bakr heard it and took oath that he won't spend further for Mustah and help him. God then sent this revelation: A man among you possessing grace and wealth should not take oath not to spend for relatives, the poor and the refugees in the way of God. But let him pardon and forgive. Don't you like that God should forgive you? 24:22Q. Hazrat Abu Bakr said: Yes, we love it. Then he began to spend for him. This is the rank of the truthful.

THREE CONDITIONS OF A MAN OF HATRED: There are three conditions of a man of hatred at the time of his power. (1) His mind remains steady inspite of hatred. In other words, the hated person gets his kindness as he used to get it before from him. (2) The man cherishing hatred pardons the hated man, rather he treats good with him. (3) The third kind of man oppresses the man of hatred. The first kind is the condition of the religious men , the second kind is the condition of the faithful and the third kind is the condition of the worst man.

MERITS OF GOOD TREATMENT IN LIEU OF EMITY

Pardon means not to take revenge though one has got power to take it and to exempt such guilty person from enjoin good an keep away from the illiterate-17:199Q. God says: your pardon is near God fear. The Prophet said: By One in whose hand there is my life, had I been an oath-taker, I would have taken oath in three matters. (1) Wealth does not decrease by charity. So give charity. (2) If a man pardons the faults of another for pleasure of

God, He will give him more honour on the Resurrection Day. (3) If a man opens the door of begining for himself, God opens the door of poverty for him. The prophet said: Modesty does not increase but progress. So take to modesty, God will raise you up. Pardon does not increase but honour. Charity does not increase but wealth. So give charity, God will show you mercy.

Hazrat Ayesha said: I did not see the Prophet taking revenge for any wrong till anybody did an unlawful thing ordained by God. When he did any unlawful things were presented before him, he used to select the easier one till it contained no sin. Hazrat Oqbah said: Once I met the Prophet and handshaked with him hastily out of respect and he said: O Oqbah, shall I not inform you of limitless virtuous acts of the travellers of the world and the next? Join the tie of relationship which is severed by anybody. Give charity to one who deprives you of something. Pardon one who does any wrong to you. The Prophet said: When the Merciful Lord will raise up all the creatures on the Resurrection Day, a proclaimer will proclaim thrice from underneath the Throne: O followers of Tauhid, God has forgiven you. So forgive one another.

Hazrat Abu Hurairah reported: The Prophet prayed two rak'ats of prayer within the Ka'ba after Tawaf after the conquest of Mecca. Then he entered the Ka'ba and placing his hand on the door of the Ka'ba addressed the Quraish: What do you see and what treatment do you expect? The Quraish said: We are your brothers and children of the patient and kind uncle of yours. They repeated it thrice. The Prophet said: I am telling you what Eusof had said to his brothers: To-day there is no reproach against you. May God forgive you and He is the most Forgiving, the Most Compassionate. They then went away as if they arose from graves. Afterwards they all accepted Islam.

Huzail-b-Amr said: When the Prophet came to Mecca, he placed his two hands on the door of the Ka'ba and he was surrounded by the people. He said: There is no deity but God. He is one there is no partner for Him. He has proved His promise true. He has helped His servant and He has also routed the combined forces of the enemies. Then he said: O assembled Quraish, what do you say and what treatment do you expect? I said: O Messenger of God, we pray for good and pardon from you. You are our honoured brother and the son of our kind uncle.

Now all powers are in your hands. The Prophet said: I say what my brother Joseph said: To-day there is no reproach against you. May God forgive you.

The Prophet said: When all the people will be waiting on the Judgment Day, a proclaimer will proclaim: Come you all who will get rewards from God and enter Paradise those people who used to pardon men. Then thousands and thousands of people will stand up. He will admit them in paradise without account. The Prophet said: When a guilty man is brought before any judge, he is not bound to punish him. God loves pardon and He is forgiving. Then he read this verse - Pardon and forgive. The Prophet said: He who has got three qualities with belief will enter Paradise by whichever door he likes and he will marry any black-eyed Hur he likes-(1) He who pays his dues secretly, (2) he who recites after each compulsory prayer eleven times chapter Ikhlas (3) he who exempts his murderer from the charge of his murder. Hazrat Abu Bakr asked: O Messenger of God, will the rewards be obtained if there is only one quality? The Prophet said: yes, even if there is only one quality in him.

WISE SAYINGS

Yezid-b-Mysarah said: If you invoke against a man who has done you wrong, God then says: One with whom you did wrong will also invoke against you. If you wish, I will make your invocation delayed for acceptance up to the Resurrection Day and forgive you. One Christian monk came to Caliph Hashem who said to him: Have you thought over Alexander? Was he a Prophet? The hermit said: He was not a prophet but he was given four qualities. (1) He used to pardon having had power. (2) He used to fulfill promises when he promised. (3) He used to speak the truth. (4) and he used not to put off to-day's work for to-morrow.

MERITS OF KIND TREATMENT

Kind treatment is good. Its opposite evil is harsh and cruel treatment. The result of anger is harsh treatment and the result of good conduct is kind and good treatment. The cause of cruel treatment is anger and the cause of anger is too much greed and love of influence. For this reason, the Prophet praised kind treatment highly. He said: O Ayesha, he who has been given the gift of kind treatment has been given abundant portion of good of this world and the next and he who has been deprived of kind

treatment has been deprived of abundant portion of good of this world and the next. The Prophet said: When God loves the members of a family. He gives them the quality of kind treatment. He also said: God does not give for benevolence what He gives for kind treatment. When God loves a man, He gives him the quality of kind treatment. The members of a family who are deprived of kind treatment are deprived of the love of God. The Prophet said: God is kind and loves kind treatment. He gives for kind treatment what He does not give for harsh treatment. The Prophet said: O Ayesha, mete out kind treatment, as God intended to give honour to Able Bait. So show path towards the door of kind treatment. The Prophet said: He who has been deprived of kind treatment has been deprived of all good. The Prophet said: Do you know for whom Hell-fire would be unlawful? every modest man of sweet tongue, easy and near man (to God). The Prophet said: God will treat kindly with the ruler on the Judgment Day who accorded kind treatment and who was modes. He said: Kind treatment is the sign of fortune and foolishness is the sign of misfortune. He said: Delay comes from God and hastiness from the devil.

The Prophet said: When you wish to do a thing, think of its result. If it is easy, do it or else refrain from doing it. The Prophet said to Ayesha: o Ayesha, take to kind treatment, as it adorns a thing in which there is kind treatment and it disgraces a thing from which it is taken off.

Wise sayings. Hazrat Omar once heard some complaints against one of his governors. He called the people and addressed them thus: O people, I have got rights over you that you should advise me in my absence and help me in my good deeds. I have got rights over you whoever he may be. Know that there is nothing so dear to God as patience and kind treatment of a ruler and there is nothing so displeasing to God than ignorance and foolishness of a ruler. Know that one who keeps the persons under his control in punishment will get punishment from the Unseen. There is a Hadis that learning is the friend of a believer, patience is his minister, wisdom is his proof, divine service is its protector, good treatment is his father, modest treatment is his brother, patience is the commander of his forces. A wise man said: How nice is faith? Learning makes it nice. How good is learning? Action makes it good. How good is action? Kind

treatment makes it beautiful. As patience makes learning beautiful, so one thing makes another thing beautiful. Hazrat Amr-b-As asked his son Abdullah: What is kind treatment? He said: A ruler's kind treatment with his subordinate officers. He asked: What is foolishness? He said: To oppose your Imam or leader and to be modest to one who does you harm. The sage Sufiyan once said to his disciple. O Abu Muhammad, describe it. He said: To put every thing in its proper place, to mete out good treatment in its proper place, to use sword in its proper place, and to whip in proper place. It appears from this that it is necessary that there should be harsh treatment with modesty and kind treatment with harshness. So it is best to take the middle course between kind and harsh treatments.

ENVY

There are many sayings of the Prophet regarding envy. The Prophet said: As fire destroys fuel, so envy destroys virtues. He said: Don't envy one another, don't forsake one another, don't hate one another, don't trade over the trade of another. O the servants of God, be brothers to one another. Hazrat Anas said: Once we were seated near the Prophet who said: Just now one of the inmates of paradise will pass by this way. It was then found that an Ansar was coming by that pathway. Abdullah-b-Omar informed him of the Prophet's saying about him and asked him for what thing he earned that rank. He said: I don't envy any Muslim for any gift on him from God. The Prophet said: No man escapes from three things-(1) bad conjecture, (2) envy and (3) evil sign. I am teaching you the means to get rid of these things. If there is bad conjecture, don't believe it. When you find evil sign, don't believe it, when you hate, don't inquire about it. The Prophet said: The habits of earlier generations have attacked you envy and hatred. Hatred is sharing. I don't say that it shaves hairs but it shaves the religion. By One in whose hand there is the life of Muhammad, you will not enter paradise till you believe. You will not believe till you love one another. Shall I not inform you what thing will establish you on it? Spread peace among you. The Prophet said: Poverty was about to come near infidelity and envy was about to overcome Taqdir. The Prophet said: The behaviors of the other nations will soon attack my people. The companions asked: What are the behaviors of other nations? He said: Pleasures and enjoyments, heedlessness, abundant wealth,

rivalry in the world based on envy, to think one another as distant, to envy one another, to raise rebellion, and then to live in dangers and calamities. The Prophet said: Don't expressed joy at the sorrows of your brothers, perchance God may forgive him and let you down in that calamity.

It is narrated that Moses went to meet his Lord and found a man under His Throne. Seeing his high rank, there grew a spirit of rivalry in his mind and he asked his Lord: What is the name of this man? God did not communicate his name but said: I will inform you about his three good deeds-(1) he does not envy for nay gift of God on man, (2) he does not become disobedient to his parents, (3) he does not roam with slander. Prophet Zaoharia said: God says: An envious man is enemy of My gifts, dissatisfied with God's decree, and dissatisfied with the division of My gifts which I have distributed among My servants. The Prophet said: The greatest of what I fear for my followers is the increase of their wealth for which they will envy one another and quarrel with one another. The Prophet said: Pray for help for fulfillment of secret necessities, as every wealthy man is an object of envy. The Prophet said: Six persons will enter Hell before accounts are taken each for one sin. The companions asked: O Prophet of God, who are they? He said: (1) A ruler for his oppression, (2) a desert Arab for his unjust love for his tribe, (3) a rich man for his pride, (4) a village man for his foolishness, (5) and a learned man for his envy.

A STORY OF ENVY

A man approached a king and said: Treat good with a religious man for his good works and release the wicked as his evil deeds are sufficient as a punishment for him. A certain courtier of the king grew envious of another courtier seeing his fortunes. He complained against that man to the king saying that he had defamed the king as he had a very offensive smell of mouth. The king said: How can I know that it is true? He said: You can know it when the man will place his hand on his nose. He then invited the man to his house and gave him fresh onion to eat with meal. After eating, the man went to the king and fearing bad adore of onion from his mouth placed his hand on his mouth and nose. The king was then convinced of the truth of the statement of the man and sent him with a letter to his governor to put him to death. On the way the envious man requested the

religious man to hand over the letter to him thinking that it contained words of rewards. Accordingly, the letter was handed over to the envious man who took the letter to the governor. When the governor got the letter, he at once put him to death. The religious man went next day to the king as usual, but the latter was surprised to see him alive and asked him about his letter. He said that he handed it over to another man. The king asked him why he closed his mouth and placed his hand over his nose at the time of his interview with him. He said that the man had invited him and gave him meal with fresh onion. So for fear of bad smell, he placed his hand over his mouth and nose. The king said: Sufficient is the wrong deed of a person for his punishment.

WHAT IS ENVY?

There is no envy except for gifts. When God showers gifts on any person, two conditions arise in your mind. The first condition is that you do not love those gifts for him and like that those gifts should go away from him. The second condition is that you do not wish that the gifts should go away from him but that those gifts may be bestowed on you also. This is rivalry or competition in good works and gifts. The Prophet said: A believer makes efforts based on competition bout a hypocrite envies. Envy is unlawful under all circumstances and there is no distinction between Muslims and non-Muslims in matters of envy. God distributed His gifts among His servants in the world. To envy it is to express displeasure at the distribution of God. So there is no cause of envy. The Quran says: If a good thing reaches you, it grieves them and if a disaster afflicts you, they become joyful-9: 50. The name of this joy is envy for the well- being of others. God says: A majority of the people of the Book wish that you should return to infidelity after you believed -3: 29. God mentioned the story of Joseph and also mentioned the envy of his brothers towards Joseph. They said out of envy: Kill Joseph or throw him into a well-12: 8Q. God says: Mankind was only one Ummat or people. Thereafter owing to envy, they separated themselves. God says: They became separate after knowledge came to them, being rebellious. God gave them knowledge in order to unite mankind and united their hearts by affection for His divine service. But they differed among themselves out of envy and everyone of them wished that he alone would yield authority.

Hazrat Ibn Abbas said: When the Jews fought with a people before the Prophethood of Muhammad (p.h) they used to pray: O God, we invoke you in the name of that Prophet whom you have promised to send and with him a Book. As a result, they used to get victory. When the Prophet from the descendants of Ismail was sent to them, they could recognise him but they did not believe in him. God says in this connection: Before this, they prayed for victory against the unbelievers but when he appeared to them, they disbelieved him. This is out of envy.

To have competition is not unlawful, rather it is commendable. It is an effort towards further progress and advancement. God says: And in this, let those aspire who have aspiration-83: 26Q. God says: Complete one another towards forgiveness from your Lord-57: 21Q. They are like two servants who both try to please their master and hope to defeat the other in this matter. The Prophet mentioned about them. He said: There is no envy for two persons- (1) God gave wealth to one person and also gave him power to spend it in the path of truth. (2) God gave learning to another who acts up to it and teaches it to the people. The Prophet then explained the words of Abu Kabsha Anmari and said: The example of this people is as the example of four persons. (1) They are like the person whom God gave wealth and learning and who spends wealth in useful ways according to his learning. (2) They are like the person whom God gave learning but not wealth and yet he says: O God, had I had wealth like so and so, I would had spent it as he spends. They will get equal rewards. The rewards which a rich man will get by spending money will be equal to those which a poor man will get only by cherishing the desire to spend it. (3) They are like the person whom God gave wealth but not learning and who spends it in sinful acts. (4) They are like the person whom God did not give learning and wealth and who says: Had I had wealth like so and so, I would have spent it in sinful acts like his expense. They are equally sinners. The Prophet rebuked the persons of such intention to commit sins. The Prophet said: No believer is saved from three matters-(1) envy, bad conjecture and bad omen. These are outlets from them. When you feel envy, don't run after it.

THREE STAGES OF ENVY

There are three stages of envy according to status. (1) The first stage is that the envious person loves that wealth and gifts

should go away from the person envied and that they should not come to him again. This is unlawful and worst condition. (2) The second stage is that the envious person wishes to have the gifts of the envied person, such as to have beautiful house like his house, to have a beautiful wife like his wife and to have power like him. This is lawful but not commendable. (3) The third stage is that the envious person does not wish to have identical things for himself but to have similar things. This is condemned in some cases and not in others. God says: Don't greed for the gifts which God bestowed on some of you.

SEVEN CAUSES OF ENVY

There are seven causes of envy arising out of sight of the fortunes of another. (1) Enmity. This is the worst cause. As he is your enemy, you don't wish that he should have gifts and riches and other things of the world and such a person likes that these gifts of God should go away from him. The object of God- fearing men is opposite. They don't envy anybody for these things. God mentioned the envy of the unbelievers towards the believers in this verse: If any good reaches you, it grieves them and if any evil affects you, they become pleased 3:118.

(2) **Dislike of another's good.** An envious man greatly dislikes the well-fare and good of another and it gives him too much pain. He can't bear when the person envied gets any power, recognition and honour.

(3) **Pride.** The envious man takes pride over the envied man and holds him in contempt. God says about the unbelievers in verse (43:31Q). They say: Why has not this Quran sent down to some leading man in either of the two cities? Do they divide the mercy of their Lord?

(4) **To express wonder.** The unbelievers say: Shall we believe in a man like us? They expressed wonder at the claim of the Prophet of prophethood. Thus they cherished hatred against the Prophet seeing his influence and power.

(5) **Fear of failure of object.** For instance, two men work with the same object, but one of them envies another fearing the failure of his object. This is like the envy of two co-wives.

(6) **Greed of name and power.** This is also a cause of envy between two persons. This applies in all spheres of life-worship, industry, beauty, wealth, power etc.

(7) **Narrowness of mind.** This is another cause of envy. One becomes glad to see the loss of fortune of another and wishes that all blessings and gifts should be bestowed on him alone.

True religious men have got no envy. The real cause of envy is love of the world. Those who love the world envy one another for wealth, riches, power and name and fame. The religious persons have got no such greed and as such they have got no envy. They desire the next world and its comforts. There is no narrowness in Mar'fat. The religious persons also do not envy one another in matters of religious advancement. They are praised by God: I have taken out of their hearts envy. They are brethren sitting facing one another upon thrones.

MEDICINE OF ENVY

(1) Envy is a very serious disease of heart. It cannot be cured without knowledge and action. The medicine of envy based on knowledge is to know that envy is injurious for this world and the next but not harm reaches the envied person, rather it benefits him. When you will knew it by deep insight, you will consider it as your enemy and it is injurious to you. (2) Envy is injurious to your world. The fire pangs of envy burns your mind and for that your mind is filled up with sorrows and difficulties. (3) The envied person suffers no harm in this world and the next. It is clear that there will be no harm of the envied person. God gives properties and wealth to a person for a certain term and there is decree for every age. A certain Prophet complained to God against the oppression of a certain queen's administration. God then revealed to him: Till her rule does not end, you live elsewhere fleeing away from her. In other words, there is no alternative to change the decree which I have written for her. So bear patience till the end of her time. If by envy, gifts would have gone, God's gifts would not have been bestowed on you or anybody in the world. The unbelievers envied the Muslims for the gift of faith. God says: Many people of the Book like out of envy that you should return to disbelief after you have believed.

(4) The benefit of envied person in this world and the next world is open. The envied person will gain benefit by your envy,

but you think that he is oppressed. The envied person if back-bited will get the various of the envious person. The worldly anxieties of the envious person are a gain of the envied person. A desert Arab asked the Prophet: O Prophet of God, what is your opinion about a person who loves a people without seeing them? The Prophet said: He is with one whom he loves. A desert Arab asked the Prophet during his sermon: O Prophet of God, when will occur the Resurrection? He said: How have you prepared for it? He said: I donot pray much for it, nor fast much, rather I love God and His Prophet. The Prophet said: You will be then with one whom you love. Hazrat Anas said: The Muslims did not feel so much joy after their conversion to Islam than that of this day.

It appears from this that the great matter of the Muslims was to love the Messenger of God. Hazrat Anas said: We began to love the Prophet, Abu Bakr and Omar but we could not do divine service like them but yet we cherished hope to live with them. Hazrat Abu Musa said: I asked, O Messenger of God, one man loves those who pray, but he does not himself pray. He loves those who fast but does not himself fast. The Prophet said: He will be with one whom he loves. One man said to Caliph Omar-b-Abdul Aziz: Every man says from the beginning: If you can be learned, be a learned man. If you cannot be a learned man, be a student. If you cannot be a student, love him if you cannot love him, don't hate him. He said: Glory to God, God made a way for us. The Prophet said: Three classes of men are inmates of Paradise-(1) One who does good deeds, (2) one who loves the doers of good, (3) and one who removes difficulties from the doers of God. So you should not get out of these three classes by taking recourse to envy and hatred. The devil has entered your mind and keeps you out off these three classes. Evil returns to you as God says: 'The evil machination falls on those who contrive it.' Many a time it happens that the snare which is laid for an enemy falls on the person who contrives it.

(2) MEDICINE OF ENVY BASED ON ACTION

To do an action opposite to the cause for which envy aries is its medicine, be it with words or with actions. If your object is to mention the guilts of the envied person out of envy, then the medicine to remove it is to praise him. If the cause is pride, its

medicine is to treat with him with humility. If envy advises you to destroy another's property, its medicine is to help him.

To drive out envy from mind. Envy is an evil of the mind and not of any organ of the body. God says: They do not find in their minds narrowness for what they were given. God says: They wish that you should turn infidels. God says: When any good *reaches you, they become sorry.* The action of envy is expressed through back-biting and falsehood. So he will be sinner for entertaining envy in mind. When it is expressed in outer organs of the body, to seek pardon becomes compulsory for it.

CHAPTER VI

ATTACHMENT OF THE WORLD

All praise is due to God who discloses the merits and demerits of the world to His friends. They weighed its benefits and harms on the scale and found that its harms are greater than its benefits. The world is like a beautiful unchaste woman who attrates the people towards her by her beauty but she has got such secret diseases which destroy one who goes unto her. If you do good to the world for one hour, it does you harm for one year. If you carry on business with the worldly people, you gain no benefit but loss. He who seeks the world faces many dangers and difficulties which cannot be enumerated. Who so wants it, it flees away from him ; and who so does not want it, it goes to him.

THE WORLD IS AN ENEMY OF GOD

The cause is that the world cuts the ways of divine service. For this reason, God keeps an eye on it since He created it. The world is an enemy of the friends of God. The cause is that it presents itself with its best grandeurs just like an unchaste woman dressed with various beautiful dresses. The world is also an enemy of the enemies of God. The cause is that the world entraps them in its net of love after deceiving them and opens its door of love for them. They are deceived by its love and get attached to it.

The result is that they are dishonored and disgraced and they go away from it. Their hearts are pierced for its separation and fortune bids them adieu for ever. Then there is no limit to their remose and they therefore seek refuge to God. They have purchased this world in exchange of the next world.

When the harms of the world are many, we should know its snares and charms and then save ourselves from its deceptions and love.

EVILS OF THE WORLD

There are innumberable verses of the Quran regarding the evils of the world. The goal of the Prophet was to turn away the people from the evils and harms of the world and so there is no necessity of collecting verses from the Quran about it. I shall mention only some Hadis.

(1) It has been narrated that the Prophet was once passing by a dead goat and said to his companions : Don't you look to the dead animal ? Its owner is now looking at it with hate. By One in whose hand there is my life, just as this dead goat is more an object of hate to its owner, the world is likewise more an object of hatred to God. If the value of the world would have been like the wing of a mosquito, He would not have given a drought of water to an unbeliever to drink. (2) The Prophet said : The world is a prison to a believer and a Paradise to an unbeliever. (3) He said. The world is caused and all the things in it are cursed. 94) He said: He who loves the world injures his hereafter and he who loves his hereafter injures his world. So take what will last for ever by giving up what will not last. (5) He said : Love of the world is the root of all sins. (6) Zaid-b-Akram reported : We were once with hazrat Abu Bakr. He ordered for water and honey which were brought to him. He lifted them to drink but began to weep. On being asked the reason, he said : Once I was with the Holy Prophet and saw that be was wiping out something from his body. I asked him : O Prophet of God, what are you throwing out ? He said : This is the world. It came to me with beautiful face. I said : Be off. The world said : You have saved yourself from me, but those who will come after you will not be safe from my hand.

(7) the Prophet stood by a place full of human bones and said to the people : Do you like to look at the world ? He then took a rotten cloth and melted bone and said. This is the world. He said that the wealth and pleasures of the world will be ruined like the rotten cloth and all the people will be melted like the melted bone. (8) The Prophet said : This world is sweet and fresh and God made you His representatives therein. He is looking how you act therein. (9) When the children of Israil were given enormouse wealth and when they were engrossed therein, they were attached to the worldly pleasures, love of women and precious scents and dresses. (10) Jesus Christ said : Don't take the world as you lord. If you do so, it will make you slaves. Hoard up

your wealth with such One who will not destroy it. Guards of wealth of this world cannot be relied on, but you can rely on the guards of God. He also said : O my disciples, I have leveled the world with earth for you. Don't take it up after me. One of the evils of the world is that the people commit sins therein. Another evil of the world is that the next world cannot be acquired unless this world is given up. So take care and think that the world has passed away and don't live therein with happiness. Know that the root of all evils is attachment for the world. Many a time the present greed becomes the cause of man's calamities.

(11) **Jesus Christ also said** : The world lies behind you and you take seat thereon. Therein the kings and women stand as stumbling blocks against you. Don't dispute with the kins regarding this world, as they will not stand in your way if you give up connection with hem and their affairs. Save yourselves from women with fastings and prayers. He also said : The world searches for the people and the people search for the world. The world searches for one who searches for the next world till his provision does not become complete for him. The next world searches for one who searches for the world till his death. Thereafter it catches his neck and climbs upon him. He also said : God created nothing so obnoxious than the world. He did not look at it on the day He created it.

(15) It has been reported that Hazrat Solaiman was roaming in air and birds were giving him shade and men and Jin were on his right and left sides. He met a hermit of Banu Israil on the way and the hermit said to him : O son of David, the Almighty God has given you reign and power. At this, Solaiman said : One Tasbih (praise of God) in the book of deeds of a believer is more superior than my reign, as what has been given to the son of David will end but Tasbih will remain, (16) The Prophet said : Excessive wealth has kept you forgetful. The son of Adam says : My wealth, my wealth. Have you got any other wealth than what you have eaten and ended, what you have put on and got old, what you have given in charity and remained lasting ?

(17) **The Prophet said** : He who has got no abode takes the world as his abode. He who has got no wisdom makes enmity for it. He who has got no power of doing justice, coverts it. He who has got no sure faith makes efforts for it. (18) He said : He who gets up at dawn with the world as his object of thought is not

God-fearing in any matter. God gives him four conducts in his mind—(1) such anxiety as has got no end, (2) such engagement as has got no limit, (3) such poverty as can never make him rich. (4) and such hope which has got no end.

(19) **Hazrat Abu Hurairah reported :** The Prophet said to me : O Abu Hurairah, shall I show you what obnoxious things are there in this world ? I said : O Prophet of God, show me. Then he caught my hand and took me to a valley of Madina and showed me a place full of carcasses, stools and urine, rotten clothes and bones and hides. He said : O Abu Hurairah, there were in their heads greed like you greed and hopes like you hopes, but to-day those are with the rotten remains and those will be consumed by earth after some days. All these are of the world. If you can weep at the sad plight of the world, then weep. Then we began to weep.

(20) **Hazrat Daud-b-Hallal reported** that it is written in the Scripture of Abraham : O world, how ignoble you are to religious men. You have presented yourself to them with your grandeurs, but hatred has been cast at you in their hearts and for that they have turned away from you. There is nothing so obnoxious to Me like you. Every act of your is mean and comes to destruction. I have recorded for you on the day I created you that you will not stay with anybody forever and that he who loves you will be miser. Thanks to those pious men who seek Me with pleasure in their hearts, those in whose hearts there is truth and who stand on right path. Happy are they as they will get rewards of what their hands have acquired. When they will come to Me from the graves, light will move forward in front of them and the angels will surround them. They will get mercy as they all hoped it from Me.

(21) **The Prophet said :** There will appear such persons on the Resurrcetion Day whose merits will be high like the hillock of Tohama but they will be ordered to go to Hell. The comapnious asked : O Prophet of God, did they say prayers ? He replied : Yes, they observe prayers and fastings and prayed also at night but whenever anything of the world came to them, they jumped upon it. The Prophet said in his sermon : A believer will live with two fears. One fear is for his fate which is past and he does not know what was recorded therein. Another fear is his book of deeds which yet remains and he does not know what has been recorded by God therein for him. So a servant should gather

sufficient provision for himself, from the world for his next world, from his life for his death, from his youth for his old age because the present world has been created for you good and you have been created for the next world. By One in whose hand there is my life, there is no field for labour except Paradise and Hell and there is no abode after the world.

(22) **Jesus Christ said :** Love of both this world and the next cannot remain united in the heart of a believer just as water and fire cannot remain united. Hazrat Gabriel asked the Prophet Noah : O one having a very long life, how have you found the world ? He said : It is like an abode having two doors. I have entered through one door and come out of another.

(23) **Jesus Christ was asked :** Why do you not construct a house to live in ? He said : The abode of our predecessors is sufficient. The Prophet said : Beware of the world, as it is a sorcerer greater then Harut and Marut.

(24) **Hazrat Hasan Basari said :** Once the Prophet came out to his companions and said : Who is one amongst you who does not wish bright eye sight after his blindness ? Beware, the more he is attached to the world and the longer is his hopes, the more God makes his heart blind ; and the more one gives up the world and the more he curtails his hopes, God gives him more wisdom without education and guides him more without guidance. Beware, there will come such a people after you whose kingdom will not be alright without pride and miserliness and who will not love except for passion. Beware, whoever reaches that age and remains patient over poverty even though he can acquire wealth and remains patient over hatred even though he can earn love, and remains patient over dishonor even though he can earn honour and he has got no other object for these things than the pleasure of God, will get rewards of fifty truthful men.

(25) It has been reported that the Prophet Jesus Christ began to search for regue having fallen in storm, lightning and thunders, til he found a tent and came to it, but when he found a beautiful, woman therein he returned from there. Thereafter he came to a cave wherein there was a tiger. Then he placed his hand upon the ground and said : O Lord, you have given shelter to everything, but not to me. God then revealed to him : Your shelter is God's mercy. I shall get you married on the

Resurrection Day with one hundred Hurs whom I have created with My hands. Your marriage ceremony will continue for four thousand years, one day of which is equal to the age of this world. I will order a proclaimer to proclaim : Those who were religious and asectic will join this marriage ceremony.

(26) Jesus Christ said : Alas for one who is addited to the world. How can he die after leaving the world and its fortunes ? How does the world play deception with him and he puts trusts in it? The world plays treachery withhim but he lives out of its fear. What he does not love comes to him, what he loves goes away from him. What has been promised for them must come. Alas for one whose only object of thought is this world and whose actions are sins. How can he appear to-morrow with sins?

(27) It has been reported that God revealed to Moses : O Moses, what necessity have you got in the abode of the sinners (world) ? It is not your abode. Drive out your thoughts from it and remain aloof on the strength of your wisdom. What a bad house it is ? It is a good abode for one who does good therein. O Moses, I am searching for one who commits therein oppression secretly, so that I may take his virtues and give them to one oppressed.

(28) It has been reported that the Prophet once sent Hazrat Abu Obaidah to the province of Bahrain. He went there and returned with enormous wealth from the inhabitants and placed it before the Prophet. The Ansars came to know of it and assembled for morning prayer to the mosque. After prayer the Prophet said : You have perhaps heard about the riches brought by Abu Obaidah. Then he said : I don't fear for your poverty but I fear for your enormous wealth as our previous nations got it. They got enormous wealth and engaged in quarrels with one another. As they were destroyed by this wealth, you will likewise be destroyed by it.

(29) **The Prophet said:** I fear that you will be given the plenties of the world. He was asked : Who are the plenties of the world ? He said : Riches and treasures of the world. The Prophet said : Don't keep mind engaged in the thoughts of the world.

(30) **Jesus Christ said to his disciples :** In order to get peace of this world as well as of the next, it is more preferable to eat bread with only salt, to wear gunny bag and to sleep in stables.

(31) Hazrat Anas reported that the Prophet had a she camel named Ajwa which defeated all camels. A desert Arab came with a camel which defeated Ajwa. The Muslims were grieved to see this and the Prophet said : It is a duty of God that He does not raise up a thing without lowering it. (32) Jesus Christ once said : Who is there who constructs a house in the currents of sea ? It is the world. Don't take it as your permanent abode. (33) Jesus Christ was once asked : Give me such short advice by virtue of which God will love us. He said : Hate the world and God will love you.

(34) The Prophet said: If you had known what I know, you would have laughed little and wept much. Hate the world and love the next world. (35) Abu Dara's said : Had you known what I know from the Prophet, you would have come out to every elevated place and wept for salvation of your soul, given up the riches and treasures of the world except what is essentially necessary for you. (36) Jesus Christ said : O my disciples, be satisfied with little of worldly riches but with greater divine service, as the worldly addicted man remains satisfied with little of divine service but greater worldly riches.

(37) Jesus Christ said: It is of greater virtuous act to give up the world for those who search the world for religion. (38) The Prophet of Islam said : The world will be broadened for you after me but it will consume your faith in such a way as fire consumes a dry wood. (39) God sent revelation to Moses : O Moses, don't be addicted to the world, as you will not come to me with a greater sin than this. (40) Once Moses passed by a man who was weeping. He found the man in the same condition when he was returning. Then Moses prayed to God : O Lord, your servant is weeping for fear of you. God said : O son of Imran, if his tears flow over his head and he keeps his hands raised up till they fall down, I shall not forgive him as he loves the world.

Wise sayings Hazrat Ali said : He who has got six virtues leaves nothing for search for Paradise and for salvation from Hell- obeying God after knowing Him, following truth after knowing it, disobeying the devil after knowing him, saving himself from falsehood after knowing it, giving up the world after knowing it, and search for the next world after knowing it. Hazrat Hasan Basari said : God shows mercy on him who competes with another in matters of religion and He throws one

on his neck who competes with you in matters of the world. Loqman advised his son : O darling, the world is a deep sea and many people are drowned therein. Make God-fear as your boat, Iman as your oar, God-reliance as your sail, so that you may get salvation, or else I don't see the cause of your salvation.

The saint Fazil said: We should ponder deeply over the Quranic verse : I have made adornments for the world. I have created them with the object that I will see who among them is great in good works. A hermit was questioned : What do you think about time ? He said : Time destroys the body, creates new hopes, takes death near and removes light distant. A certain sage said : success in the world means failure, cleanliness therein means uncleanliness and its dwellers remain in fear of loss of wealth, of clamity and impending death. One man said to the saint Abu Hazem : I have got no abode in the world, yet I complain to you about my attachment to the world. He said : Look to what God granted you regarding wealth. Don't take except what is lawful. Don't spend except for things for which you should spend. If you conduct yourself in such a way, attachment for the world will not harm you. The saint Fazil said : If the transient world was made of gold and ever-lasting and the next world of clay, it would have been our duty to love the clay-made next world than the world made of gold. How futile is it to love transient earth-made world than to ever-lasting gold-made next world.

The wise Loqman said to his son: O darling, sell your world in exchange of your next world. You will then get benefit in both the worlds. Don't sell your next world in exchange of this world, you will then be a loser in both the worlds. Hazrat Ibn Abbas said : God divided the world into three parts—(1) one part for the believers, (2) one part for the hypocrites and (3) one part for the infidels. A believer gathers his provision therein, a hypocrite adorns it and an infidel makes enjoyments therein. Hazrat Baheli said : After the Prophet became the messenger of God, the armies of the devil came to him and said : One Prophet has appeared and one nation has come out. What shall we do now ? The devil said : Do they love the world ? They said : Yes. The devil said : I have got no anxiety about them even though they do not worship idols provided they love the world. I will come to them

morning and evening with three advices—(1) acquire wealth unjsutly,(2) spend money in improper places and (3) be miser in places where expenditure is necessary. All sins arise out of these three matters.

Hazrat Ali was once asked about the world. He said in short that accounts will be taken of lawful things in the world and punishment will be given of unlawful things. Abu Solaiman Darani said : When there is the next world in the mind of a man, the world stands before him. When there is the world in his mind, the next world does not come in, as the next world is honourable but the world is an object of hatred. Malek-b-Dinar said : The thoughts of the world will come out of your mind in proportion to your sorrows for the next world. Hazrat Ali said : This world and the next world are like two-co-wives. A co-wife will be dissatisfied in proportion to your giving satisfaction to another co-wife.

Hazrat Hasan Basari said: I saw such men to whom this world was more an object of hatred than the trodden mud. They had no attention to whom it went, to whom it rested and from whom it set in. Once Hazrat Omar went to visit Syria when Abyu Obadah was its governor. He came riding on a she camel to receive Hazrat Omar. The she-camel had a rope tied with her nose. Hazrat Omar conversed with him and then came to his abode but found nothing therein except a sword, a shield and a wood stand for placing the Quran therein. The Caliph asked him : Why have you not kept other necessary things in your house ? The governor said : O Commander of the Faithful, these things will carry me to the place of questions and answers (grave). The wise Loqman said to his son : O darling, you are drifting away from this world from the day in which you were born and advacning towards the next world. The abode to which you are proceeding is better than the abode from which you are drifting away.

The saint Farnil-b-Iyaz said: Wonderful is the man who roams merrily even though the knows that death is inevitable. Wonderful is the man who laughs even though he knows that Hell is a truth. Wonderful is the man who remains satisfied with the world even though he knows that it is transient. Wonderful is the man who keeps himself engaged in earning wealth even though he knows that fate is true.

Once an old man of 200 years of age came to the Caliph Muwayiah who asked him what he wanted from him. The old man said : I wish to get from you the life that has passed and to remove death which is near. He said : I have got no power over that. He said : Then I have got nothing to ask from you. Hazrat Hasan basari said : The life of a man will not go out of the world without repentance for three things—(1) he could not enjoy with satisfaction what be hoarded, (2) he could not fulfill what he hoped for, (3) and he could not do actions which ought to have been done for the next world. A certain sage was asked : For whom is this world ? He said : For those who give up this world. He was asked : for whom is the next world, He said : For those who want it.

The saint Ihya-b-Ma'az said: The wise men are three—(1) he who gives up the world before the world gives him up, (2) he who keeps himself prepared for his grave before he enters it, (3) and he who keeps God satisfied before he meets Him. Hazrat Ali said : The following six things are the world—(1), food, (2) drink (3) dress, (4) conveyance, (5) woman and (6) scents, Honey is the best of foods and it comes from the mouths of bees. Water is the best of drinks. Both the virtuous and the sinners enjoy it. Silk cloth is the best of dresses and it is the saliva of worms. Horse is the best of conveyance. The Prophet fought riding on it. Woman is the best of coveted things to a man. He takes pleasures in penetrating his genital organ into female vazinal canal. Thus vazina is the most coveted thing in a woman. Musk is the best of scents and it is the blood of deer.

Hazrat Hasan Basari once wrote to Caliph Abdul Aziz : This worlds is transient, not ever-lasting. Adam was sent to the world as a sort of punishment. O Commander of the Faithful, fear the world. Giving up the world means gathering provision from the world for the next world. To remain in want in the world means to posses wealth in the hereafter. Every moment of the world destroys a man. He who honours the world, is humiliated by it. He who hoards up for the world, is thrown into wants. The condition of the world is like poison. He who does not know it eats it and therein there lies his destruction. Live in the world like the person who treats his wound and bears hardship for a time for fear of long sufferings and keeps patience of bitter pills for fear of too many medicines. So fear this abode of deception,

deceit and treachery. Treasures of the world were presented to our Prophet. Had he accepted them, he would not have received honour like the wing of a fly.

There is in Hadis Qudsi that God said to Moses : When you see some wealth coming to you, tell it: Punishment of sin will soon come. When you see poverty coming to you, say : Welcome to you, thanks to the sign of the religious men. If you like, follow Jesus Christ as he used to say : Hunger is my curry, God-fear is my sign, Sufi cloth is my dress, sun-rays in cold season is my provision, morning is my lamp, my feet are my conveyances, what the earth grows is my food. I pass nights having nothing and I pass my days having nothing. Who is a richer man than myself?

Hazrat Ohab-b-Munabbah said : When God sent Moses and Haron to Pharaoh, He said : Don't fear him, his forelock is in my hand. He cannot move his tongue without My permission and cannot breathe. Hazrat Ali said in his sermon : O people, know that you are dead and you will be raised up after you are deal. Let not the world's life deceive you. This world's life is surrounded by dangers and difficulties, its destruction and its treachery are well known to all. What is therein will pass away along with the world and the world will roam in the midst of its votaries.

ILLUSTRATIONS OF THE WORLD

(1) **First illustration:** The world is moving towards destruction. The world promises that it is lasting, but it breaks its promise immediately after that, Look to the world. It is motionless and steady, but really it is always moving.

(2) **Second illustration:** The world is like a shade. Shade seems to be steady at its outward look, but really it is moving and constantly drifting.

(3) **Third illustration:** The world is like dream of night and like the different ideas in dream. The Prophet said : The world is like a dream and like happiness and punishment in dream. Eunus-b- Obaaid said : I found myself like a sleeping man in the world. He sees what he likes and does not like and then he wakes up from sleep in this condition. Similarly the people are asleep and rise up at death.

(4) **Fourth illustration:** The world is like an unchaste woman. The world at first treats well and then leads to destruction. The world dresses itself like an unchaste woman and calls the people towards her. Whenever she takes the people to her house, she ruins them. Jesus Christ saw the world in his mind's eye like an old woman dressed nicely and asked her : How many husbands have you taken ? She said : There is no limit. He asked : Have all of them died during your life time or have they divorce you once after another ? The woman said : I have ruined all of them. Jesus Christ said : Woe to your remaining husbands. Thy do not take lessons seeing the condition of your previous husbands. They do not take care even tough you have runined them one after another.

(5) **Fifth illustration:** The world is like anugly old woman. The outer form of the world is one kind and its secret form is another. Its outer form is nice but its inner form is ugly and poisonous. So the world can well be compared to an old and ulgy woman. The saint Abu Bakr-b-Iyash said : I saw the world in dream as an ugly woman with dislevelled hairs. She is beating drum with her hands and many people are dancing behind her. When she came forward, she said : If I can win over you, it will be good. I will deceive you as I have deceived these people. Then Abu Bakr wept : I saw this woman before I came to Bagdad.

(6) **Sixth ill illustration:** Know, O dear readers, that a man has got three conditions—(1) one condition is that he was nothing at one time and that was before his birth. (2) The second condition is that he will not see the world after his death till resurrection. (3) The third condition is the time between these two times—the time of life. This is the time of life's span. Now compare this short time with the endless time before and after. For this reason, the Prophet said : 'I am in this world like a sojourner who travels in scorching rays of the sun and then sleeps for a time under the shade of a tree on the way and then rises up and walks. He who looks to the world with this angle of vision, can not be addicted to this world. He cannot look how his days pass by, whether in sorrows and difficulties or in joy and happiness. He does not construct any building or a house of wood up to his death. One day he saw a companion constructing a house of wood and said : I am seeing that death is faster than this house. Jesus Christ said : The world is like a bridge. Cross it

but do not live in it. This is a clear illustration as this world's life is drifting towards the next world. The beginning of this bridge is the birth place and the end is grave. To construct houses on the road and to adorn them is foolishness in the extreme as it shall have to be crossed.

(7) Seventh illustration: At first, if seems that there is joy and happiness in the world but it is difficult to get out of it safe. Hazrat Ali wrote to Salman Faresi : The world is like a snake which is smooth on touch but whose poison is destructive. So be careful of what seems therefrom liking to you. When you are certain that you shall have to part from it, you should give up all thoughts about it. The more you enjoy the objects of happiness in the world, the more it will be the cause of your sorrows.

(8) Eight illustration: The Prophet said : The worldly addicted man is like one who walks upon water. Can he walk upon water without getting his feet wetted in water ? This is a lesson for those who think that their soul is pure though their body is in worldly happiness. Worldly attachment becomes a stumbling block to getting pleasures in divine services. Jesus Christ said : I tell you with truth, the worldly addicted man does not get pleasure in divine service as a diseased man does not get any taste in delicious foods. I tell you with true that if you do not hold under control your riding animal, its nature will change and you will feel difficulty in riding on it. Similar is the condition of mind. If you cannot keep the mind under control by constant divine service and remembrance of death, it will become hard and harsh. The Prophet said : There are difficulties and danger sin the world. The good work of any of you is like a pot. If its upper portion is clean, its inner portion is also clean and if its upper portion is unclean, its inner portion also is unclean.

(9) Ninth illustration: The Prophet said : The world is like a torn cloth from its beginning to end. The end of the cloth is hanging up with a thread which will soon be torn.

(10) Tenth illustration: Jesus Christ said : The searcher for the world is like one who drinks water of sea. The more he will drink the saltish water of the sea, the more his thirst will increase and ultimately he will meet with his end.

(11) Eleventh illustration: The temptations and greed of the world conduce to happiness as the greed for food is enjoyable to

belly. Everyone will see his greed of the world stency and an object of hatred at the time of his death as the delicious foods become obnoxious in stomach. The more the food is delicious and tasteful, the more the stool gives out obnoxious smell. Similarly the more the temptations are delicious to heart, the more it will become troublesome at the time of death. The more a man has got worldly riches, the more are his pangs of separation at the time of his death. What is the meaning of death except the leaving of the worldly riches ? The Prophet said : God likened the world to the food of men and likened the food to the world.

(12) **Twelveth illustration:** The Prophet said : What is this world in comparison with the next world ? This world is like that scanty water which a finger catches when it is put into sea.

(13) **Thirteenth illustration:** Know, O dear readers, that the worldly men are like the people in their carelessness who got on a boat and the boatman held it up with an island and asked the boarders to clear their natural calls. Some of them returned soon after their calls of nature and some sat in the island heartily enjoying the songs of birds, seeing the beautiful brids and beasts and other charming things of the island. They returned after sometime only to find their places in the boat made too narrow. Some of them totllay forgot the boat and settled in the island without heeding the boatman's words that they should return soon to their boat. As a result they stayed in the island and died soon after without getting food and drink. This is the illustration of the world. Those who forgot their permanent abode and are engrossed in worldly enjoyments, they meet with spiritual death and destroy themselves. Nothing will go tight them at the time of their death except good deeds.

(14) **Fourteenth illustration:** Hazrat Hasan Basari reported : I heard that the Prophet gave advice to his companions : The world is like a company of people who were travelling through a desert. Their provisions ran short and they faced death. When they where in this this condition, they found a man coming towards them from a distance. When he came, he said to them : If I can take you to a fountains and a good garden, will you obey me ? they said : Yes, we shall not disobey you. We swear in the name of God. He then took them to a fountain and a garden full of vegetables and fruits. Thus they saved their lives after eating them. The man said : O people, now you may go. Some of them

obeyed him and went away from that place. Those who disobeyed were soon caught by enemies and were either killed or made captives.

(15) **Fifteenth illustration.** This world is like guest or rest house built for the travellers and not for permanent residence therein. The rest house is to be enjoyed only temporarily. This world is similarly a rest house for the travellers of the next world who will take benefit therefrom for their permanent residence.

SPECIAL KNOWLEDGE OF THE WORLD

What is the world? Which portion of the world is to be accepted and which to be rejected ? Which is good in the world and which is bad ? This world and the next world are two conditions of your mind. everything before death is world and everything after death is next world. The thing which gives you pleasure before death increases your greed and gives you taste is the world for you and the thing which will give you pleasure after death is the next world.

THREE KINDS OF THINGS ARE NOT WORLD.—(1) The things that will go to the next world with a man and knowledge and actions. The objects of knowledge are God, His attributes, His actions, His sovereignty over heaven and earth, etc. Actions mean the actions done for the sake of God and His pleasure. The learned man is he who possesses these two attributes. To him knowledge of the former is greatest, for which he gives up food, drink and even marriage, as the happiness of the former is greater than that of the latter. This knowledge is a portion of the world, yet it cannot be called world. It is included within the next world. A certain sage said : I fear death as it will destroy my might prayer. Another sage said : O God, give me strength in the grave to pray, to bow and prostrate. The Prophet said : Three things of the world are dear to me-wife, scent and prayer. Even prayer was considered as belonging to the world. The things which can be perceived by the five senses are of this world. Prayer is done by movements of bodily organs and therefore it is included within the world.

(2) **Things of the second kind.** These things are also not included within the world and these are such things as are absolutely necessary for a man in this world. What is not absolutely necessary is world. What is not done for the next

world is world and not next world, just as to enjoy lawful things in excess of necessity, to enjoy silver and gold, horse, cattle, landed property, houses and buildings, dress and delicious foods of various kinds. Hazrat Omar reported that he had appointed Abu Darda'a as governor of the province of Hems. The governor erected a latrine with two dirhams' expense. Hazrat Omar wrote to him on getting this news : From Omar, Commander of the Faithful, to Abu Darda'a. You have got ample worldly adornments in the places of Chosroes and Byzantines, but God proposes to destroy them. When this letter of mine reaches you, you and your family must come to Damsscus and stay there till death. Hazrat Omar thought it even unnecessary.

(3) **Things of the third kind.** The things of the third kind are in the intermediary between the above two classes. This is to work with the object of doing next worldly actions, such as taking food and drink only to save life, to wear coarse cloth only to cover private parts and to do such works from which there is no escape. So what is necessary of food and drink to save life and health is not world.

THREE THINGS WILL GO WITH A MAN AT THE TIME OF HIS DEATH

(1) purity of heart, (2) satisfaction arising out of the remembrance of God (3) and engagement of mind in divine love. Purity of mind cannot be attained if one cannot control himself from worldly passions and temptations. Satisfaction cannot be gained unless there is constant remembrance of God and keeping patience therein. These three things will be the causes of satisfaction. By death the existence of man does not end but he returns to God after separation from his dear things of the world. From this, it is known that a traveler towards the next world must necessarily possess three qualities—Zikr (remembrance of God), Fikr (good thought) and meditation and pious actions which prevent him from worldly greeds. To such a man, the enjoyments of the world are bitter. If there is no health, these qualities cannot be attained and dress and an abode for habitations. So these things are also necessary. If a man takes these things to the proportion of necessity with the object of the next world, he cannot be addicted to the world. For him the world is a seed ground for the future.

There are two classes of these things—Lawful and unlawful. Unlawful things lead to the punishment in the next world and lawful things stand as blocks to higher ranks. To wait for rendering account on the Resurrection Day is a sort of punishment. The Prophet said : There are accounts for the lawful things of the world and punishment for the unlawful things. He also said : There is also punishment for the lawful things but this punishment is lighter than that of unlwful things.

So everything in the world is cursed, small or great, lawful or unlawful. The proportion of a thing which helps God-fear is not world. He whose Marfat or God's knowledge is strong takes great care of the world. Jesus Christ once was sleeping placing his head on a stone. The devil came to him and said : You have become attached to the world. At this, he threw away the stone at him. Hazrat Solaiman entertained his people with various dishes, but himself ate husk of wheat. Our Prophet was pesented the treasures of the world, but he kept himself hungry for some days and bound stones in his belly to reduce the pangs of hunger. For this reason, the prophets and friends of God were given the most severe trails, so that they may enjoy enternal happiness of the next world. So what is not done for the sake of God is called world and what is done for His sake is not world.

Question. What are the things for the sake of God?

Answer. All things are divided into three classes.

(1) What is not done for the sake of God, such as sins, prophibited things and unnecessary lawful things. These are the things of the world, (2) What is done for the sake of God. (3) Worldly actions done for the sake of God, such as food and drink, marriage etc. The second class of things are again sub-divided into three classes. (1) Fikr or meditation about the creatious of God, (2) Zikr or remembrance of God and (3) abstaining from worldly greeds and passions. When these things are done for the sake of God and not for show, they appertain to the third class. They are food, drink, marriage etc. If they are done for the sake of God, they are next worldly actions but if they are done to satisfy just, they are worldly actions. The Prophet said : He who, searches lawful things of the world to show glory or boast will meet with God in His enraged condition, but he who searches the world to abstain from begging and to

save him will come on the Resurrection Day with face bright as full moon. God says : He who restrains himself from vain desires will have paradise as his destination—19 : 40Q.

FIVE THINGS OF VAIN DESIRES: Passion or vain desire is composed of five things. God says of them in the following verse : Know that this world's life is a mere sport, vain plays and adornment, mutual boast and increase in wealth and children—57 : 20Q. In another verse, seven things have been counted as vain desires—3 : 14 Q.—Men have been given the vain desires of women, children, hoarded wealth of silver and gold, horses of good quality, quadrupeds and crops. These are things of this world's life.

Now you have come to know what is world and what is not world. Food, dress and abode to the extent of almost necessity and if done to please God are not world. What is in excess of these things is called world. There are things which are absolutely necessary and things which are simply necessary. There is the middle course between these two kinds which is best and the middle course keeps near the border line of absolute necessity.

The Saint Wais Qarni was regarded by his country men as a mad man as he subjected himself to strict rigours of life. They constructed for him a hut which he visited once a year or once in two or three years. He used to go out before Azan for morning prayer and returned home after Isha or night prayer. His food were the stones of dried grapes and he used to put on the torn pieces of cloth after sewing which he gathered from heaps of refuges in markets. Often the boys threw stones at him. He said to the body's : Throw small stones as my ablution might break for bleeding if large stones are thrown at me. The Prophet looked his actions with honour and said : I am feeling the breath of God from the land of Yemen. This is a hint at Wais Qarni. Hazrat Omar delivered this sermon to the people after taking charge of Khilafat : O people, let the inhabitants of Iraq stand up and let others sit down. A party of men stood up. Then he said : Let the inhabitants of Kufa stand up and let others sit down. When it was done he said : Let the people of Murad clan remain standing and let others down. He said afterwards : Let the inhabitants of Qarn remain standing and let others sit down. Except one man, all others sat down. Then Omar said to him : Do you know Wais-b-Amr Qarni ? He said : I know, O Commander of the

Faithful, why do you ask about him? By God, there is nobody more insane, stupid and fool than him. Hazrat Omar began to weep and said : I heard from the Prophet that owing to his intercession a great many people like the numbers of Rabia and Modar clans will get salvation.

Haran-b-Hayan said : When I heard this from Hazrat Omar, I came to Kufa and searched for Wais Qarni and found him at noon washing cloths in the bank of the Tigirs. I found him strong and stout, with bald head, thick beard, and broad face. I asked him : How are you, O wais ? He replied : O Haran, son of Hayan, how are you ? Who did tell you my address ? I said : God. I wondered how he came to know my name when he did not see me before. I asked him : How have you come to know my name and the name of my father? He said : The Almighty gave me this information. My soul recognized your soul when I talked with you. Similarly a believer can recognise another believer. I said : Tell me a Hadis of the Prophet. He said : I never had any companionship with the Holy Prophet but I saw some of his companions and heard some traditions from them. Then he recited the Quranic verse : I have not created the heavens and earth and what is between them out of sport. I created them with truth, but most people do not know—44 : 39 Q. When he read up to this, he raised a loud shriek and said : O Haran, your father Hayan has died and you will soon die. Hazrat Adam, his wife Hawa, prophets Noah, Moses, David and even Muhammad, the world Prophet, died. Hazrat Abu Bakr died and my friend Hazrat Omar also has just expired. Alas, O Omar, alas, O Omar. I said : Hazrat Omar has not died. I saw him alive when I left him. He said : My Lord has just now given me the news that Omar has expired. Then he said to Haran : Walk in the path of God's Book and the believers and pious men. The news of your and my death have come. Don't be unmindful even for a twinkling of an eye. When you will return to your people, give sermons to them. Don't go a single step from the Jamaat of a Muslims. Invoke for me and for you. Haran I entrust you to God. May God shower mercy on you. You will not see me again. I am going this way and you go that way.

MEANING OF THIS WORLD AND THE NEXT WORLD

It will be clear to you from what has been described above that the things on which the sun casts its rays and the things

which the earth grows are all included within the limit of this world, and the things if done for the sake of God and the things contrary to the above are the next world. Whatever is absolutely necessary to gain strength for divine service is an action of the next world if taken in accordance with the wishes of God. If a pilgrim is on his way to pilgrimage and takes care of things necessary for his pilgrirmage, such as provisions of himself and his conveyance, pilgrimage is not nulligied therefore and he is engaged then in the actions of pilgrimage. Similarly body is the carrier of soul and walks along the distance of life. So efforts to gain and preserve strength of body for acquiring knowledge and good works are not called world, but included within the next world. The saint Tanafusi said : I was attached to the door of Banu Shaiba of the Ka'ba for seven days. On the eighth day, I heard and unknown voice : Be careful, God makes the internal eye of one blind who takes from the world kings in excess of what is necessary for him.

REAL KNOWLEDGE OF THE WORLD

Know, O dear readers, that the making of the world is—(1) the things which exist in the world, (2) the things with which man have got connection, (3) and the things for the adornment of which men are engaged.

(1) The things which exist in the world are the earth and the things that are on it. God says : I have created whatever is in the earth as adornment in order to try who among them is best in action. The earth is a bed for the children of Adam and for their rest. Whatever is grown is divided into three classes—(1) mineral substances, (2) plants and (3) animals. Animals are men, birds and beasts. Man wants to subdue birds, beasts and even men called slaves and wants also women for enjoyment. These are the world. Men love women, children, gold and silver, crops and quardrnped animals. Man has got two connections with these things—internal and external. The meaning of internal connection is to love these things with heart, to engage with them in enjoyment and turn all thoughts for them. His heart then becomes addicted to the world like a slave. For this reason, all evils, such as pride, treachery, show, hatred, name and fame, flattery, love of wealth enter the heart. This is the internal connection with the world. The meaning of outer connection so that of the body to take recourse to business and industry. So

there is the connection of mind with love and connection of body with the things. All the things are for food of the body, but food of the soul is the intention with which food is taken for the sake of God. The man who forgets his goal and soul living in the world is like the pilgrim who remains always engaged with his conveying animal and forgets his pilgrimage. The pilgrim towards the next world remembers his goal and does only what is necessary to take him to the destination.

CAUSES OF ENGAGEMENT IN THE WORLD: The three causes are to gather food, dress and abode. Food is for preservation of the body, dress is for protection of the body from heat and cold, and abode is for protection of the body and to keep away the causes of destruction of lives and wealth, God created these things for the benefit of mankind. There are five necessary things for man which are the basis of industry and main causes of his engagement—(1) cultivation, (2) grazing, (3) hunting, (4) weaving and (5) construction. Cvultivation is for growing crops and food stuffs. Grazing is for maintaining beasts and quardrupeds. Weaving is for making cloths and dresses and construction is for making houses for habitation. For smooth living, administrative works, judicial works and military work, are necessary. So mankind is divided into three classes from the point of view of these works—(1) cultivators and industrialists, (2) soldiers, and (3) offices of government.

The religious men are of different classes. One class of religious men think that this world is a house of dangers, difficulties and labour and think also that they will be owners of fortune in the next world irrespective of actions good or bad. Another class of religious men think that natural passions must be uprooted for salvation and it is not sufficient only to bring them under control. Another class think that it is impossible to observe religious rules and that God has got no necessity for the divine service of men. Another class think that divine service is not necessary as it is sufficient to have knowledge of God. Another class of men rightly think that there is salvation in following the prophets especially the last Prophet of Arabia. They do not give up the world, nor uproot their passions. They take from the world whatever absolutely necessary for them. The Prophet said that out of many parties, only one party will get salvation. The companions asked : O Prophet of God, who are

they ? He said : People of Sunnat and Jamaat. The Prophet was asked : Who are the people of Sunnat and Jamaat ? He said : Those who tread my path and the path of my companions ? They did not take the world for its sake but for religion. They did not give up the world but really they renunciated the world. They adopted the middle course in their actions and did not go to the extremes.

CHAPTER VII

LOVE FOR WEALTH

There are many dangers and difficulties in the world and the greatest danger is that of wealth. One of the dangers of wealth is that it cannot satisfy anybody and nobody is safe even if he possesses enormous wealth and riches. If he loses his wealth, he becomes poor and povety leads to infidelity. If his wealth become enormous, it leads him to irreligiousness. Its ultimate result is loss. In short wealth has got benefits and harms. Its benefits lead him to salvation and its harms lead him to destruction. It is very difficult to distinguish its good and evil, its good and bad. Only those who are experienced know them. Man is tried by two conditions, solvency and poverty. He who has got no wealth meets with two conditions, satisfaction or greed. Satisfaction is good and greed is bad. Greed also has got two conditions-(1) to be greedy for what people have got and (2) to engage oneself in different businesses and industries. The rich man meets also with two conditions, hoarding wealth or spending it. The former is bad and the latter is good. He who spends wealth with two conditions, is either extravagant or moderate. The former is bad and the latter is good. We shall describe below these conditions in detail.

CONDEMNATION OF LOVE OF WEALTH

God says: O believers, let not your weath and children divert you from the remembrance of God. Those who do that are indeed the losers. God says : Your riches and children are a trial. God says : I will give full rewards for the actions of those who desire the world's life and its adornments. God says : Surely man is inordinate as he thinks himself free from wants-96 : 7Q. God says : Exessive wealth will destroy you. The Prophet said : Love for wealth and greed for power breed hypocrisy as rain grows grass in the earth. He also said : As two hungry tigers cause harms to the goats by entering their fold, so also love of riches and greed for power and for name and fame make destruction by entering into the religion of a Muslim. The Prophet said: Those who have got enormous riches are ruined, but those who spend them for the good of the people are happy. Their numbers are few. The Prophet was once asked : O Prophet of God, who among your followers are bad? He said : The rich. The Prophet said : Such

people will appear after you who will eat various delicious dishes, ride on different good conveyances, marry beautiful women, put on valuable dreses. Their bellies will not be satisfied with little of food and will not be satisfied even with sufficient food. They will spend their energies in earning and they will worship deites other than God and they will follow their low desires. By Muhammad, son of Abdullah, if your successors or those who will run after them will meet them, they shall not salute them, nor treat them in their illness, nor attend their funeral prayer, nor honour their elders. He who does the above will help the destruction of Islam.

The Prophet said : Leave the world to the worldly addicted man. He who takes from the world in excess of what is necessary for him, takes the path of destruction without his knowledge. The Prophet said: The son of Adam says : My wealth, my wealth. What connection have you got with your wealth? You have destroyed what you have eaten. You have rendered old what you have put on. What you have given in charity has gone and became permanent. One day a man said to the Prophet : O Prophet of God, I don't love wealth. What is its reason? He said Have you got any wealth. He said : O Prophet of God, I have got. The Prophet said: Send your wealth in advance, as the heart of a believer keeps attached with his wealth. If he leaves that wealth in this world, his mind will wish to remain with it in this world.

The Prophet said : The son of Adam has got three kinds of friends-(1) one kind of friend remain with him till his death, (2) another kind of friend go with him upto his grave, (3) and the third kind of friend remain with him up to the Resurrection Day. The friend which remains with him up to his death is his wealth, and the friend who goes with him upto his grave is his relatives and the friend which will remain with him upto the resurrection day is his good works. The disciples of Jesus Chirst asked him : What is the matter that you can walk upon water? He asked : What value do you attach to gold and silver? They said : To us they are most valuable? He said : To me gold and silver are the same as earth.

Hazrat Salman Faresi wrote to Hazrat Abu Darda'a : O dear brother, don't accumulate such thing from the world for which you will not be able to express gratefulness, as I have heard the prophet say : The worldly man who spends wealth in obedience

to God, will be brought on the Resurrection Day with his wealth. When he will be hanging to and for on the bridge, his wealth will tell him : You may go as you have paid God's dues. Then the worldly man who did not spend wealth according to the injunction of God will be brought and his wealth will be placed around his neck. When he will be hanging on the bridge, his wealth will say to him : Woe to you. You did not pay God's dues. You will remain in such condition. His wealth will then lead him to destruction.

The Prophet said : When any man dies, the angels say: What wealth has he sent in advance? But the people say: What wealth has he left behind? The Prophet said: Don't acquire landed properties. If you do it, you will love the world.

A certain man treated badly with Hazrat Abu Darda'a who said: O God, keep thè body of the man who illtreats me sound, give him long life and increase his wealth. If these three things are united in a person, disaster befalls an him. Hazrat hasan Basari said: By God, God makes him loud and humiliatd who loves wealth. He said: When gold and silver are perpared, the devil lifted them, placed them on his forehead and kissed them out of love and said: He who loves you will be truly my slave. Thya-b-Ma'az said: Gold and silver come to one like a snake. Don't go to catch it without learning beforehand its charms, because when it touches you, its poison will destroy you. He was asked: What is its charms? He said: Earning it in a lawful manner and spending it moderately for God.

Mosallamah, son of Abdullah Malek, went to the Caliph Omar-b- Abdul Aziz at the time of his death and said to him: O Commander of the Faithful, you have done such good works as nobody did before. You are leaving 13 sons and daughters but you have left no property for them. Omar said: Bring them to me. When they came to him, he said to Mosallamah: You have said to me that I am leaving no property for my sons and daughters. I have not prevented them to take what is their dues and have not given them what is due to others. My issues belong to either of the two classes. (1) If they are obedient to God, God is sufficient for them. God gives power to the pious. (2) If they are disobedient to God, I don't care to whatever condition they fall.

Mohammad-b-Ka'ab got once enormous wealth. people requested him to leave it for his sons, but he refused and said: I

will hoard it for myself with God and leave God for my sons. Ihya-b-Ma'az said: Two conditions appear before a rich man at the time of his death. The predecessors and successors will find no more danger than these two, He was asked: What are these two calamities? He said: (1) all his wealth are separated from him, (2) and he understands that he shall have to render accounts for all his wealth.

BENEFITS OF WEALTH: God has mentioned wealth in the Quran in many places as Khair (good). God says: If anybody leaves khair (weath)-2: 180Q. God says: This disclosed their secret wealth out of mercy of your Lord. he says: he will help you by your wealth and children. The Prophet said: lawful wealth is good for the pious people. He said: Poverty was about to become near infidelity. Wealth is good from one point and bad from another point. When it is good, it is praiseworthy and when it is bad, it is condemned. Wealth is not wholly bad or wholly good, but it is an instrument of good and bad. The Prophet was once asked: Who is the most honourable and wise? He replied: he who remembers death much and becomes most prepared for it.

THREE MODES OF SPIRITUAL FORTUNE

(1) Gift of soul is knowledge and good conduct. (2) Gift of body is health and safety. (3) Gift of the world outside the body and soul, is wealth, air, light. Of all the above three gifts, the gifts of soul is greatest, the gift of body is less than that and the gift of the outer world is bad. Out of these gifts, the worse is the gift of wealth and the still more worse is the gift gold and silver as they are slaves and they have got not value. Gold and silver have got no value of their own. They are utilized for gaining other gifts. Soul is the most invaluable gift. Its object is to attain virtues and good conduct and knowledge of God. Body is the carrier and slave of soul. Body perfects the soul and the purity of soul is possible owing to knowledge and good conduct. He who knows this mode knows the function of wealth which is necessary for upkeep of the body and the body necessary for upkeep of soul.

WEALTH IS GOOD AND BAD ACCORDING TO INTENTION: As is the intention, so is the condition of wealth. If the intention is good, wealth is also good. If it is bad, wealth is bad. The Prophet said: He who takes wealth in excess of what in necessary for him draws his own destruction, but he does not

know it'. Wealth supplies materials to a man who follows his evil desires. For that reason, the prophets used to seek refuge to God from excessive wealth. Our Prophet used to pray: O God, supply the provision of the family of Muhammad according to their requirements. He used to pray: O God, keep me alive as a poor man, take my life as a poor man and resurrect me in the company of the poor.

The Prophet Abraham prayed: O God, save me and my successors from idol worship-14 : 35Q. By this he meant the worship of gold and silver, as gold and silver are deities of people. The status of prophethood is so high that he had no fear of idol worship but it is possible here of the worship of gold and silver. The Prophet said : The owners of gold are ruined and the owners of silver are ruined. So it appears that he who loves gold and silver, worships stones and idols. There are two kinds of Shirk. One kind is secret shirk for which Hell is not the permanent abode and the other kind is open Shirk for which there is the abode of permanent Hell.

BENEFITS AND HARMS OF WEALTH

Know, O dear readers, that wealth is like snake in which there is both honey and poison. He who knows its honey and poison becomes careful of its harms and enjoys its benefits. The benefit of wealth is worldly and next worldly. Worldly benefits are known to all and the next worldy benefits are of three kinds (1) Benefit of divine service. It means wealth spent for pilgrimage sand Jihad as without money, these virtuous acts cannot be performed. A poor man is deprived of these virtues. The strength that is required for divine service is gained from food, dress, abode, marriage and other necessaties of life. These things without which divine service is not possible are also actions of worship and divine service. This is up to the limit of necessity. (2) Beneift of spending it in good works. Good works are of four Kinds-(1) charity, (2) expense for gentlemanliness, (3) expense for preserving honour and (4) to pay remuneration for works. The benefits of charity are not secret. It appeases the wrath of God. Expense for gentlemanliness means entertainments, feeding, presents, helps, and expense for giving satisfaction to the minds of the honourable men. By this expense, brotherhood and fiendship are established and the attribute of generosity is born. The benefit of preserving honour is to save

oneself from the attack of the fools, to uproot the cutting of jokes, etc. The Prophet said : One act of charity is written for one who saves his honour by spending money. The benefit of payment of wages and remunerations is a kind of charity. Zikr is the highest stage of a religious traveller. He who has got no wealth has got to do many things by his own hand for which a great deal of time which could be engaged in Zikr is spent uselessly. He who is rich can engage others to do these and other works. Another benefit of wealth is the ever running charity. It is not spent for a particular man but for the good of the general public, such as construction of mosque, bridge, rest house, orphanage, house for deatitutes and helpless, charitable hospitals and other good works of public utility. For these works soul gets benefits even after death. These are the religious benefits of wealth. Besides these, one having wealth can save himself from humiliation of begging and poverty and gets honour and help from the people.

The harms of wealth are of two kinds—wordly and religious. The religious harms are of three kinds. (1) Wealth leads to sins and opens the doors of sins and thus one is ruined. (2) It leads to the happiness of enjoying lawful things which is the first step to the path of sin. Does a rich man use coarse cloth and rice ? Can he give up the various kinds of delicious food? Hazrat Solaiman was able to give up the fineries of the world inspite of his rule over vast territories. Another harm of wealth is to be forgetful of God and nobody is free from this danger. Man forgets God in his engagement of maintaining his fortunes and wealth. The thing which keeps a man forgetful of God is harmful. Jesus Christ said: Wealth has got three harms—(1) it is taken even if it is not lawful. (2) He was asked : If wealth is taken from lawful things? He replied : Even then he spends it in an illegal way. (3) He was asked : If he spends it in a legal way ? He replied : Even then it keeps him forgetful of God, because he engages himself in maintaining and guarding it. This is a serious disease, as the root and life of divine service is the remembrance of God and to ponder over His glory and His wonderful creations. For this, mind should be free from thoughts other than God. A man having wealth thinks of the success of his disputes, of his accounts, guarrels with co-shares regarding the boudaries, clash with government officials and peasants and workers and thousand other things of his properties and businesses and industries.

HARMS OF GREED FOR WEALTH

We have mentioned in the chapter of poverty that poverty is good provided one remains content with it and not look to the greed to earning wealth. The Prophet said : Had the son of Adam had two mountains full of gold, he would have surely searched for a third. His belly cannot be filled up except wiht earth. God accepts the repentance of one who repents. Abu Musa Ashari said : A chapter like the chapter Bara'at was revealed and it was deleted later on, but the verse remained in the memory of men : God will surely help this religion through such men as have got no share therein. If a son of Adam has got two mountains full of gold, he would have searched for the third one full of gold, Nothing can fill up the belly of man except earth. God accepts the repentance of one who repents. The Prophet said : There is no satisfaction of two coveted things—desire of knowledge and greed for wealth. He also said : The son of Adam gets old but his two things remain young—hope for long life and greed for wealth.

MERITS OF SATISFACTION WITH POVERTY: God and His Prophet praised one who remains satisfied with pverty. The Prophet said : Thanks to him who is guided to Islam and remains satisfied with necessary provision for removing his wants. The Prophet said : There is no such man, rich or poor, who will no like to say on the Resurrection Day that only necessary food was sufficient for him in the world. The Prophet said : There is no real contentment in enormous wealth. The real contentment is that of mind. He said : O people, take care, search for power in a legal manner, as man will get nothing except what has been decreed for him. No man will leave the world till he enjoys fully the provision which God prescribed for him.

Moses once asked God: O Lord, who is the richest man among Thy servants ? He said : The man who remains satisfied with what has been given to him. Moses asked : Who among them is the best judge ? He said : The man who is the best judge for himself (Meaning he takes utmost measures against him for his sins). The Prophet said : Gabriel inspired in my soul : No man will die til he fully enjoys his provision. Abu Hurairah reported that the Prophet said to him : O Abu Hurairah, when you are extremely hungry, take a piece of bread and a cup of water and strike the world away with your feet. The Prophet said : Fear

God, you will then become the most religious man. Remain satisfied with little, you will then become the best greatful man. Love for others what you love for yourself, you will then become a real believer.

The Prophet said : When you pray, pray in such a manner that you are leaving the world. Don't utter such word for which you shall have to offer excuse on the Resurrection Day. Don't greed for the things in possession of men. The Prophet said : Will you not take allegiance to the Prophet of God? The companions said : Yes, He said : Do divine service and don't set up partner with Him. Pray five times a day, hear and obey. Then he secretly said : Don't beg to people. The narrator said : After that day, nobody amongust us required anybody to lift even a stick when it fell down.

Wise sayings: Hazrat Omar said : Greed is poverty and despair is wealth. He who does not wait to get from the people is not deprived. A wise man was asked : What is wealth? He said : Little hope and satisfaction with necessary things. Mohammad-b- Wase used to eat dry bread soaked in water and say : He who is satisfied with this food does not rely on others. Sufiyan Saori said : The world is good for you till you do not fall in dangers and calamities in the world. What goes out of your hands is the best of things as trial over you. Hazrat Ibn Mas'ud said : There is no such a day on which an angel does not proclaim : O son of Adam, necessary little provision is better for you than misguidance by enormous wealth. God said : O son of Adam, if the whole world is given to you, nothing remains belonging to you except what is necessary for you. When I give you necessary food therefore and I entrust your accounts on others, you will consider that I am merciful on you A certain sage said : I see an envious man the most distressed, a contended man the most happy, a greedy man the most impatient at the time of distress, a worldly renunciated man the most happy and a transgressing learned man the most repentant.

Once a desert Arab rebuked his brother for greed and said : O brother, what do you search and who scraches you? You have got no way from him who searches you (death) The necessary things which you search must come to you. The thing which is concealed from your eyes is not secret to you now (death), rather it is open. The condition in which you are now must change. You

have thought that a greedy man is never despendent and a sage who has renunciated the world does not get provision. It is only your conjecture.

The saint Shibli reported that a hunter caught a bird which said : What will you do with me? He said : I shall eat your meat. The bird said : Will you be satisfied if you eat my meat ? I am teaching you three words which will be better for you than my meat. I can tell one word while I am in your hand. I will tell you the second word if you let me off. I will tell you the third word when I shall be sitting in the valley. He said : Tell me the first word. The bird said : Don't repent what goes out of your hand. Then the hunter released the bird which took shelter to a tree and said : Don't believe an impossible thing. The bird then sat on the valley and said : Woe to you. If you would have killed me, you would have found two jewels in my belly, each weighing 20 tolas. The man became much grieved and said : Tell me your third word. The bird said : How can I tell you the third word? Have I not told you that you should not grieve for what goes out of your hand and you should not believe an imposible thing ? My blood, meat and wings are not more than 20 tolas. How can I have two jewels of 20 tolas each in my belly ? Then the bird flew away. The story is narrated in order to convince a man how he becomes blind when he has got greed and believes impossible things. The sage Abdul Wahed said : I was passing once by a Christain monk. I asked him : Wherfrom do your provision come ? He said : He who created crushing wheel in me brings wheat therein for crushing. Then he hinted at his teeth.

MEDICINE FOR GREED: The medicine of greed has been prepared by three ingredients - patience, knowledge and action. During the use of this medicine, the ingredients come through the following five prescriptions. (1) The first prescription for removing greed is to adopt middle path to earn provision and to cut short the expenditure. He who wishes to get the honour of contentment should shut up all the doors of expenses as far as possible and spend what is absolutely necessary for him. If the expense is too much, it is impossible for him to earn the quality of contentment. If he remains single, he should remain content with a coarse cloth, with whatever food he gets and with little curry If he has got family, each should take the like proportion of things. The middle coarse is the root of getting contetment for

livelihood. The Prophet said : God loves the middle course in all affairs. He also said : He who incurs just expense does not fall in want. The Prophet said : There is salvation in three things-(1) to fear God openly and secretly, (2) to adopt middle course in expense in poverty and solvency, (3) and to be just in happiness and wrath, The Prophet said : Adoption of middle course, good treatment and true guidance are a little over one- twentieth part of prophethood. He also said : Expense with good arrangement is half of livelihood. He said : God saves one from depending on others who spends moderately and He throws one in want who is extravagant. God loves one who remembers the Almighty. He said : Make delay if you wish to do a thing till God makes out for you a way and means. To make delay in expense is very necessary.

The second prescription of removing greed is that one should not be anxious for fortune if he gets his present necessary things at ease. He should curtail his hope. He shoulkd have this much of faith that the provision which has been pre-decreed must come to him. Greed cannot take provision. He should put faith in the following verses of the Quran - There is not a single animal in the earth whose provision is not upon God - 11 : 6Q. God says : The devil threatens you with poverty and enjoins on you to do indecent things - 2 : 218Q A sage said : Once two sons of Khaled came to the Prophet who said to them : Don't be despaired of livelihood till your heads move (till you live). Man is born sound from his mother's womb without any defect, and before his birth God prescribed his provision. The Prophet once passed by Ibn Mas'ud and finding him troubled in mind said : Don't increase your thoughts. What has been decreed must come to pass. The Prophet said : O people, search for your livelihood in a just manner, as nobody will get except what has been decreed for him. Nobody will leave the world till he enjoys fully the provision that has been decreed for him, while the world is an object of hatred. Nobody will be free from greed till he believes firmly in the good arrangement of God regarding the measure of provisions. That can be earned in good search after it. He should know that God provides one with provision from where he does not even conceive. God says : Whoever fears God, He finds out a way for him and provides him from where he does not even conceive- 65 : 3Q. When one door of his livelihood is closed, another door is opened up for him. The Prophet said : God

provides the provision of a believer from a place which he cannot even conceive. Sufiyan Saori said : Fear God. I have never found a God-fearing man to fall in want. In other words, God gives the necessary things to the God-fearing man and does not leave him. God instils in the minds of the Muslims such feeling that they are led to take their provisions to him.

The saint Abu Hazem said : I see two things about the world. One of the these two is that the combined strength of the heavens and earth will not be able to bring before time and has been decreed for me. The other thing is for others. I did not get it in the past, nor can I hope to get it in future. I will never get what has not been decreed for me. What has been decreed for me must come to me. I don't know in which of these two things my life will end.

The third prescription of removing greed is to know what merits there are in contenment, what honour there is in not depending on other and what disgrac there is in greed. When knowledge of these things will grow, eagerness for contentment will grow, as there is difficulty in greed buyt there is no difficulty in contentment except patience. The Prophet said : The honour of a believer lies is not depending on others but there is freedom and honour in contentment. A certain sage said : You will become an ideal for one from whom you hope unless you depend on him and you will be confined to one from whom you hope if you depend on him. If you do benefit to one from whom you hope, you will become his master.

The fourth prescription of removing greed is to think about the wealth of the irreligious people of the Jews, Christians, Beduins and then to look to the prophets and friends of God and their sayings and wise counsels and then adopt a way for yourself. You will then say to your intellect : Will you be like the prophets and the friends of God or like the irreligious and low class people ? If you feel happiness in getting your belly full of dishes, an ass is more happy than you in that respect as it eats more than you. If you feel happiness in copulation, a swine is more happy than ;you in that respect. If you feel happiness in dresses, buildings and conveyances, the Jews are more happy than you in those respects. If you feel happy in having little, you will get on less status than others expect the prophets and friends of God.

The fifth Prescription of removing greed is not to hoard wealth and riches. If wealth is hoarded, there is fear of theft and looting. If the hands remain empty, there is security and leisure. A rich religious man will enter Paradise 500 years after a poor religious man. One should look to those who are superior in religion than him and to those who are inferior to him in worldly riches Hazrat Abu Zarr said that the Prophet had given him this instruction : Look to your inferiors in worldly matters and don't look to your superiors. The root of all affairs is to have patience, to curtail hopes and to have this knowledge that he will enjoy for long if he keeps patience for a few days in this world.

MERITS OF GENEROSITY: If a man has got no wealth, he should remain contended and curtail his greed. If anybody has got wealth, he should adopt Isar (sacrifice for other) generosity and benevelence and should keep away from an narrow-mindedness and miserliness, as generosity is the conduct of the prophets and it is root of salvation. The Prophet illustrated it by saying : Generosity is a tree of Paradise. Its branches are hanging towards the earth. If a man catches a branch thereform it will take him to Paradise. The Prophet said : Gebriel told me that God said : This religion (Islam) I have proposed for Myself. Generosity and good conduct increase its grandeur. So honour Islam by these two qualities. The Prophet said : God does not accept one as His friend who has not got generosity and good conduct. The Prophet was once asked ; O Prophet of God, which action is good ? He said : Patience and generosity. He said : God loves two qualities - good conduct and generosity. God hates two conducts - Bad conduct and miserliness. When God wishes good of a man, He engages him in good works of public utility. The Prophet was once asked : Give me clue to such action for which I can go to Paradise. He said : The actions which give power is feeding food, spreading peace and sweet talks. The Prophet said : Generosity is a tree of Paradise. He who is generous takes hold of one of its branches. He does not give it up till he enters Paradise. Miserliness is a tree of Hell. He who is m'ser takes hold of one of its branches and he does not leave it till he enters Hell. The Prophet said : God says : Search good from My kind people, you will then live under their care, as I have placed My mercy among them. Don't search good of those who are hard-hearted, as I have placed My displeasure a.nong them. The Prophet said : Forgive the faults of the benevolent man as

God keeps his faults concealed by His hands. The Prophet said: Mercy descends on a man who gives food so soon that a knife cannot be inflicted on the neck of a camel with greater speed. The Prophet said : God is benevolent and He loves good conduct and hates bad conduct. Hazrat Anas reported that if any person begged anything of the Prophet in the name of Islam, he gave it to him. One day a man bagged something of the Prophet who ordered goats for him. The open space between two valleys was filled up with goats of Zakat. He gave all the goats to him. He came back to his clan and said : O my clan, accept Islam. Mohammad gives such charity that he does not fear poverty. The Prophet said : God makes some men prosperous with riches, so that they may do good to the people. He who shows miserliness in doing good to the people. God takes it from him and gives it to others.

The Prophet said : Everything has got its fruit. The fruit of beneveloence is salvation. He said : The food of a benevolent man is cure. The food of a miser is disease. He said : He who is a giver of excess gift bears the sufferings of many people. He who cannot bear them loses that gift. Jesus Christ said : Take such thing in excess which cannot be destroyed by the fire of Hell. He was asked : What is it ? He said : To do good. The prophet said : Paradise is an abode of charity. He also said : The charitable man is near God, near people, near paradise and distant from Hell. The miser is distant from God, distant from people, distant from Paradise and near Hell. The Prophet said : Do good to all whether in want or not. If you do good to the people, you will remove really your wants. If you do not do it, you will fall in want. The Prophet said : Those who are included within 'Abdal' pious men, will not enter paradise for only prayer and fasting but will enter Paradise for their generosety, purity of heart and for the benefit of advising the people. The Prophet said : God created some matters for the good of the people- (1) He made dear to the people doing good to others, (2) He made dear to the people those who do good to others, (3) He turned the faces of those who want good to those who do good. They give charity to them without difficulty as rain-water falling in some dry place brings it back to life and its inhabitants.

The Prophet said : Every good act is an act of charity. What a man spends for himself and his family is regarded as an act of

charity. He who saves his honour is an act of charity. It becomes the duty of God to give rewards to one who spends. The Prophet said : Every good act is charity. He who guides to a good act will get the rewards of one who does that good act. The Prophet said : To good to a man, rich or poor is an act of charity. Moses got revelation : Don't kill Sagir as he is a charitable man.

Wise sayings: A sage said : spend worldly riches when they come to you, as they will not come to an end. Hazrat Hasan said on a question of Caliph Muwayiah : The meaning of manhood is to save one's life and religion, to treat well with a guest, to argue in a good manner and to proceed to one's duty. The meaning of courage is to remove the sufferings of a neighbour and to have patience in place of patience. The meaning of gererosity is to do good before asking, to give charity in time and to treat well with a beggar along with charity. Zainal Abedin, son of Hazrat Hussain, said : He is not a benevolent, man who gives in charity when asked for. The benevolent man is he who, in obedience to God's command, pays the dues of those to whom they are due before asking and he is not eager to get their gratefulness, as he believes firmly that he will get fully rewards from God. Hazrat Hasan Basari was asked : What is generosity ? He said : Your charity of wealth in the way of God is called gnerosity. He was asked : What is miserliness ? He replied : Not to spend your wealth in the way of God is miserliness. He was asked : What is misuse of morey ? He said : To spend for greed of passion is misuse. The saint Jafar Sadeq said : There is no greater wealth than wisdom, no greater danger than ignorance and no greater helper than mutual consolation. Beware, God says, I am the great giver, honorable. No miser can come near Me'. Miserliness is included within infidelity and the infidels are in Hell. Benevolence and honour appertain to faith and the believers are in Paradise. Hazrat Hasan Basari said : It is the height of generosity to give in charity of one's hard earned money.

SOME ILLUSTRATIONS OF BENEVOLENCE

(1) Once the Caliph Muwayiah sent two loadfull of silver coins numbering one lac and eighty thousand to Ayesha as present. She accepted them and distributed all to the people. When there was dusk, she said to her maid servant : Bring my meal. She took a piece of bread and some olive oil and said to Hazrat Ayesha : We could have broken our fast with meat if you

had kept one dirham out of those you distributed to day. Hazrat Ayesha said : If you had reminded me, I could have given something to you therefrom.

Once the Caliph Muwayiah went on a pilgrimage. When he was passing by Madina, Hazrat Hossain told his elder brother Hazrat Hasan not to meet him and not to salute him. When Muwayiah went out of Medina, Hazrat Hasan informed him that they were in debt. His people paid him eighty thousand dinars. Before this, the people of Muwayiah went in advance. Only a camel was left. That was given to Imam Hasan along with the money it was carrying.

The Prophet once said to Jabair-b-Awam : O Jabair, know that the key to the provisions of men is placed before the Throne. God gives to every man in proportion to his expenditure. He gives him more of provisions whose expense is much. He gives him less of provision whose expense is less. Once a man complained of his wants to Hazrat Hasan who said : I have got no such wealth as can remove your wants. If I give much in charity, it seems little to me. He said : I will accept whatever you give me. He ordered his officer to count the money he has got. That amounted to three lac dirhams and five hundred gold coins. He gifted away all the sums he had at that time to him.

Hazrat Ibn Abbas was governor of Basra. One day some learned men of Basra said to him : One of our neighbors prays all night and fasts all days long. He has got a daughter to be given in marriages but for want of money, he cannot give her in marriage. Then Hazrat Ibn Abbas got up and gifted six bags full of coins to him and said : I will not give him so much money as can divert him from his prayer and fasting.

Abdul Hamid-b-Sa'ad was once the governor of Egypt. There was drought one year in his regime for which prices of food stuffs went high. He began to meet the demands of the people, so much so that he fell into debt for two lac Dirhams. he mortgaged the ornaments of his family members to the merchants for the debt and the ornaments valued at fifty corres of dirhams. When he could not release the ornaments, he wrote to the merchants : Sell those ornaments and what remains after satisfaction of your debts should be given to such persons who did not get from me anything.

When Ma'an-b-Zaid was the ruler of two Iraqs, a poet came to see him but could not have an interview with him. One day the ruler entered a garden having a canal and he sat at the end of this garden by the side of the canal. The poet saw him and wrote on a plank a couplet and floated it in the canal—O generosity of Ma'an free me from my wants, Who else will speak for me to Ma'an except you.

Ma'an lifted the plank and read the couplet. He ordered the poet to be brought to him and gave him ten thousand dirhams. On the second day he read the couplet and called the poet and gave him one lac dirhams. The poet did not like to receive it but he had to accept it. On the third day the poet was searched for but could not be found. Then Ma'an said : It is my duty to give him charity till there remains a dirham and a dinars in my treasury.

Once Hazrat Hasan, Hussain and Abdullah, son of Ja'far started for pilgrimage from Medina with a camel which was loaded with all their foods, drinks and luggages. When it was lost on the way, they were fatigued owing to hunger and thirst. They they look shelter to a house wherein there was an old woman. She gave them the milk of her only goat. They wanted food but there was nothing with her except the goat. She slaughtered the goat and fed them. When they were leaving, they said to the woman : We belong the Quraish tribe and we are going for pilgrimage. When we shall return to Medina, you will see us. We will help you at that time. Thereafter she fell into extreme poverty and came to Medina where she sued to gather the dungs of camels, sell them and maintain herself. One day she was passing by a lane and Hazrat Hasan sitting in his house saw her and recognised her. He purchased one thousand goats from the goats of Zakat and gave her those goats along with one thousand dinars. He also sent her to Hazrat Hussain who also gave her the like amount. Then Hussain sent her to Abdullah who gave her two thousand goats and two thousand dinars. Then this woman went with four thousand goats and four thousand dinars s to her husband.

Hazrat Abdullah-b-A'mer purchased a house situated in the midst of a market belonging to Khaled-b-Oqbah for ninety thousand dirhams. When it was night, he heard the cries of the family members of Khaled. On inquiry he learnt that they were crying for the house sold to him. He said to his servant : Tell them

that the house along with the money belongs to them. Caliph Harun Rashid once sent a present of 500 dinars to malek-b-Anas. When Lais-b-Sa'ad heard it, he sent to Malek one thousand dinars along with the dinars of the Caliph. When the Caliph learnt it, he was enraged and called Lais who said : I earn daily not less than one thousand dinars and I felt ashamed to give in charity less than one day's income. It was reported that Zakat was not not due on Lais for his charity and that he did not talk withanybody before giving in charity daily to 360 poor men.

Sayeed-b-Khaled was a charitable man. One day he went to Caliph Solaiman-b-Malek who asked him : Have you got any need ? He said : I have got debts. He said : How much ? He replied: Thirty thousand dinars. The Caliph said : I give you this sum for payment debt and another like amount in addition. When Imam Shafeyi was in death-bed, he gave death-instruction that a certain man would wash him. When he died, the man was brought and the written death-instruction was given to him. He read it and learnt that he left a debt of seventy thousand dirhams. He paid all his debts and éxplained that it was what he meant by washing. It is reported that Hazrat Talha was indebted to Hazrat Osman for fifty thousand dirhams. One day Hazrat Talha said to Hazrat Osman :I have collected money to satisfy'your debts. Hazrat Osman said : O Abu Muhammad, I give it in charity to you owing to your religious tendencies. The daughter of Auf named Syeedi reported : I went to Hazrat Talha and found him in pensive mood. On being asked the reason he said : I have got some money for which I am thinking. Call my people. Then his people were called and he distributed the money amongst them. I asked his servant : How much did he spend to-day in charity ? He said : Four lac dirhams. Once a desert Arab came to Hazrat Talha and introduced him as his relative and wanted some money. Hazrat Talha had a landed property which he sold to Hazrat Osman for three lac dirhams and he gave the money in charity to the man.

CONDEMNATION OF MISERLINESS

God says : Those who have been saved from the miserliness of their minds are the successful ones—59 : 8Q. God says : If those who have been given wealth by God show miserliness, they should never think that it would be good for them, rather it will be harmful for them. The subject about which they are misers will

cling round their necks as chains on the Resurrection Day — 3:180 Q. God says : Those who are misers and enjoin men to be miser and conceal the wealth which God has given, give them news of severe chastisement. The Prophet said : Be careful of miserliness, because the nations before you were destroyed for miserliness. Miserliness encouraged them to shed blood among themselves and they considered unlawful things as lawful. The Prophet said : Keep away from miserliness, as the people before you shed blood among themselves, they considered unlawful things as lawful and they cut off blood connections owing to its incitement. The Prophet said : The miser, the wrong doer, the treacherous man and he who treats bad with the people under his control will not go to Paradise. The Prophet said : There are three destructive things—miserliness which is obeyed, passion which is followed and self-praise which is considered good. The Prophet said : God is displeased with three persons, an old fornicator, a miser who give troubles and proud man having big family. The Prophet said : Two conducts do not unite in a believer—miserliness and bad conduct. The Prophet used to pray: O God, I seek refuge to Thee from miserliness. I seek refuge to Thee from cowardice. I seek refuge to Thee from extreme old age. The Prophet said : Save yourselves from miserliness, because the nations before you were destroyed by it. Miserliness enjoined them to tell falsehood and so they spoke falsehood. Miserliness enjoined them to make oppression and so they oppressed. Miserliness enjóined them to cut of blood connection and so they cut it off.

The Prophet said: Man has got two extreme evils—extreme miserliness and extreme cowardice. One man was killed at the time of the Prophet. A woman was weeping for him saying : Where is my martyr ? The Prophet said to her : Who told you that he has become a martyr ? Perchance he uttered such a word which he had no necessity to utter or was miserly with a matter for which his expense was necessary.

It was reported by Jubair-b-Mutem that when the Prophet was returning home after the siege of Khaiber, some desert Arabs drove him to a place full thorns after begging something from him. The Prophet said : By One in whose hand there is my life, had I had wealth to the numbers of these thorns, I would have distributed it among you and you would not have found me

miser, liar and coward. The Prophet said : No man has miserliness and faith united in his mind, He said : No believer should be miser and coward. He said : You say that an oppressor is more disliked by God than a miser. What oppression is greater to God than the oppression of miserliness ? God says on oath of His glory and honour : No narrow-minded man and miser shall enter Paradise.

Once the Prophet was circumbulating the Ka'ba and found a man catching the cover of the Ka'ba saying: O God, forgive me by virtue of this holy Ka'ba. The Prophet said: Tell me your sin. He said : My sin is greater, greater than mountain, sea, sky, Throne, The Prophet said : Is your sin greater than God ? He said : God is greatest. The Prophet said : Tell me your sin. He said : I had enormous riches and beggars used to come to me to beg. Then it appeared to me that they were approaching me with sticks of fire. The Prophet said : Be off from me, least I may be consumed by fire. By One who sent me with guidance, if you can pray for two lac years standing between this Rokan and Maqam and then weep so much that your tears run a river and as a result trees grow and thereafter you die on miserliness, God will roll you down in Hell. Woe to you, you know that miserliness is infidelity and infidelity is in Hell. Don;t you know that God says? He who is a miser shows miserliness against himself and those who are saved from miserliness of his soul are indeed successful.

Wise sayings. Muhammad-b-Munkader said : It is wellknown that when God does not wish good of a people, He give power to the impious of them to rule over them and places their provision in the hands of the misers of them. Once a woman was praised before the Prophet. They said that she fasts all the year round and prays the whole night, but she has got miserliness. The Prophet said : Than what good does she posses ? The saint Bashr said : Heart becomes hard if look is cast on the misers and trouble comes to the hearts of the believers if they meet with the misers. Ihya-6-Ma'az said : There grows love in mind for the charitable persons and there grows hatred in mind for the misers even if they are virtuous. Once the Prophet Ihya (John) saw the devil in his own form and asked him : O devil, inform me who is the dearest to you and the most hated ? The devil said : The dearest to me is the miserly believer and the most hated to me is the charitable sinner. On being asked its cause, he

said : Miserliness of the miser is sufficient for me. If charitable man commits sin. I fear lest God shows mercy on him for his generosity.

MERITS OF ISAR (SACRIFICE FOR OTHERS)

There are degrees of generosity and miserliness. I'sar or sacrifice for others is the highest stage of generosity. I'sar is the name of charity to another for a thing which is required by the charitable person himself. So he does not look to his inconvenience but gives a thing which he badly needs to remove the wants of another. The last limit of benevolence is to remove the wants of another inspite of the fact that he requires the thing gifted very badly. The last limit of miserliness is to be miser to one self inspite of the fact that he requires it. He falls ill, but does not take medical treatment. He has got greed for many things but does not purchase them as they are dear in the market. God praised the companions of the Prophet for the self-sacrifice for others inspite of the fact that they required those things. God says: They preferred self-sacrifice when they are in wants. The Prophet said : If a man has got a desire for anything but fulfills the desire of another with that thing leaving his desire unfulfilled, God forgives his sins. Hazrat Ayesha said : The Prophet of God could not eat with his heart's content for consequitive three days till his death. We could have eaten to our heart's content if we wished, but we left our wants unfulfilled and fulfilled the wants of others.

Once a guest came to the Prophet. He could not gather food for him from his wives. Then an Ansar came there and took the guest to his house. He placed food refore his guest and told his wife to extinguish the lamp. In darkness, the host showed as if he was taking food with his guest, as there was not sufficient food for the guest. The guest ate to his heart's content. When it was dawn, the Prophet said to him : God is pleased with you as you have treated well with your guest last night and revealed this verse : They (Ansars) remove the wants of others without looking to their own wants. Benevolence is an attribute of God and I'sar or self-sacrifice is its highest stage. The Prophet had such quality of self-sacrifice for which God gave him the title of : "You are upon the sublime character"—68 : 4Q.

The sage Sahal Tastair said : Prophet Moses said, O God show me the superiority of Muhammad and his followers. God said : O Moses, you have got no power to see is superiority. Yet I will show you such superiority of his which I have given you and all the people. God then disclosed the heavenly region to him. He looked to such a rank which was about to destroy him owing to its dazzling light. Moses said : For what action, did he get this rank ? God said : For such a conduct with which I have ordered him specially. That is I'sar or self-sacrifice for other. O Moses, I will feel ashamed to take accounts of any of his followers who will follow this I'sar even once in his life time. He will be given place in My Paradise which he will wish.

It is reported that Abdullah-b-Jafar went to see a garden of his and on the way he entered a garden of grapes belonging to another. He saw a black slave with food in front and a dog was present there. The slave threw a piece of bread infront of the dog who ate it. Then he gave the dog another piece of bread which it at. Thereafter he gave a third bread to the dog which it ate. Hazrat Abdullah was looking at it. He asked the slave : What quantity of food do you get daily ? He replied : This is what you have seen, He asked : Why have you given to the dog without fulfilling your need ? He said : There are no dogs in this region. This dog has come from a distance hungry. Therefore, I did not wish to eat the bread. He asked : How can you go on to- day ? He said : I will bear hunger. Abdullah thought within himself : People tell me that I am a philanthropic man. I see this slave a more philanthropic man. Then he gave the garden to this slave and purchased his freedom.

Hazrat Omar said that when a companion of the Prophet was presented with the head of a goat, he said : The want of my brother Muslim is greater than mine. He sent it to him. The latter also thought likewise and sent it to a third Muslim. Thus the head of the goat roamed to seven houses and returned to the first man. The Quraish youths one day surrounded the house of the Prophet in order to kill him. Hazrat Ali, in order to save his life, thought his life insignificent and went to the bed of the Prophet. God then addressed Gebriel and Michael and said : I have stablished brotherhood among you and gave you equal period of life. Who is there among you who can sacrifice his life for another ? Both of them preferred to save his own life. God then said to

him : Why could you not show example like Ali? I have etablshed brotherhood between him and MUhammad, and Ali is pending the night by lying upon the bed of Muhammad in order to save the life of the latter. Go to the earth and save him from his enemies. Gebriel began to protect im keeping near his head and Michael near his feet. Gebriel said to Ali : Blessed you are, blessed you are. There is no comparison with you. God is taking boast of you before the angels. God then sent this revelation : There is a man among men who sacrifices his life in search for the pleasure of God and God is merciful over His servants—2 207Q.

More than thirty pious person lived with the saint Hasan Antqi. Once they stayed in a village within the province of Rai with some pieces of bread which were not sufficient for food of all. They broke their breads into pieces and extinguished the light and sat for eating. When the cloth was lifted up, it was seen that the breads remained as they were before. None ate them. Everybody showed self-sacrifice after giving opportunity to his comrades.

Hazrat Huzaifah reported : Many Muslims were martyred in the Bittle of Yarmuk. I was seeking to give water to my cousin in the battle field. When I founded him, I gave him water to drink. Just at that time, a man by his side raised a cry—water, water. My cousirn told me to give water first to that man. When I came to him with water. I recognised him and he was Hisham-b-A's. I said : I am giving you water. Just at that time, another man was crying : Water, water, Hisham then give signal that he should first be given water. Before I came to him with water, he breathed his last. Then I came to Hisham with water only to find that he also had expired. Then I came to my cousin with water only to find that he also had expired.

Hazrat Abbas-b-Dihkan reported : Man cannot go out of the world in the condition in which he came to the world. Only the saint Bashar Hafi remained in that condition. At the time of his death, one man came to him and complained of his wants. He gifted his only shirt to him and put on another after borrowing it from another and then he expired.

LIMIT OF CHARITY AND MISERLINESS

One party say that not to spend where Shariat orders to spend is the limit of miserliness and that he who pays what is

obligatory on him is not a miser. Another party say that he is a miser who feels pain in giving charity. Similarly there are differences regarding limit to charity. Some say that the limit to charity is that which is given without rebuke. Some say that it is charity which is given without asking. The fact is that wealth has been created with a special object, that is to remove the wants of men. No to spend where expense is compulsory is miserliness. To spend where it is not compulsory is extravance. The middle course between these two extremes is good. God says : Don't keep your hands tieud to your neck, nor spreacitto most spreading—7:29 Q. God says : When they spend, they don't misuse nor are miser. They stand between these two—25 : 67 Q. So to spend wealth proportionately and to save money to the compulsory proportion is generosity. This is not sufficient if it is given by bodily limbs buys satisfaction of mind is necessary without any dispute or argument.

There are two kinds of compulsory expense, compulsory according to Shariat and compulsory to preserve honour, dignity and manliness. A benevolent man does not hesitate to spend according to the requirement of Shariat as well as gentlemanliness. If he does not spend as described above, he will be regarded as a msier. He who does not spend according to the dictates of Shariat is a more miserly man. For instance, if a man does not pay Zakat and does not spend for the maintenance of his family, he is a more miserly man. If he feels pain in this expenditure, he is a miser by nature. To spend for gentlemanliness and honour is also charity as narrow mindedness is an evil thing. This differs according to the economic condition and personality of a man. If miserliness is shown to a wealthy man, it is more reprehensible than that shown to a poor man. The treatment of miserliness shown to family member and relatives is more reprehensible than that shown to strangers. Treatment of miserliness shown to neighbors is more than treatment to a stranger. Treatment of miserliness shown in entertainment is more reprehensible than that shown to strangers. Treatment of miserliness shown in foods, dresses, feasts and presents is worse than that shown in other receipts. So want of expenditure where expenditure is necessary is miserliness. It is compulsory according to Shariat or gentlemanly behavior. The limit of miserliness is not to spend in necessary things and proper places. It is better than hoarding riches. So he

who does not pay zakat is a miser. To spend for gentlemanly behavior is more necessary than to save money.

There remains another stage which is this. A man spends money in his compulsory duties and gentlemanly behaviors if has got surplus wealth and if he does not spend it in charities and for those in wants, he entertains the thought of hoarding which is miserliness according to pious men though it is not miserliness according to the general public. He who spends money according to Shariat and gentlemanly behavior, gets release from being termed a miser but cannot be called a generous and benevolent man till he spends in addition to the optional duties for getting higher rank in religion. A man is called philanthropic if he spends in charity in addition to his compulsory charities and in furtherance of gentlemanly treatments.

EXPENSE IN GOOD WORKS: He who spends in good works can be called philanthropic provided he gives in charity with contended mind and under no pressure or hopeful of any service or reward. A female saint went to Habban-b-Helal who was at that time surrounded by his disciples. The woman asked them : What is sakhawat or philanthropy ? They said : Charity expense and self- sacrifice. The woman said : It is worldly charity with satisfaction of mind without being dissatisfied in divine service. The woman asked : Don't you hope for reward therefor ? They replied : God promised to give ten rewards for one act of charity. The woman said : If you get merits in exchange of an act of charity, how can it be called philanthropy ? The woman said : The meaning of philanthropy to me is to give charity with pleasure of mind in obedience to God's commands without hoping for reward. Another female said that philanthropy means sacrifice of life along with expenses of money. The saint Mohasshi said : The meaning of charity in religion is to sacrifice one's life for God voluntarily and not under compulsion without hoping any reward.

MEDICINE FOR MISERLINESS: Know, O dear readers, that miserliness arises out of love for wealth which again comes to pass for two reasons—(i) to satisfy passions and desires which cannot be fulfilled without wealth and hope for long life. Hope for long life is conjoined with the existence of children and it is also a cause of miserliness. The Prophet said : Children are the cause of a man's miserliness, cowardice and ignorance. The

second cause of love of wealth is love for wealth itself. There are men whose habit is to hoard money and not to spend even though they have got sufficient wealth to meet the necessary things during the rest of their lives. It is seen that one has got no children in his old age but he has got enormous wealth. Still he does not pay Zakat and does not undergo treatment for his diseases. Rather he worships money and loves it for itself. Even he buries money under the ground although he knows that after his death his money will be destroyed. This is extreme misguidance.

The medicine of every disease is to apply the opposite thing to the root cause of the disease. The medicine of greed is satisfaction with little and patience. The medicine of long hope is the remembrance of death too much and to think of sudden death of contemporaries. Similarly the medicine of miserliness is to remember its condemnation by the Quran, Hadis and wise men and to spend money in charity without which the disease of miserliness cannot be removed. Another nobel method of removing it is to remove one evil by another evil. In other words, spend money to acquire name and fame and to be known in the society as a great philanthropic man. Though the motive is an evil, yet it will habituate you to spend money. So acquire the will of show by removing the evil of miserliness. So a lesser evil is sometimes good to remove a greater evil. The weak evils become the object of food of the strong evils, till there remains only one strong evil after all the evils are crushed. This is just like some worms eat up the dead body of an animal. The strong worms eat up the small worms after meat is finished, till there remains only one strong worm which also dies in the end for want of food. Miserliness orders boarding of wealth. When it is not hoarded but rather spend again and again inspite of unwillingness, there occurs the death of miserliness and expense becomes the habit and no difficulty is felt in spending.

The medicine of miserliness is based on knowledge and action. To know the evil of miserliness and rewards of charity and generosity is the medicine based on knowledge. To give in .charity inspite of unwillingness is the medicine based on action. A king was presented a most valuable cup made of rare pearls. The king was greatly pleased to get it and asked a wise courtier how he liked it. The courtier said : I consider it as a great danger

and perchance it will throw you into want and distress. The king said : How can it be ? The courtier said : If it is broken, it will be an object of your great repentance as the like of it will not be found. If it is stolen by a thief, you will feel its want very keenly. By chance the cup was broken or it was stolen. The king then felt very much worried and said that the saying of the wise courtier was correct. This event is applicable to all things of the world.

DUTIES ABOUT WEALTH: For the above reason, wealth is good from one point of view and bad from another point of view. Wealth is like a snake. The charmer takes out its poison after catching it. A lay man will be struck with poison if he catches it without knowing its charms. So whose goes to catch the snake of wealth before knowing its charms, it becomes and object of ruin. There are five charms of the poison of wealth. Every rich man should know them.

(1) **First charm** is to appreciate the benefit of wealth, why it has been created, what is its necessity and why should it be earned—these should be known beforehand along with the fact that wealth beyond necessity should not be kept.

(2) **Second charm** is to search the mode of earning wealth. Unlawful earning is to be given up like poison as bribe-taking, begging, stealing etc.

(3) **Third charms** is proportion of earning wealth. Earning of excess wealth should be avoided. It should be earned only what is necessary. What is necessary of food, cloth and habitation should be earned. There are three stages of each of these three subjects—low, middle and high stages. So long you remain near the low stage and near the necessary limit, you have got right therein. When you cross that limit, you will fall in the lowest. Hell.

(4) **Fifth charm** is to keep honest and good motive in earning money, in expenditure and saving. Earning money is necessary to gain easiness in doing divine service. If money is acquired with this intention, it will to injure you. Hazrat Ali said : If one becomes owner of all the things of the world and thereby he wishes to have the pleasure of God, he can be called worldly renunciated man. If one, however, renounces all wealth but does not wish to have the pleasure of God, he cannot be called a worldly renounced man. So in all your actions and movements,

keep yourself confined to the divine service and those things which help it. The actions which are nearest to divine service are food and removal of wants which are helps to divine service. If by these action, your object is divine service, they are considered as divine service. So every worldly action if done for getting divine pleasure is divine service. Your dress, your sleep, your eating and drinking are all divine services if done with that object. What you earn beyond what is necessary should be spend for the good of the people when they require it. A certain poet said :

The world is like a serpent that pours poison,
But the snake salutes one who knows its charms.

CONDEMNATION OF WEALTH AND PRAISE OF POVERTY

We shall show here that poverty is better than wealth by some illustrations, stories and sayings.

Jesus Christ said : O dishonest learned an, you fast, pray, pay zakat but you do not do what you were ordered and you read what you do not do. What you utter is very bad. You utter Tauba by mouth but you follow in heart your passions. Your Tauba by mouth will come to no use. You keep your outer appearance neat and clean but you keep your mind polluted and unclean. I will tell you with truththat you should not become like a sieve. Subtle things come out of a sieve and only outward forms remain. Words of wisdom come out of your mouth, but hatred and evils remain in your mind. O worshipers of the world, how can you gain the fortunes of the next world when there is no end of your greed and temptations ? I tell you with truth that your hearts are weeping seeing your actions. You have placed the world under your tongue and actions under your feet.

I tell you with truth that you have destroyed your next world. Earthly good is dearer to you than the good of the next world. Who are more losers than you ? Had you known, you would have gained for yourselves. You show path to the travelers, but remain in the same place being misguided. You call the worldly people to give up those things for you. Stop, stop, alas for you. What is the use of keeping a lamp on the top of the house in a dark house ?

Similarly what will be the use of keeping the lamp of education in your mouth ?

(3) O worshipers of the world, you are not like the pious men, like the free respected men. It is a wonder that the world will cut off your roots and throw them over your faces and then enter your nostrils. Then it will throw you into Hell.

The sage Haris said: O brethren, three evil learned men are the names of the people and their trials. They are attached to the wealth of the world and eager to the worldly advancements. They have preferred this worldly treasures than those of the next world and humilitated religion for the world. They are owners of high rank in this world but losers in the hereafter. Don't you see that the Prophet said : Don't hoard up wealth on the plea that the companion of the Prophet Hazrat Abdul Rahman-b-Auf was a great rich man during the time of the Prophet: When he died, Hazrat Ka'ab said that he earned lawfully and left lawful wealth. When the companion Abu Zarr heard it, he flew into rage on Ka'ab and found him near Hazrat Osman and said : O Ka'ab you think that there is no fault in the wealth left by Abdur Rahman. The Prophet took me one day to the mountain of Uhud and said : O Abu Zarr, the rich will become poor on the Resurrection Day except those who spend to their right, left, front and back and their numbers are few. O Abu Zarr, if there be my wealth equal to the mountain of Uhud, it would not be good for me if I leave therefrom even two qirats at the time of my death. You wish to have greater wealth but I wish to have little. Abu Zarr said to Ka'ab : You say that there is no fault in properties left by Abdur Rahman. Then he went out.

Hazrat Haris said : We heard that there was a great row when several camel loads of merchandise of Abdur Rahman arrived at Medina. Hazrat Ayesha asked : Why is this row ? He was told that merchandise had come. Then he said : I heard the Prophet say : I saw paradise and saw that the poor refugees are entering paradise. I saw no rich man entering there except Abdur Rahman whom was going there crippling. Abdur Rahman said ; I give in charity in the way of God all these merchandises and I give liberty to all the male and female slaves along with it, so that I can enter paradise with them running. The Prophet said to Abdur Rahman : You will enter Paradise first among my rich companions, but you will enter there crippling.

Riches of companions: It is true that some companions of the Prophet had riches. But these riches were for expense for those who were unable to earn and in the ways of God and His Apostle. They earned lawfully, spent lawfully, are lawful foods, paid dues of wealth and were not misers. they threw almost all the riches on the way of God and preferred poverty for themselves. They felt sorry when wealth came to them and thought that punishment for sins approached them. When they saw poverty coming to them, they welcomed it. A certain companion used to say : I feel joy when there remains nothing in my house at dawn and the Prophet is my ideal. I become grieved when there is something in my house as the Prophet is my ideal. The Prophet said : those whose bodies grow by luxurious enjoyments are the worst among my people. he also said : He who is grieved at the loss of his earth in the world comes one month near Hell. He also said : Love of the next world goes away from the heart of a man who loves world and feels joy at it.

The companions of the Prophet saved themselves from lawful things more than the way you save yourselves from unlawful things. What is now not a fault with you was the destructive fault with them. They used to look upon misers' sins as great as you regard great the great sins. What you regard as lawful wealth was considered by them as doubtful. They used to fear nonacceptance of their good works you fear it now for your bad deeds. Your fastings are like their non-fastings. Your efforts in divine service are like their rise and sleep. Your entire good deeds are like one of their sins. A certain companion said : I have given up seventy soucress of lawful earnings lest I fall in an unlawful thing. The Prophet said : He who dares to accept doubtful things. A certain sage said : Don't you know that to give up one dirham for fear of God is better for you than to give in charity one thousand gold coins of doubtful nature between lawful and unlawful things ?

A certain companion said: It does not seem good to me that I earn one thousand dinars lawfully and spend it in the way of God for which I lose prayer of congregation. The people asked him : What is its reason ? He said : The reason is that I will not be able to absolve myself from accounts of such a nature on the Resurrection Day. God will say : O My servant, wherefrom have you earned this money, and in what way have you spent it ?

Inspite of the wealth being lawful, they gave it up for fear of rendering accounts. There are some cases that when a companion got heritage, he gave it up for fear that it might injure his mind. The Prophet said : He who will face accounts will get punishment. He also said : On the resurrection day, a man will be brought for rendering accounts. He earned wealth illegally and spent it illegally. He will be said : Take this man to Hell. Another man will be brought. He hoarded lawful wealth and spent it legally. He will be said : Wait, Wait. Perchance you could not pray in time in search of it and could not make prostration well. He will say : O Lord, I have earned lawful wealth. I did not destroy your compulsory duties. He will be said : Perchance by boast of your wealth, you rode on a good conveyance, put on valuable dresses and took pride. He will say : O my Lord, I have not taken boast. God will say : You have perchance not performed your duties toward your relatives. orphans, poor, travelers. He will say : I did not neglect my duties. I earned lawfully and spent lawfully. He will be saint : Bring gratefulness for the food, dirnk and other dubious things that I gave you. Thus God will be asked questions to him.

The Prophet said : The poor refugees will enter paradise five hundred years befo:e the rich refugees. He also said : The poor believers will enter paradise before the rich believers. They will be engaged in enjoyments of food and drink when the rich will remain been down on their knees. God will say : I have got questions to ask you. You have wielded power over men. you were kings and rulers over them. Now inform me what actions have you done with the gifts I gave you ?

Once Hazrat Abu Bakr was thirsty and cold drink with honey was brought to him. He drank it but soon after began to weep profusely. On being asked the reason, he said : Once I was with the Prophet and there was nobody else. He was throwing away something from his body and saying : Be off from me. I said : May my parents be sacrificed to thee. I don't see anybody before you. Whom do you address ? He said : To the world. It has extended it hands and neck towards me and said : O Muhammad, take me. I said : Be off from me. The world said : O Muhammad, though you have saved yourself from me, your successors will nct be able to save themselves from me. I feared lest I would be that man.

A certain pious successor of the companions was asked about two men-who among the two is better. One man searches wealth in a lawful manner, shows kindness on relatives and spends in good works. Another man gives up wealth and does not search for it. he said : By God, there is a great deal of difference between them. He who gives up wealth is better and there is between them the distance of east and west. The Prophet said : Those who will be the chiefs in Paradise among the believers are those who could not procure their night meal after their morning meal, who did not get any loan when asked for, who had no cloth except what they got to cover their shame and who could not procure even their necessary things, yet they were satisfied with their Lord at all times. They are those persons on whom God showered His blessing—the prophets, the truthful, the martyrs and the religious people. How good they are as companions.

After these narrations, if you want to hoard up wealth and promise that you will do it for good works, your word will not come out true. In this age, we are deprived of lawful things. How can we except to live on lawful food and lawful dress? Abu Omamah Baheli reported that Sa'alaba once asked the Prophet : O Prophet of God, pray to God that He may grant me wealth. He said : O Salalaba, to express gratefulness for little wealth is better than enormous wealth for which gratefulness cannot be expressed. He said : O Prophet of God, pray to God that He may grant me wealth. He said : O Sa'alaba, will you not adopt an ideal ? Are you not satisfied to be like the Prophet of God ? Beware, by One in whose hand there is my life, if I wish, this mountain will be filled up with gold and silver. He said : By One who sent you as a true prophet, if you pray to God to grant me wealth, I will pay the dues of everyone, I will do this and that work. The Prophet prayed : O god, give provision to Sa'laba. he took some goats which began to increase like worms. He began to live with those goats in the suburbas of Medina He could not pray in congregation except noon and afternoon prayers. When the goats increased to a great deal, he could not pray in congregation except Jumma prayer. When the goats still increased, he gave up Jumma prayers also. One day the Prophet enquired of him when he did not find him in congregation. The people said : He is engaged in grazing goats in the outskirts of Medina. The Prophet said : O Sa'laba, alas for you. Then the following verse was revealed—Take Zakat from their properties. That will purify

them and pray for them. Your prayer is consolation to them. This is the first verse for the realisation of Zakat.

The Prophet engaged two persons to realise Zakat from the Muslims. They both went to Sa'laba and asked Zakat from him in accordance with the order of the Prophet. He said : It's nothing but poll-tax. Show me your letter of appointment. When it was shown, he said : It is the sister of Poll-tax. They returned to the Prophet and informed him of it. Then God revealed this verb : These are such persons among them who promised to God : If He grants them wealth, they will pay its dues and becomes religious man. When He granted them wealth, they were miserly to that and turned their faces. So He punished them with such hypocrisy which will last up to that day on which they will meet with God, as they promised with God and treated falsely.

At that time, there was a relative of Sa'alaba near the Prophet. He informed Sa'laba of this verse. Then Sa'laba came to the Prophet and requested him to take Zakat from him but he said : God prohibited me to take your Zakat. He then began to besmear dust on his face and the Prophet said : This is your action. I have enjoined you but you have not obeyed me. Then Sa'laba returned to his house. After the demise of the Prophet, he came to Abu Bakr who too refused to accept his Zakat. Thereafter he went to Hazrat Omar who also refused to accept it. During his Caliphate. Sa'laba died.

This will show you how wealth works in the minds of the people.

The Prophet preferred poverty for himself and his family members. Hazrat Imran-b-Hussain said that he had rank and honour before the Prophet. One day Prophet said to him : O Imran, will you go with me to see the illness of Fatima, daughter of the Prophet of God ? Then I said. O Prophet of God, I will go with you. Then we came to the house of Fatima. When the Prophet knocked at the door and sought permission to enter the house, she said : Who is with you ? He said : Imran-b-Hussian Fatima said : By One who sent you a prophet with truth, I have got nothing to put on except an old blanket which does not cover my whole body. The Prophet said : Cover your head with a piece of cloth. Then after permission, the Prophet entered with Imran. When questioned about her health, she said : By God's mercy, I have got a pain. Besides this, I have got nothing to eat. Hunger gives me trouble. At this the Prophet wept

and said : O darling, have patience I am more honorable near God than you. If I prayed to my Lord, He would have given me food, but I prefer then next world more than this world. Then he placed his hand on the shoulder of Fatima and said : Hear a good news. By God, you will be the queen of the women of Paradise. Fatima asked : Then where will be Asia. wife of Pharaoh and Mary, daughter of Imran ? He said : Asia will be the queen of her contemporary women and Mary will be the queen of her contemporary women and Khadijah will be the queen of her contemporary women. You will all reside in buildings made of jewels where there will be no sorrow. Then he said to Fatima: Remain satisfied with my cousin Ali : By God, I have got you married to such a person who is the king of this world and of the next as well. Now see how the Prophet preferred poverty for his beloved daughter.

Hazrat Aas reported that a man wished to accompany Jesus Christ in his travel. They both came to the bank of a river and sat to eat their morning meal with three pieces of bread. Each of them ate one bred and there remained one bread only. Jesus Christ then got up and drank water in the river. On return he did not find the remaining bread there and asked his companion : Who has eaten the bread ? He said : I don't know. Then they both went on their journey till they found a deer with two young ones. They caught one, sacrificed it and ate its meat. Then Jesus Christ said to the young one : Rise up with the permission of God. Then it rose alive. Then he asked his companion : By Him who showed you this miracle, tell me who ate the remaining bread ? He said : I don't know. Both came to the bank of a river and Jesus caught the hand of his companion and crossed it by walking over it and then asked his companion : By One, who showed you this miracle, I ask you : Who ate the remaining bread ? He replied again : I don't know. Then they reached a region full of dust. Jesus Christ gathered a heap of sands together and said : Be gold by the permission of God. Then Jesus Christ divided it into three portions and said : One portion is for myself, another for you and another for that man who ate the remaining bread. Then the man said : I ate the remaining bread. Jesus Christ said : All the divisions of gold are for you. Then he became separate from him there and went away.

The man met in that place two other men who saw the heaps of gold and wished to get them all by killing the man. They sent

the man to purchase foods for them. The man thought to kill the two persons and so he went to purchase breads. He purchased poison and bread and mixed them together and came to the two men. The two men thought that they should kill the other man. when he would come with the bread and appropriate the heaps of gold. When the man came with food mixed with poison, they at once killed him. They then ate the bread mixed with poison and soon expired. The dead bodies of three persons lay there. Jesus Christ returned by that way and saw the dead bodies and said to his companions : It is the world and so fear the world.

Once Zul-Qurnain (Alexander) came to a people who had no wealth. They dug graves and prayed therein. They used to eat grass like lower animals. Alexander called the chief of them but he refused to come saying : I have got not necessity to go to him. Alexander himself went to him and said : I find you in such a condition in which I found no man. You have got nothing of this world. Don't you use gold and silver ? They said : We hate these two things and whoever gets them wants them more. We want what is better than that. He asked them : Why do you pray within graves ? They said : When we look to the graves, the world cannot attract us. Alexander asked : Why do I not see you taking food ? They said : We hate to make our bellies graves of meat and take grass and leaves as our necessary food. This is sufficient for the children of Adam. All things become equal if they go down the belly, be they delicous foods or leaves. Then he took a skull from behind Alexander and asked : O Alexander, do you know what is this ? He was king of a vast empire but he began oppression. When God saw it, He caused his death and dug his skull underneath the ground. Thereafter he dug out an old skull and said : O Alexander, do you know who was he ? He came after the former king. He treated well with his subjects and did good and established justice. God will reward him on the Resurrection Day. Then he took a skull with two horns and said : O Alexander, look to this man having two horns like you. Alexander said : Can I live with you and can I get you as my friend and member ? He said : We can't live together in the same place, as all men are year enemies but they are our friends. Alexander asked : What is its reason ? He said : They are your enemies because you have got vast empire and enormous wealth, and they are our friends because we have got nothing in this world. Then Alexander went away from that place.

CHAPTER VIII

LOVE OF POWER AND SHOW

The Prophet said : the greatest of what I fear most for my followers is Riya or show of piety and secret greed. It is more secret than the movements of black ants on a smooth stone in the darkest night. For that reason, the experienced learned men have become baffled to save themselves from its injuries. By it the religious men are tried as they want to get respect from the people for their learning and piety. They wish to get praise and respect in meetings. When show is a secret disease and a great window for the devil, the causes of show should be known, We shall divide this chapter into two sections-(1) Love of power, name and fame and (2) show.

SECTION I

LOVE OF POWER, NAME AND FAME

Know, O dear readers, that lover of name and fame is bad and to live in an unknown state is good, but if name and fame spread without search, it is not bad. The Prophet said : It is sufficient for the evil of a man if he is shown by fingers regarding his temporal and spiritual worlds. But he is saved whom God saves. He also said : God does not look to your figures but He looks to your hearts and actions, Hazrat Ali said : spend but don't disclose it. Don't raise your personality to attract attention of the people, rather keep it secret and remain silent, you will then remain safe. The pious men will be satisfied with you and the impious people will remain dissatisfied. Hazrat Ibrahim-Adham said : He who loves name and fame does not know God to be true. Abu Ayyub Saktani said : By God, a man does not know God to be true till be knows well that his address should not be known by anybody. When many people gathered in the assembly of Zikr of Khaled-o-Ma'ad, he used to go away from it.

Once ten persons were walking with Hazrat Talha. He said : It is the wing of greed and bed do Hell. Once Hazrat Ibn Mas'ud came out of his house when a host of men were following him. He said to them : Why do you walk behind me. By God, had you known why I keep my door closed, two of you would not have followed me. Once Hasan Basari came out followed by a group of people, He said to them : Have you got any necessity with me? If

you have got, it is good or else it is not good to have this feeling in the mind of a believer. Once Hazrat Ayub came out and many people followed him, He said : Had I not known that God knows that I hate your following me, I would have feared the dislike of God. sufyan Saori said : The wise men of yore hated the dress at which the people looked with prolonged eyes Once a man requested Bashr-b- Hares to advise him. He said : He who loves name and fame does not get the taste of the next world.

MERITS OF STAYING BEHIND THE EYES OF MEN

The Prophet said : there are many a man whose body is besmeared with dust, whose hairs are disheveled whose dress is torn who is disregarded by men, but be fulfills his promise taken in the name of God. If he says : O God, I seek from you Paradise, God will grant him Paradise. When he seeks anything of the world, He does not give it to him. The Prophet said : Shall I not inform you of the dwellers of Paradise?- every weak and neglected man. If he is given oath in the name of God, makes him to fulfill it. Shall I not inform you of the inmates of Hell?-every proud, haughty and harsh man. The Prophet said : those who are dishevelled in hairs, dust ridden, dressed with torn and tattered clothes, hated by people, those who are not given permission to go to the ruler when prayed for, who are not given girls in marriage when sought, who are not heard when they talk, whose wants and complaints are extinguished in their minds-they are the dwellers of paradise. If their light is distributed among the people on the Resurrection Day, it would be sufficient for them.

The Prophet said : There is such man among my followers who is not given gold coin when begged for, who is not given silver coin when begged for, who is not given a piece of cloth when begged for, but who is given even Paradise by God when it is prayed for to God. If he wants from Him anything of this world, he does not give it to him. Don't think that God is dissatisfied with him as God does not give him anything of the world. How many men there are dressed with tattered clothes whom God make to fulfill their oaths if made in the name of God.

Once Caliph Omar entered the mosque and saw that Hazrat Ma'az-b- Jabal was weeping by the side of the grave of the Prophet. One being asked the reason of his weeping, he said : I heard the Prophet of God say : A little show is Shirk or setting up

partner with God. God loves religious men who are not searched for in their absence, who are not taken notice of even in their presence, whose hearts are lighted by the light of providence and who are free from all sorts of darkness end dirtness. Once there was famine in Medina. There was a religious man there whom the people considered as mean. He stayed in the mosque of Medina. When the people were engaged in prayer to God to ward off famine, a man with tattered clothes came there, prayed two rak'at in short and then began to invoke God with his hands spread out : O Lord, I swear by you, shower rain just now. Hardly had he raised up his hands and his invocation ended, the entire sky was filled up with clouds and there was shower of rain. It was so profuse that the dwellers of Medina feared to be drowned, Then he prayed : O God, you know best that it is sufficient for the people, so lift up rain. Then the rain stopped. The religious man followed the man who prayed for rain and recognised his abode. Why he went to him at dawn, he came out and said : I have come to you on account of necessity. He said : Tell me your necessity. He said : Oblige me by accepting my invitation. He said : God is pure. It is a wonder that I would oblige you by accepting invitation. Then he said : How did you acquire the rank which I saw? He said : I obeyed what God ordered me and prohibited me. So I invoked God and He accepted my invocation.

Hazrat Ibn Masud said : Be fountain of learning, be light of guidance, be lamp of night, be jewel of heart and put on old clothes, you will be known to the dwellers of heaven and live unknown to the dwellers of this world. The Prophet said : God says : The object of envy is that believer who makes light the burden on himself, gets delight in prayers, good in divine service, worship[s in secrecy, lives behind the eyes of men, is not shown by fingers and keeps patience. The Prophet made a sound by his hands and said : His death is quick, his heritage is very little and his mourners are very few.

Hazrat Abdullah-b-Omar said : The dearest man to God is Goraba. The people asked : Who is Gorabah? He said : He who flees away from the society with his religion and gathers together with Jesus Christ on the Resurrection Day. Sufiyan Soari said : I wish to see myself with the poor of Medina who live in want of necessary food and with difficulty. The sage Fazil said : If you can make yourself such as the people do not know you, it is better.

You should be in such a condition that nobody can know you and nobody praises you. It does not matter if you become mean before the people but good to God.

Question : Is there more fame for anybody than that of the Prophets and learned men? Have they lost the merits of not remaining behind the eyes of men?

Answer: Search for name and fame is bad, but if name and fame come from God without seeking them, it is not bad. It is true that it is injurious for the weak and not for the strong. The weak man is like a drowning man with whom many men are about to be drowned. Nobody among them should help him as they have chance of being drowned and nobody can help another. The drowning man should introduce himself to the strong man, so that he may rescue him and get merits.

CONDEMNATION OF LOVE OF POWER : God says : I have kept the next world for those who no not wish to have fame in the world or create disturbance—28 : 83. Q God says : I will give those who wish to have this world's life and its grandeurs full rewards of their activities therein and those rewards will not be reduced. They are those for whom there is nothing in the next world but Hell fire and what they did therein will be baffled. This will be result on account of the love of power and there is the greatest delight in love of power out of all worldly delights. The Prophet of God said ; Wealth and power grow in mind hypocrisy as rain grows herbages. He also said : As two hungry wolves do injury by entering the pound of goats, so fame and wealth destroy, the good qualities of a believer by entering into his religion. The Prophet said to Hazrat Ali : To follow the dictates of passion and greed for praise destroys mankind.

MEANING OF LOVE OF POWER : Know, O dear readers, that wealth and love of power are two worldly things. Wealth means possession of beneficial thing and love of power means exercise of power over those from whom search is made to get allegiance, obedience and honour. As a rich man meets his objects and necessities by being the owner of gold and silver so the possessor of power keeps the minds of the public subdued in such a manner that they do whatever he wished them to do. Man's mind cannot to subdued without belief and introduction; and physique and wealth are subservient to mind. If mind can be

subdued, physique and wealth are also subdued along with mind. The condition of mind again is the result of faith, knowledge and idea. As a man loving wealth likes to be owner of servants and slaves, so one who loves power to subdue free people and to get their services. Loves to be the owner of their minds.

CAUSES OF LOVE OF POWER. The reason of love of power is that for which gold and silver are loved, rather love of power is more than that. Gold and silver are not loved for their sake, but for the fact that therewith necessary things can be purchased, Similar is the case with love of power, because it means to bring the mind of another under one's control. There are three cause for which power is more loved than wealth.

(1) **First cause** : To get wealth by power is easier than to get power by wealth. It a kind man or a man who renunciated the world wishes to earn money, it is easier for him as the wealth of those whose minds have been brought under control is under his control. So power is an weapon to earn money. If there is power, wealth comes, but if there is wealth, power does not come in all circumstances. For this reason, power is more liked than wealth.

(2) **Second cause:** Wealth is easily ruined and thiefs and dacoits can rob it. Oppressors may have greed to get it and there arises the necessity of keeping guards to save it. There arises thoughts in mind for its upkeep. When a man can become owner of human minds, these calamities do not appear. Power is such a wealth over which thiefs have got no control, oppressors have got no power and power is safe from theft and plunder.

(3) **Third cause:** Right over mind increases gradually without efforts, as when the minds of the people fall into the snare of respect of a man, the superiority of his action and knowledge is proclaimed by endless mouths for whcih his name and fame spread. As a result many minds bend down to show respect to him. On the other hand, wealth does not increase without efforts.

Mind is not free from love of wealth and power for two reasons, one reason is open and another secret. The open reason is the removal of fear. A man possessing enormous wealth hopes to get more wealth and there is no limit to it. For this reason, the Prophet said: There is no satisfaction of two greeds, greed for knowledge and greed for wealth. Love of power is like that

disease. He wishes that people from distant places will come and show respect to him. The second cause is more powerful. The soul of man is included within the commands of God. God says: They ask you about soul. Say: It is a command from my Lord-17:18 Q. It is therefore included within the spiritual world and there is no permission to explain it and the Prophet also did not explain it.

Soul has got four natures, animal nature, the nature of ferocious beasts, devil's nature and divine nature. Soul's animal nature is food, drink and copulation. Soul's nature of feroeious beast is to kill, assault and give trouble. Soul's divine nature is to boast, seek honour, power, love of lordship etc. As there is divine command in soul, it loves divine nature. It means full knowledge of Tauhid or unity of God and to know that God has got no equal. The perfection of sun is in its uniqueness Had there been another sun, there would have been harm to the sun and it would not have retained power as it would not been unique in shedding its luster. God is unique in His existence as there is existence of nothing along with Him. Whatever exists besides Him is sign of His power and it has got no independent existence Everything exists for His existence. Rather he expresses Himself through His creations. He has got no equal. The sun suffers no loss because of its shedding rays throughout the world As rays are included within the sovereignty of one sun and cannot be separated from it, similar is the case with God who domina'es over everything in the world and there is no existence of anything without Him. Whatever exists in the world is lighted through His radiant light.

Every man is an object of love by nature as he is unique in his attributes, as Pharaoh said: I am your highest Lord - 79 : 24 Q. There is no man in whose mind this does not exist but he does not express it Slavery is compulsory in nature but power is dear. As man's soul has got connection with God, it is natural with him to seek power and lordship. All things are divided into three classes- (1) Some things which are naturally unchangeable, for man cannot see things such as God's existence and attributes. (2) Some things which are changeable an the creations have no power over them, such as sky, stars, angels, jinn, devil mountains, rivers and seas and the wonderful matters beneath mountains, rivers and seas. (3) Some things which can be changed by men such as earth, minerals, trees. So there are

principally two kinds of things - one kind of things can be changed by men such as things made of earth; and another kind of heavenly things cannot be changed by men, such as existence of God, angels, jinn.

Man loves the sky as he wishes to extend his power of research and investigation of its secrets. The thing that comes within the preview of knowledge is included within knowledge and the wise men rule over them. For this reason, man loves knowledge about God, angels stars, sky and the wonderful matters underneath the oceans and mountains. It is a part of power and lordship. Another kind of things are underneath the ground. Man has got power over it. it is also of two kinds, material and immaterial. Material things are wealth, gold, silver etc. Man wants to lord over them and loves to hoard, spend and give them in charity. It is termed as power which is included within the supreme power of God. It is naturally dear to men. Immaterial things are minds of men. Men love power to lord over minds of peoples. So the object of mind is full and complete progress in knowledge and power.

They have got different steps and degrees. There are real and unreal progress. Unreal progress arises out of three causes. The first cause is that the subject of knowledge of God is limitless, while man's wisdom is limited. So if the knowledge of man increases, he becomes much near God. The second reason is the connection of God's knowledge with the objects of knowledge and the full expression of the objects of knowledge. As man's knowledge is limited, the more is the knowledge of a man regarding God, the more be becomes near God. The third reason is that God's knowledge is ever lasting and eternal without any loss or decrease. So whoever's knowledge is not changed with regard to the object of knowledge, he becomes very close to God.

The objects of knowledge are of two kinds - changeable and unchangeable. Knowledge of changeable thing is described below. You know that Zaid is in a house. This knowledge is not perfect as Zaid may not be in that house and might have gone out. This knowledge is faulty and not sufficient. This applies to everything in the world. Knowledge about unchangeable thing is that of God, His attributes, His creations and His conduct of heavens and earth and their arrangements. He who acquires knowledge of these things comes near God and this knowledge

remains with his soul even after his death. It will serve as a become light which will run in front and sides. Then they will say: O my lord, perfect our light. This knowledge will be a valuable asset at that time. This is a secret lamp. He who has got no such secret lamp cannot expect perfection of his light. He who has got no basic spiritual knowledge of God cannot expect to get that light and will remain in darkness from which there will be no outlet. It will be the darkness of the fathomless bottom of sea. No benefit will be derived without that spiritual knowledge, Knowledge of literature or poetry or science will be of no avail on that day, however export it is. The knowledge of Arabic language, Quran and Hadis will be a helping hand to that knowledge. These are materials to purify the soul. God says: He purifies soul will get salvation - 91 : 10Q. God says: I shall show My paths to those who strive hard for Me. There are helpers to spiritual knowledge. he who knows that everything in the world is the action of the Almighty and that his will, strength and wisdom are His creations, gains perfect knowledge of God. These have got no connection with the exercise of power, show etc.

POWER: No man can have full power, but he can have real knowledge. Full unlimited power belongs to God only. Full and perfect knowledge remains with soul even after man's death, but his power ends after his death. Power should be exercised to acquire spiritual knowledge and if it is bereft of that, it has got no value. He who regards this temporary taste of power as full progress is a fool and the majority of men are immerged in that idea and they are thus ruined. They forget the knowledge which takes them near God. That progress arises out of knowledge and freedom. This knowledge implies knowledge of God and freedom implies freedom from passions and low desires which the angels enjoy. Their nature then becomes like the nature of angels.

FULL PROGRESS HAVE GOT QUALITIES - (1) No change of anything owing to greed, (2) result not without perfection just like full progress of knowledge and (3) full progress of freedom from passions and other worldly desires. If a man possesses full power, it shows the path towards full knowledge and full freedom. Power dies with his death, but spiritual knowledge remains with his soul to gain full perfection. Now see how the fools think that full power can be gained by wealth and lordship.

The ignorant people purchase the world in exchange of the next world as God says: Wealth and children are adornment of this world's life but the ever lasting good works are better to your Lord in reward and better in hopes. So knowledge and freedom are everlasting good works which will go with soul but wealth and power will vanish. God explains it by an illustration. This world's life is like a shower of rain which God sends from the sky. God says: Give them illustration of world's life. It is like the rain shower from the sky.

It is understood from the above that wealth and power are considered as progress arising out of ignorance which has got no root. He who searches it takes the world's life as his goal. The saint Abu Tayyab said: He who loses time in earning wealth for fear of poverty creates wants. What he earns for what is necessary leads him to real progress.

GOOD AND BAD THINGS OF POWER

I have already said that lordship means to subdue human hearts and to exercise power over them and as such the rules which are applicable to wealth are also applicable to lordship as they end with the end of death. This world is a seed ground for the next world. Whatever is done in the world is a provision of the next world. As food, drink and dress are necessary to the limit of necessity, so also some power is necessary for the maintenance of men. As food is necessary for life, so servants are necessary for works and friends are necessary to show him the path of religion, guide is necessary for the same purpose and kings and rulers are necessary for his upkeep from lad people. So love of servants, friends, spiritual guide, rulers and kings is not bad. Power is a means like riches to achieve the ultimate goal. This love is not for itself but of achieving the goal. This love should be to such an extent as a man loves places of stools for calls of nature or as a man loves his wife for satisfaction of his sexual desire at his sweet will. When he has got no sexual passion, he leaves his wife. Similar is the condition of wealth and power. He should love these two things with ultimate object.

THREE OBJECTS: There are three objects of seeking name and fame. Out of them, two objects are lawful and one unlawful. The object which is unlawful is to seek rank after creating belief in the minds of the people, while he is not qualified with that

qualification. He expresses to them that he is high in pedigree or that he is a real learned man or that be is a pious and God fearing man.

One of the objects which are lawful is to seek rank by the qualities which a man has got, as Hazrat Eusuf said: Appoint me treasurer *of this country* - 12 : 55Q. He know that he was a trustworthy treasurer and as such he sought this rank. Another lawful object is to try to conceal one's sins and faults that they may not come out. This is lawful as to conceal evil things is allowed and it is unlawful to disclose sinful acts. One of the prohibited things is to pray well before the people with the object of getting their respect and good ideas. This is deception. It is unlawful to seek name and fame in this way. This is just like earning wealth illegally.

CAUSES OF LOVE OF PRAISE AND HATRED OF BACK-BITING

There are four causes of love of praise.

(1) First cause is appreciation of one's own qualities. This is a strong cause out of all causes. Owing to praises of others, one thinks that he has got all qualities. The praise with which a man is praised is either clear, open or appreciable. If you say to someone - you are pretty, the praised man gets pleasure. If praise is made of doubtful thing, it is more relishable. If a man is praised for his perfect learning or perfect God fearing quality, he gets more pleasure and taste. It is more relishable when it comes from a learned man or a God fearing man.

(2) Second cause is wide appreciation of one's own influence. It appears from the praise that the mind of the praised man has become under the control of the praiser. To subdue man's mind is a covetable thing and there is a great relish in it. For this *reason* be *finds* great taste if the praise comes from powerful men or rulers, kings and great men.

(3) Third cause is the joy of the increase of the number of praises. The hearers of the praise also fall under his snare.

(4) Fourth cause is appreciation of power and influence. Praise shows the power and influence of the praised man. It is understood from the praise of the praiser that he praises a proud

man after being subdued by the latter. He either willingly praises him or is compelled to praise.

MEDICINE FOR LOVE OF PRAISE: There are four medicines for these four causes. (1) The medicine of the first cause which is the appreciation of one's own qualities is to remove the praise by recognizing that the praise is not true. if a man says to you - you are a generous, man, you are a great learned man, you are a great God-fearing man, while you find that you have not got those qualities, the taste of praise goes way as you do not believe in the assertions. The medicine for the second cause which is wide appreciation of one's influence is this. The feeling of power and influence of the praised man over the praiser can be removed if he knows that the praise was heaped upon out of joke, for which the taste of praise goes away. The medicine for the third and fourth causes is the following. The third cause is the joy for the increase of the number of praises and the fourth cause is appreciations of one's influence. The medicine is to remove the causes.

MEDICINE FOR LOVE OF POWER: The medicine is mixture of knowledge and action. The medicine of knowledge is to know that the end of power is death and that it does not appertain to ever-lasting good works. Those who wielded great power had to fall victims to death or downfall. You will also meet the same fate. He whose goal is next world considers it as valueless, as he sees death imminent and considers earthly things as insignificant. His condition is like the condition of Hazrat Hasan Basari. He wrote to Caliph Omar-b-Abdul Aziz: You are as if the last person who will die. The Caliph also replied to him in the same strain: Think that you are no more in the world and will live for ever in the next world. The objects of these people were the next world. With this belief, they held divine services with the fear of God. So they considered early rule, honour and wealth as insignificant. God says: Rather you prefer this world's life, the next world is better and ever-lasting. God says: 'Never, rather you love the world and give up the next world'. He who has got the disease of greed for power, must remove it from his mind by applying this medicine arising out of this knowledge, as this disease is very dangerous and ruinous. He should think of the condition of those who wielded power and influence, their fall and their being always in fear of losing power and control. He

who wishes to live in the minds of men is like one who builds a house in the waves of sea. He who is busy in controlling the minds of men to preserve power, to remove the envy of those who envy and to remove enmity, remains in the worldly thoughts and anxietics and immerged in the abyss of taste of power. There is no end of his worldly hopes and aspirations. This is the medicine based on knowledge.

Medicine of action is to make oneself the object of rebuke. In order to remove the love of praise, you should do such act for which you may be rebuked and that respect for you should go from the minds of the people. Love to remain aloof from the people and not to meet them. In a certain city, there lived a learned and pious man: The ruler of that country being charmed with his praise came to see him. When the hermit saw the ruler, he began to eat food and curry with big morsels. Seeing this manner of taking food, the respect that the ruler had in his mind for the hermit went away and he departed. The pious man said: All praise is due to God who removed you from me. Another pious man used to drink lawful drink in such a cup of which the colour resembled the colour of wine. Seeing this, the people thought that he was drinking wine and so their respect for him decreased. This is allowed according to Shariat. These pious men take sure medicine for purification of their soul which is not included within the decision of legists. One pious man observed that his name spread for his renunciation of this world and that the people were coming to him. Then he entered a bathroom and put on another's cloth. Then he came out and waited on the road. The people caught him as a thief and beat him. When the people came to know of it, they stopped coming to him. The best way of preventing fame is to leave one's own place. When his name and fame spread, he should live in distant land where nobody knows him.

CAUSES OF LOVE OF PRAISE AND THEIR MEDICINE: The first cause is appreciation of one's own qualities. Its medicine is this. Ask your conscience. have you got the quality for which you are praised? If you have got that quality whether you are fit to receive praise for it or not. The quality for which you are fit to receive praise is that of learning or God-fear. That for which you are not fit to receive praise is your wealth, power and influence. If you are praised for worldly riches, its joy is like that

of grass. Wind will blow it off. So men should not feel joy for worldly riches. If he feels delighted for his wealth, he should not feel joy for the praise of men. If you are praised for your God fear or for your learning, still you should not feel happy as you don't know what will be your condition at the time of earth - whether it will be good or bad. The world is an abode of sorrows and anxieties and not an abode of joy and rejoicings.

(2) **The second cause** is that the mind of the praiser becomes under the control of the praised man. Its medicine is to search rank from God and not from men. Your knowledge that you search for rank before God is also its medicine. So it cannot be the cause of your joy.

(3) **The third cause** is the joy of the echo of the praise of the praiser. Its medicine is this. It is connected with your present power which has got no stability. So it can not be an object of joy. You should hate it as it throws you in anxieties and thoughts. A certain sage said: The devil makes his abode in the mind of one who feels joy for praise. Another sage said: When you are said: How good a man you are, you should then say: How bad you are. By God, you are really a bad man. Once a man praised another man before the Prophet for his good works. The Prophet said: If your praised man would have been present and he would have remained satisfied with what you uttered or died in that condition, he would have been a dweller of Hell. Once the Prophet said to a praiser: We to you! You have broken his back. Had he heard your praise, he would not have got salvation till Resurrection Day. The Prophet said: beware, don't praise one another. When you see th prayers, throw dust on their faces. Once a Caliph (of Khulafae Rashedin) asked something from a man who said to him: You are better and more learned than me. He got enraged at this and said: I have not told you to proclaim my purity. At another time, a man said to a companion: So long as God keeps you alive, the people will remain in good works. He got enraged at this praise and said: I think you are an inhabitant of Iraq. Praise of men were objects of hatred to the companions.

MEDICINE OF BACK-BITING

He who back-bites you falls into three conditions: (1) What he says might be true and for that he advises you for your good. (2) What he says might be true, but his object is to give you trouble

by backbiting you, and show your guilt, (3) **First condition:** With regard to the first condition, if he rebukes you by way of admonition for your good, you should not rebuke him, nor he enraged on him and to show your guilt. (3) What he says might be untrue. **First condition.** With regard to the first condition, if he rebukes you by way of admonition for your good, you should not rebuke him, nor be enraged on him. Rather you should be delighted to hear it for removing your guilt. **Second condition.** If his object is to give you trouble by his back-biting, you should consider it as a benefit as he has shown your defect or guilt. This should be considered as a good fortune. This can be clearly explained by an illustration. You wish to go to the Darber of an emperor, but there is impurity and stool and urine in your dress. If one shows you the uncleanliness in your dress, you should be thankful to him, because you have been prevented from being put to disgrace by the emperor. Similarly the evil conducts are ruinous in the next world. You can know these from your enemies. It is a gift to you though the object of your enemies is to give you trouble.

(3) **Third condition.** If any guilt is attributed to you from which you are free, you should not hate and rebuke one who back-bited you. Rather you should think of three matters. The first matter is that if you are free from the guilt, there may be another guilt like that in you. What God kept concealed is more. You should rather express gratefulness to God that He did not disclose all your faults. The second matter is that his back- biting will be explation of your remaining faults and sins. The virtues of one who back-bites you will come to you. He who praises you cuts your back. Why then do you feel joy as the cutting of your back and become sorry for getting virtues which will take you to the nearness of God? The third matter is that the rebuker falls from the eyes of God as he destroys his religion and destroys himself by his false accusation and calls for self destruction. You should rather say: May God correct him, accept his repentance and show mercy on him.

When the teeth of the Prophet were martyred and his face was wounded by the attack of the enemies and when the enemies killed his uncle Hamza, he prayed: O God, forgive my people. O God, give guidance to my people, as they do not know. Once a man wounded the head of Ibrahim-b-Adham who prayed for forgiveness of his sins. When asked the reason of this prayer, he

said: I know that I will get merits on account of that and there would remain nothing for me from him but good. So I don't like that he should get punishment for me. In short, if you can give up the trouble of rebuke, it will be easy for you as his accusation will not be able to exercise any influence in your mind. The root of religion in contentment which cuts the greed of wealth and love of power. Love of power and praise will remain in your mind till there remains in your mind greed and passion. .

Classification of men in matters of praise and condemnation. One who praises and one who accuses have got four conditions. **The first condition** is that the praised man expresses gratefulness to the praiser for his praise and wishes to take revenge on one who accuses him. Thisis the condition of the general people. This class of men is worst. **The Second Condition** is that the accused man hates the accuser in mind but keeps his tongue and limbs under control from taking revenge. he becomes pleased with the praiser but does not express his satisfaction. There is harm in it but this condition is better than the first one.

The Third Condition is the highest stage. Before this class of God-fearing people, praise and condemnation are equal as condemnation cannot make them sorry and praise cannot give them joy. There are signs of this indifferent attitude of such a man. (1) His mind remains the same if he stays with the accuser and the praiser. (2) The joy that is enjoyed in the removal of wants of the praiser is the same as in the removal the wants of the accuser. (3) The grief which he feels at the death of the praiser is the same as that at the death of the accuser. (4) He feels the same agony if the praiser and accuser fall in a calamity. The divine service of one who does not enquire about the machination of the devil and impulse of passions goes baffled both in this world and the next world. God says: Shall I not inform you of those whose good works will go in vain, whose good works will be ruined in this world's life while they will think that they are doing good works?

(4) **The fourth condition** is the highest stage of the truthful. They do not love praise and the praiser as they know that this praise puts them to trial, breaks their backs and destroys their religion. They love, on the other hand, the accuser as they know that he shows their guilts, shows them the necessary path and presents to them his virtues. The Prophet said: God-fear is the

root of humility and expression of hatred for praise of virtuous acts. The Prophet said: Woe to him who fasts all the year round, woe to him who prays the whole night. Woe to those who are Sufis. Joy only for one party of men. The people asked: Who are they? The Prophet said: Those religious men who keep themselves separate from the world, hate praise and love accusation.

SECTION 2
SHOW

CONDEMNATION OF SHOW: God says: Woe to those praying persons who are unmindful in their prayers, those who pray for show - 107 : 6. God says: For those who hatch up evil plots for doing misdeeds, there is grieverous punishment, and contrivance will go for nothing. In this verse, show has been mentioned. God instructs us to say: We shall feed you to incur pleasure of God. We don't expect from you rewards or gratefulness.' How God praised those who are sincere in their intentions and remove the pleasure of others besides that of God. God says: Let him who wishes to meet with his Lord do good works and not set up anybody as partner in the divine service of his Lord - 18:110. A man asked the Prophet: O Prophet of God, in which action there is salvation? He said: There is salvation in not wishing to incur the pleasure of men in the service of God. God will ask three persons-martyr in the way of God, philanthropist in wealth and learned man in the Quran and they will reply. He will say to the philanthropist: You have spoken falsehood but your intention in charity was that the people should take you as a great philanthropic man. He will say to the martyr: You have spoken falsehood, rather your intention was that the people should call you a great hero. He will say to the learned man: You have spoken falsehood, your intention was that the people should call you a great learned man. The Prophet said that they acquired no virtues and that show destroyed their divine services.

The Prophet said: God will mete out the same treatment to one who makes divine services for show. God will mete out the same treatment to one who seeks fame. In another tradition, God will say to the angels: This man did not make divine service for Me. So take him to Hell. The Prophet said: I don't fear so much for anything except what I fear for your small shirk. The companions

asked: O Prophet of God, what is small shirk? He said: Show. God will say on the Resurrection day: O man of show, go to those persons for whom you did divine service and get from them your rewards. The Prophet said: Seek refuge to God from Jubbul Hujn. The companions asked: What is Jubbul Hujn? The Prophet said: It is the name of a well in Hell which has been made for the learned who act for show. The Prophet said: God says: I give up the divine service of one who sets up partner with me in My worship to the partner. I become free from that, more free than an independent man.

Jesus Christ said: When the day of fasting comes to one of you, let him rub oil on his head and beard and wipe out his two lips, so that the people may not know that he is fasting. Let his left hand not know when his right hand gives in charity. When he prays, let the screen of his door be hanging up, as God distributes praises as He does in case of provisions. The Prophet said: God does not accept an action in which there is the slightest degree of show. The Prophet said: I don't fear for anything so much as I fear for your show and secret passion. The Prophet said: On the day when there will be no shade except the shade of the Throne, a man will remain under its shade who gives charity by his right hand and keeps it concealed from his left. The Prophet said: The merits of secret divine service is seventy times more than those of open divine service. The Prophet said: The person of Shirk will be addressed on the Resurrection Day thus: O treacherous man, O man of show, your divine service has been lost, your virtues have been void. Go and get reward from one for whom you worshipped.

Shaddad-b-Masud reported: I saw the Prophet one day weeping. I asked the Prophet: O Prophet of God, why are you weeping? He said: I fear Shrik most for my followers. Beware, they will not worship idols, sun, moon and stones, but they will do divine service for show. The Prophet said: When God created the earth, it was tossing to and fro with its inhabitants. Then he created mountains and placed them on it as nails. The angels said: Our Lord did not create anything harder than mountains. Then He created iron which is so powerful as it can cut mountain into two pieces. Then He created fire which is still more powerful as it can melt iron. Then He created water which can extinguish fire and then He created wind which can remove water. The

angels asked their Lord: O Lord, what thing have you created strongest in your creation? God said: I have made strongest among My creations the heart of a man who gives in charity by his right hand keeping it concealed from his left.

Hazrat Mu'az-b-Jala said: I heard the Prophet say: God created seven angels before He created seven heavens and the earth and placed one angel as guard of each heaven. The angel who presents actions raise up men's actions from morning to evening. When he reaches the first heaven with a man's actions, the guard of this heaven says to him: I am examiner of back-biting. My Lord ordered me not to lift the actions of a man who has back-bited. Then the angel leaves behind this bad action and takes the rest of his good actions to the second heaven. The guard of the second heaven says to him: My Lord prohibited me to allow those actions to go upward which have been done for worldly purposes. The angel then leaves those actions and takes the rest upwards. The guard of the third heaven says to the angel: I am angel of pride. My Lord ordered me not to allow such actions as were done with pride upwards, because he took boast of some divine services in the assembly of men. Then he leaves such actions and takes the rest towards the fourth heaven. The guard of the fourth heavens says to him: My Lord prohibited me to allow such actions to go upwards as were done with self-praise as I am angel of self-praise. Then the angel leaves those actions and takes the rest towards the fifth heaven. The guard of the fifth heaven says to the angel: I am an angel of hatred. I have been ordered not to allow those actions of men going upwards as were done with hatred. Then he leaves those actions and takes the rest towards the sixth heaven. The guard of this heaven says to him: My Lord ordered me not to allow such actions of a man going upwards who did not show kindness to My servants when they feel in dangers and calamities. I am an angel of kindness. Then the angel leaves those actions behind and takes the rest towards the seventh heaven.

The guard of this heaven says to the angel: My Lord ordered me not to allow going upwards such actions as were not done to please Him or for His sake, but for name an fame or for show. Then this angel leaves those actions behind and takes the rest towards the seventh heaven and to God who says: You are presenting the actions of My servants. I am guard of man's heart.

I know that some of these actions were not done to please Me. So My curse is upon him. The angels also curse him and the seven heavens also curse him.

Then the Prophet gave some instructions to Mu'az: Don't allow others to hear your sins. Bear them yourself. Don't think yourself pure by back-biting others. Don't place yourself above them. Don't allow your worldly actions to enter your next worldly actions. Don't boast in any assembly of yours. Don't talk secretly with another with whom there are other men. Don't take pride before the people. Don't boast before the people. Don't cut jokes with the people lest the dwellers of Hell cut jokes with you on the Resurrection Day.

Hazrat Omar saw a man looking downwards to show piety. He said to him: O brother, raise up your neck. Humility rests in mind and not on neck. Hazrat Ali said: There are three signs of a man of show - (1) When he remains alone, he shows idleness in divine service and when he remains in the middle of the people, he prays well. (2) When he is praised, he makes more divine service. (3) When he is back-bited, he makes less divine service.

What is show? Know, O dear readers, that the real meaning of Riya or show is to show good conduct in order to attract respect from the people. Attraction of people's minds by actions except divine services produces power and honour but Riya or show is expressed only in divine service according to habits. To wish to show divine services to the people is named Riya or show. So the religious people are the persons who show Riya. there are fives modes of expression of show - (1) by outward bodily limbs, (2) by signs and gestures, (3) by words and actions, (4) by following and (5) by outward causes. The worldly men also express show by these five methods.

(1) **First mode.** Show is expressed in divine service by outward bodily limbs and organs. A pious man shows to the people that he is making efforts in divine services by adopting yellow colour in appearance, or appearing before the people with dishevelled hairs, or with clothes of yellow colour. Jesus Christ said: When anybody amongst you keeps fast, let him rub oil in his head and apply antimony to his eyes. He advised this to get rid of show.

(2) **Second mode.** This mode of show is in demeanours and dresses to appear in dishevelled hairs, to clip off moustaches, to lower head at the time of walking, to walk in pensive and thoughtful mood, to keep signs of prostration on forehead, to put on coarse cloth, to put on sufi dress, to put on torn cloths. By these acts, one shows that he is a pious man.

(3) **Third mode** is show by words. Such a religious man delivers lectures and gives sermons by the verses of the Quran and Hadis after committing them to memory in order to show that he is a great learned man. He takes troubles in Zikr amongst the people and gives advice to the people, prohibits them from evil deeds with anger, expresses great grief for the sins of the people, recites verses of the Quran with sweet tone and expresses show in thousand other ways.

(4) **Fourth mode** of show is by actions, such as standing very long in prayer and in bending and prostration.

(5) **Fifth mode** of show is expressed by the excess number of disciples and visitors. Such a man says: Such a great religious man has come to see me, I have got so many disciples, etc.

Is show unlawful? Show is unlawful, condemnable and lawful according circumstances and conditions. The object of show is to search for name, fame and influence by divine services. If show is shown by actions other than divine service with the object of earning wealth, it is lawful. As earning of wealth in an illegal manner is unlawful, so gaining power in an illegal manner is also unlawful. As to earn very necessary things is good, so little power to save oneself from dangers and difficulties is good as Joseph said: I am a good treasurer for you. As there are harms and also benefits in riches, so there are also good and bad things in power. As too much riches make a man sinner and keep him away from remembrance of God, so too much power also is ruinous.

A man may adorn himself when coming out. The proof is the following Hadis. The Prophet once intended to go to his companions and so he put on his turban and dressed his hairs. Hazrat Ayesha said: O Prophet of God, are you doing this? He said: Yes, God loves the actions of His servant who refines his body in order to meet his friends and brothers. So it is lawful to have show in an action which is not included within divine

service. In prayer, fasting, Jihad, etc. the man of show has got two conditions. One condition is that he does that only for show and not to get any merits or virtues. This spoils divine service as man's action is judged by his intentions. He rather commits sin by this act as he plays deception by his act of show in the minds of the people. Secondly he cuts jokes with God. The sage Qatadah said: When a man makes a show of his divine service, God says to his angels: Look at him. How does he cut jokes with Me? This is a destructive element. No show is free from minor or major sins.

CLASSIFICATION OF SHOW. There are classifications of show and one kind of show is more heinous than another kind. There are three basic elements of show which make this difference - (1) motive of show, (2) subject matter of show and (3) the reason of show.

MOTIVE OF SHOW: There are four stages of show according to the kinds of motives of show. (1) The **first stage** is worst if the motive is for doing sins and evil works without the motive of getting merits in divine services. For instance, a man prays before the people, but not when he remains alone. He prays often without ablution with the people. His only object is show in divine service. It is hated by God. Similarly a man pays Zakat owing to fear of the condemnation of men but does not hope for reward at the time of payment. When he remains alone, he does not pay. This is the highest stage of show.

(2) **Second stage.** In this stage of show, a man intends to have merits but it is weak as when he remains alone, he does not do it. It is near the first stage. (3) **Third stage.** In this stage, the intentions of getting merits and of show are equal as without them, he gets no encouragement for divine service. For this, his divine service is not wholly good. It does not go for him or against him. (4) **Fourth stage.** In this stage, the intention of merits is strong and that of show is weak. In other words, he gets encouragement in divine service before the people but he does not give it up even when alone. He would not have prayed if his object was solely show. The Prophet said: God says: I am free from Shirk.

(2) **The subject matter of show.** The second basic matter of show has got three stages in divine service.

(a) First stage is show in faith which is worst and such a man will live in Hell forever. He utters Kalema Shahadat openly but does not believe it inwardly. He openly says that he is a Muslim but inwardly does not believe in Islam. The Quran mentions of this class of hypocrites in many places. God says: When the hypocrites come to you, they say: We bear witness that you are the Prophet of God. God knows well that you are the apostle of God. God testifies that the hypocrites are telling lies. God says: There are men whose talks will please you in this world's life but God sees what is in their minds. God says: When they meet you, they say: We have believed. When they go away, they grind teeth in rage over you. God says: They act for show of people and they do not remember God except a little. They turn to this side and that side.

(b) Second stage. In this stage, the basic principles of religion are believed but there is show therein. This is in the lower stage than the first. For instance, a man prays in congregation but does not pray when alone. He fasts among people but does not keep fast when alone. He does this for fear of men. This is show along with basic faith. He believes that there is no deity but God. If he is ordered to worship others, he does not do it.

(c) Third stage. In this stage, there is no show in the compulsory duties, but in additional or optional duties. If optional duties are given up there is no sin, but on account of idleness, that is not done when alone, for instance, to pray in congregation, to see a patient, to pray Tahajjad at night, to fast other than Ramazan etc.

(3) The reasons of show. There are three stages so far as the reasons of show are concerned.

(a) First stage. In this stage show is expressed by such action which, if given up, will cause injury to divine service. For instance, to make bending and prostration not in a good manner when alone but before the people in a good manner. (b) Second stage. In that stage, show is shown by such an action, which, if given us does not cause any injury to his divine service but if some makes it perfect, as to make bending and prostration long. (3) Third stage. Show is shown in such action which is not included in sunnat duties, as to come before all for Jumma prayer and to join the first row. If he remains alone, he does not do that.

(3) **Third basic subject** - Causes for which Riya is shown. Such a man has got some object, to gain wealth or power etc. There are three stages of this subject.

(a) **First stage.** It is the worst kind of show. The object of such a man is to commit sin by show of divine service. He prays more optional prayers to show his piety in order that he might get an higher appointment of trust and responsibility in order to misappropriate money.

(b) **Second stage.** In this stage, a man takes recourse to show to gain lawful earnings, for instance, to gain lawful wealth or to marry a beautiful woman.

(c) **Third stage.** In this stage, he does not intend by show to marry a beautiful woman etc, but to ward off low estimation of the people about him or to get respect from the people.

Secret Show. Show is of two kinds - open and secret. Open show is expressed in actions. Secret show does not give encouragement to good works but reduces it. For instance, a man has got the habit of praying Tahajjud prayer at night for which he feels difficulty. But to pray it before the people he feels easy. There is a more subtle riya or show than this. It does not affect his good works but it lies concealed like fire in an iron. It is to feel pleasure in doing divine service before the people, although he has intention of sincere divine service. Hazrat Ali said: God will ask the learned men of the Quran: Did not the people sell things to you at a reduced price? Did not they salute you first? Did not they work for you free of wages? Now you have got no reward. You got your reward before.

It is reported that the sage Wahab-b-Monabbah said that a hermit had said to his disciples: We have given up our wealth and children for fear of transgression, but we fear that greater transgression may enter in our divine services than that of the rich people. Some of us may like that people should show respect to them and do their works and that they should sell their goods to them at reduced prices. This news reached the king of that country who came to the hermit with many people. When the hermit knew that the king had come, he said to his servant to bring curry, olive oil and fruits and he began to eat them. When the king saw it, he went away from the hermit. The hermit said: All praise is due to God who removed you from me. Thus a

sincere religious man used to fear secret show. They tried their best to remain free from show of their religious duties, because they knew that God will not accept but the sincere divine services on the Judgment Day. So there are many secret shows which cannot be enumerated.

SHOW WHICH RUINS GOOD ACTIONS

When a man determines to do a good work with pure intention and then the pleasure of show enters in his mind, he experiences three conditions in three stages, at the beginning of divine service, in the middle and in the end. If pleasure of show comes at the beginning of an action and if it is not disclosed, it does not spoil the divine service as the action began already with pure intention. After the beginning of an action, if show comes, it is expected that it will not affect the good work. There is no harm if God discloses it. His pleasure enters his heart without outward expression. If he discloses it after the end of his divine service and discusses it with others, it is a matter of fear. It appears from Hadis that it will be useless and void. A man said to the Prophet: O Prophet of God, I have fasted all along. he said: You have neither fasted, nor broken it. This he said as he disclosed his divine services. The Prophet said: Divine service is like a pot. If its end (bottom) is good, its first portion (top portion) also is good.

MEDICINE OF SHOW AND MODE OF TREATMENT OF SOUL

Know, O dear readers, that show is a great evil and it is hated by God. One should take utmost care to remove it. There is no cure of this disease of show without bitter pills. All religious men are compelled to make efforts to remove it. Boys are naturally attracted to this virulent disease as they are prone to imitate persons. When they grow mature, they can understand that this disease is destructive but at that time it finds a firm footing in their hearts. There are two modes of treatment of this disease. One mode is to uproot the root of show and the second mode is to remove from mind what arises therein. The root of show is greed for rank and power.

There are three causes of this greed for rank and power - (1) love of praise, (2) feeling from the agony of accusation and (3) to wish to have what is in the possession of men. For these reasons,

show is searched and these give encouragement. Once a desert Arab asked the Prophet: O Prophet of God, one man fights to save himself from the trouble of dishonour, another man fights to establish his position (to establish his power and lordship). Another man fights to get praise. What do you say about them? The Prophet said: He who fights to keep the words of God high, is in the way of God. Hazrat Omar said: People say: So and so is a martyr. Perchance he loaded his conveyance with two purses of silver coins. The Prophet said: He who fought for getting the nose-string of the camel got what he wanted.

We shall discuss now about **special medicine of show. Medicine of show based on knowledge.** A man wishes to get something as he thinks that it is useful for him at present and future. If he can find that it is delicious at present but heinous at the end, his greed can easily be cut off for that thing. He knows that honey is sweet, but when he knows that there is poison in it, he refrains from taking it as it is injurious at the end. This greed for power is to be cut in this way as there is harm therein. On the Resurrection Day, it will be proclaimed before all the people: O sinner, O treacherous man, O man of show, are you not ashamed that you have purchased temporary things of the world in exchange of pure divine services and looked to the minds of men, that you have cut jokes with divine service that you have searched for the pleasure of men by incurring the displeasure of God, that you have sought honour from the people being dishonoured by God, that you have sought nearness of men being distant from God, that you have sought praise of men incurring the displeasure of God? Have they now come to do you benefit?

The remedy is the following in case of greed of wealth. Know it for certain that the earning of wealth is in the hand of God. There is no provision except what is given by God. He who greeds wealth from men is not free from despair and neglect. You will not get beyond what has been decreed for you by God. If you are a dweller of Paradise, people cannot send you to Hell. men are all powerless. They cannot do you benefit. There is no birth, death and resurrection in their hands. If these things are engraved in your minds, your hopes can be brought under control. If anybody can know that you have got show in divine service, he will hate you. You will also be an object of anger of the people. This is the medicine based on knowledge.

MEDICINE BASED ON ACTIONS: Do divine service secretly and lose up your doors. Don't be satisfied without divine service. A certain disciple of Abu Hafs spoke ill of the world and its dwellers. Abu Hafs said: You have disclosed what you ought to have concealed: You will not be able to remain with us.' So there is no other alternative for show than to conceal divine service. At first it will seem very difficult but ultimately it will be easy. God does not change the condition of a people unless they change their own condition. The duty of man is to make sincere efforts in divine service and it is the duty of God to give him guidance. People will knock at the door of God and God will open it. God does not spoil the rewards of a pious man. If he does one act of virtues. He increases it manifold and gives him ample rewards.

Thoughts that beget show are three and the modes of removing them are as follows. Sometimes the three thoughts occur together in mind and it seems that they are the same current of thought. Sometimes one thought comes after another. (a) The first thought that arises in mind is that the people should know your good works. (b) The second thought is to hope that those who come to know of it should think it good. (c) The third thought is to believe firmly that it is good when the people praise it and think it good. Firstly, when you can know that the people have come to know of your good works, remove your greed that the people should know your good deeds. Tell your mind: What necessity have you got that the people should know it? God knows best your condition. Man has got no hand in your affairs. If the second thought arises in your mind, remove it by thinking that God will hate it on the Resurrection Day you will be deprivded of it when I will require it. When the third current of thought arises on your mind, think in this way. In the next world, the man of show will suffer humiliations. Only sincere efforts in divine service will be taken into account. If for the fault of show, divine services are spoiled, there will be great remorse on the Resurrection Day. This fear will dispel the thought of show of the third kind Hazrat Jaber said: We took oath of allegiance to the Prophet under the tree that we shall not flee from fight but in the battle of Hunain we forgot it. Then the Prophet said: O those who promised under the tree. Immediately we returned to the battle field and our minds were filled up with fear. Once some companions of the Prophet complained to him by saying:

Sometimes such thoughts come to our minds that we feel that we should rather fall to the ground, that wind should lift us up and the wind should blow us off to inaccessible places than to disclose it. The Prophet said: Do you feel it now? They said: Yes. Then he said: This is open faith. They hated it by thinking that it is evil thought. But the Prophet thought it to be open faith as they had hated it. The Prophet said: All praise is due to God who turned the contrivance of the devil to evil designs.

FREEDOM FROM BASELESS THOUGHTS OF SHOW: If baseless thoughts of show arise in mind, man falls into four conditions. (a) **First condition.** It is that such a man drives away the devil, thinks him as a liar and engages himself in arguments with him. This is not good as instead of engaging himself in the service of Lord, he is busy with thoughts of the devil. This is just like engagement with a robber on the way instead of going towards the destination. (b) **Second condition.** It is that such a man in such circumstances does not engage in argument with the devil but goes on his way towards his destination. (c) **Third condition.** It is that a man in such circumstances does not tell the devil a liar but rather hates show and walks on his way. (d) **Fourth condition.** It is that a man gets enraged at the devil when he finds that the cause of show has arisen in mind, increases his sincere wish, engages in meditation of God and divine services. The devil leaves him being disappointed and does not come to him again.

Once the sage Fazil was informed that a person back-bited him. He said: By God, I am displeased with one who ordered him to do so. He was questioned: Who ordered him to do so? He said: The devil. Then he said: O God, forgive him who back-bited me. I will make the devil disappointed by doing more good works. When the devil knows it, he will keep himself quite aloof from such a man. The sage Ibrahim Taymi said: Don't respond to the devil if he calls you from any door of sin but rather engage in good works. When he finds you in that condition, he will leave you. He also said: When the devil finds you rolling in doubt, he feels tempted towards you. When he finds you doing good works for long, he becomes disappointed and goes away from you.

The sage Hares Mohasabi explained the condition of these four persons by an illustration. He said that the examples of these four persons are like four students. These students intended to go to the

assembly of the learned in a distant land to acquire knowledge in Hadis and guidance. One dishonest misguided man, being envious, came to a student and prohibited him to go there and ordered him to join the misguided. He refused to join him and engaged with him in arguments. When he called the second student towards misguidance, he did not engage himself in arguing with him, but rather waded on his way. The misguided man was a little pleased with him as he spent some time in misuse by stopping him. Then he went to the third student who did not at all listen to him and waded on his journey as usual. The misguided man was totally disappointed at this. Then he went to the fourth student who grew in rage at him and waded quickly on his way. The misguided man may return to them on their way back but he will not come near the fourth student.

God says: O children of Adam, let not the devil throw you in a disaster as he ousted your predecessor Adam from Paradise. God says: The devil sees you with his companions from such a place which you do not see.' The Quran warns the people from the devil from the beginning to the end. So how can we be safe from him? It is only by obeying what God ordered us to do and refraining from what He prohibited us. God says: Let them take care and their weapons. He says: Prepare strength to your utmost against them - 8:60Q. When you should take care of the unbelievers, you should also take care of the devil with greater care. The Prophet said: Surely the devil roams about the four corners of my heart. The Prophet relied firmly on God, yet he took precaution against the unbeliever by taking recourse to arms and ammunition and even dug trenches. This does not injure Tawakkal or God reliance.

The simile of mind is like that of a well. If a well be cleared off the accumulated filth in the bottom, pure water emerges therefrom. Similarly if a mind is cleared of evil thoughts, pure ideas will immerge therefrom. When a man is busy with the devil, he accumulates filth in the bottom of his mind but does not remain busy in clearing it.

WHEN DISCLOSING OF GOOD DEEDS ALLOWED: If divine service is kept secret, benefits of sincere intention and freedom from show can be obtained. But if is done openly, benefits of following can be gained and encouragement for doing good deeds is given to the people. Hazrat Hasan Basari said: The

Muslims know that secret divine service is safe but there are benefits of open divine services. For this reason, God praised both secret and open divine services. God says: 'If you give charity openly, it is good for you and if you do it secretly and give it to the poor, it is also good for you.' Open divine service is of two kinds - to do divine service openly, as to give charity among the people. It gives encouragement of charity to the people. It was reported that an Ansar gave charity of a purse full of money. Seeing this the people began to give in charity. Then the Prophet said: He who introduces a good custom and acts up to it, gets the virtues of that action and the virtues of those who follow him. This is also true in case of of prayer, fasting, pilgrimage, jehad and other divine services.

(2) If charity is disclosed and if it gives pain to the receiver of charity, it is better to keep it secret as to give pain to one's mind is unlawful. If it does not give pain, there is difference of opinion among the jurists. One party of the learned men say that in this circumstance, secret charity is better then open charity. Another party say that open charity to encourage others is better than secret charity. It appears that God ordered the prophets to do open divine services. God gave them this status for the rank of their Prophethood. The Prophet said: Secret divine services bring rewards seventy times more than those of open divine services. Open divine service which is followed by others is seventy times better than secret service. This is shorn of any show and done with sincere intention. So he who does open divine services should observe two things. One thing is that he should disclose it in such place where he know that others will follow it. There are some persons whom his family members follow but not his neighbours. There are some persons whom his neighbours follow but not the mahalla people. A kind man is he who is followed by all the people. An illiterate man cannot expect to have this benefit and so he should hold secret divine service.

The second matter is that there should not be any thing of show in divine services. Generally the people say on completion of their works: I have done such divine services. But the strictly pious men express their actions not with any thing of show but for public benefit. Hazrat Sa'ad-b-Mu'az said: Since I became a Muslim and observed prayers, I did not think without prayer. When I buried a man, I did not think of anything except what will

be asked to him. When I heard of a Hadis from the Prophet, I believed it firmly as true. Hazrat Omar said: I don't fear for any work whether it is difficult or easy if I can understand that it is good for me, Hazrat Osman said: Since I took allegiance to the Prophet, I did not sign, tell falsehood and touch my private parts by the right hand. The sage Saddad-b-Aus said: Since I accepted Islam, I did not utter a word without thinking. Abu Sufiyan said at the time of his death to his family members: Don't weep for me, as I have not committed any sin since I accepted Islam. Caliph Omar-b-Abdul Aziz said: I did not even think for any work God placed upon my shoulder that another work would have been better for me. I feel pleasure that God placed me in a proper place. These words cannot be uttered unless one is in a good condition. These are words of advice giving encouragement to do good works as these words are fit to the followed and came out of pure mouths of the leaders. It is allowed to disclose divine service on the part of those who are strong in faith, but it is not for those who are weak in faith.

RULES FOR CONCEALING SIN: Know, O dear readers, that the open and secret divine services, in order to be equal, must have as their the root pure and sincere intention, as Hazrat Omar said to a certain man: Be careful of open divine service. He then asked: O Commander of the faithful, what is open divine service? He said: That action for which you don't feel ashamed if it is disclosed to you. The sage Abu Muslim Khaolani said: I don't do such a work which is considered by the people as bad if it is disclosed to them. This is a high rank and everyone cannot attain it as nobody is safe from the sins of his mind and bodily organs. He commits sin and conceals it and does not like that people should know of it.

SEVEN REASON FOR CONCEALING SINS BY A MAN OF SINCERE INTENTION WITHOUT SHOW

(1) **First reason.** If God conceals the sin of a truthful man with pure motive and he does actions without show, he becomes pleased and when He discloses it, he becomes displeased and fears that He will disclose it on the Resurrection Day. The Prophet said: If anybody commits any sin and God conceals it in this world, He will conceal it in the next world. This thought comes from the strength of faith.

(2) **Second reason.** He knows that God hates the disclosing of sin and loves concealing it. The Prophet said: If anybody commits any sin out of these sins, let him conceal it as God conceals it. If he disobeys God by committing any sin, let him not keep his mind empty of what God loves.

(3) **Third reason.** It is to conceal sins in order to save himself from the rebuke of the people. The above sinner becomes sorry if he hears rebuke and it takes his mind and intellect away from divine service, as nature feels sorrow on account of rebuke as it curbs intellect and prohibits divine service. For this disease, praise also is to be hated, as it diverts the mind from the remembrance of God. This is also a sign of the strength of faith.

(4) **Fourth reason.** He conceals sin for being saved from the harms of men. Nature feels sorrow for it as rebuke brings trouble in mind as body gets pain if it is beaten. To fear to get pain in mind owing to rebuke is not unlawful and for that one should not commit sin.

(5) **Fifth reason.** It is to hate rebuke. The rebuker commits sin by rebuke. To hate it belongs to faith. As you feel pain in your mind if anybody rebukes you, so also you should feel pain if you rebuke another. This is the sign of hate.

(6) **Sixth reason.** It is to conceal a sin so that it may not be committed again.

(7) **Seventh reason.** It is to conceal a sin out of shame. To feel shame is also a matter of sorrow and is good. The Prophet said: Shame is a part of faith. He said: Shame does not bring but good. he said: God loves the shameful and patient.' He who commit sin and does not feel shame to disclose it, brings his own ruin. Shame is a conduct which begets good conduct.

(8) **Eight reason.** It is the fear that if a sin disclosed, others may get encouragement for doing similar sin and may follow him. For this reason, it is good to disclose divine service and to conceal sin. This is the conduct of the leaders whom the people follow.

ABANDONMENT OF DIVINE SERVICES FOR FEAR OF SHOW: There are many men who abandon divine services for fear of show. This is a mistake and the work of the devil. Good deeds are of two kinds. One kind of good deeds is naturally good

having no connection with the people, such as prayer, fasting, pilgrimage and jihad as there are efforts and troubles in these divine services. When the people praise for that, it gives pleasure. Another kind of good deeds are not only connected with the body, but have got also connection with the people, such as administration, judicial works, power, leadership in Zikr and teaching, expense for people and other good deeds.

(1) **First kind of good deeds.** These are the compulsory duties connected with body and not with the people. These works have got no pleasure of their own, such as prayer, fasting, pilgrimage etc. There are three kinds of show in these divine services. (a) Show of the first kind appears before divine service. It appears at the beginning for show of the people without any motive of religion. This kind of good deed should be given up, as it is really a sinful deed, as respect is sought through the medium of the divine service. It is necessary to remove this motive of show from mind. (b) The second kind of show is that it appears in the middle of divine service though it is begun with sincere intention. Such a show should be avoided with efforts. (c) The third kind of show is also to be avoided by turning undivided attention to divine service and not to the people.

(2) **Second kind of good deeds** is connected with the people and there appear therein many dangers and difficulties. The greatest of them are the following - (1) administration of the country, (2) administration of justice, (3) the works of admonitions and teaching and (4) expense of riches. (1) With regard to the administration of the country if it is done with pure intention and for administration of justice, it is converted into the greatest divine service. The Prophet said: One day of a just ruler is more than divine services for sixty years. The Prophet said: Three persons will enter first into Paradise. One of them is a just ruler. He said: The invocation of three persons is not rejected, a just ruler is one of them. He said: The man who will be in my companionship most on the Resurrection Day is a just rule. So to rule as the vicegerent of God is the greatest divine service.

In administrative works, passions rise up and taste of exercise of power grows strong. That is the greatest taste in this world. When power becomes dear, the ruler tries to live in comforts and enjoyments and conducts himself according to his

sweet will. At this time, he falls in the mouth of destruction. One day of an oppressive ruler is greater than his sins for sixty years.

Hazrat Omar said: When there are so many dangers in rule who can take the charge of administration? When should it not be when the Prophet said: He who rules over ten persons will come on the Resurrection Day in such a way that his hands will remain tied up with his neck. Only his justice will tie it or his oppression will ruin him. Maqal-b-Yasar said that when Hazrat Omar wanted him to be appointed as governor, he said: O Commander of the Faithful, you should consult with me in this affair. Hazrat Omar said: If you entrust me in this affair, sit near me and keep concealed your consultation with me. Hazrat Hasan Basari said that when the Prophet wanted a man for appointment as governor, he said: Is it better for me? He said: Sit down. The Prophet said: to Abdur Rahman-b-Samorah: O Abdur Rahman, don't be a candidate for running administration, because if it is given to you without seeking, you are helped therein and if it is given to you after seeking, it is entrusted to you.

Hazrat Abu Bakr said to Rafe-b-Omar: Don't accept a government post even if it is to rule over two persons. After that when Abu Bakr was invested with rule, Rafe' said to hazrat Abu Bakr: Did you not say to me: Don't accept a government post even if it is to rule over two persons?" But you have become Caliph over the followers of the Prophet of God. Hazrat Abu Bakr said: Yes, I have told you that. I am still now saying it to you. Curse is upon that leader who cannot do justice. Very few persons with deep insight can understand the great good and great harm in administrative matters. Those persons who are firm in religion and strong should respond to take over administrative charges, but those who are weak in faith should not come near it and ruin themselves. The former persons have given up the world and stay behind the eyes of the people and engage themselves in the progress of their soul. They have become victorious over their passions and subdued the devils. They are the fit persons to hold reigns of power. It is unlawful for those who have got no such qualities to take charge of power. In doubtful places, charges of power should not be undertaken as nature is deceptive. It promises for just administration but feels it difficult in the end. Such persons promise to do good works but as soon as they get power, they forget their promises. The

Prophet said: We shall not appoint one who wants administrative charges.

ADMINISTRATION OF JUSTICE: Although placed below the *khilafat* and administrative works, it has got no less responsibility. Administration of justice if caried out justly and with fairness, has got unlimited rewards but in case of injustice, there is grievous punishment. The Prophet said: There are three classes of judges-two classes of judges will go to Hell and only one class of judges will go to Paradise: The Prophet said: He who prays for being appointed as a judge is sacrificed even without a knife. Where the administrator or a ruler is an oppressor, a judge under him should not deviate an inch from doing justice. in case of inability, he should resign his post. Strong judges are necessary in oppressive reign. If injustice is done by any judge, his place is in Hell.

(3) Teachings and sermons. In teaching, giving sermons and admonitions and giving decisions on legal matters and other works in which there is honour, power, name and fame, there are dangers and difficulties like administrative matters. He who delivers lectures and sermons, wishes to hear his praise from the people. He arouses their weepings by his lectures. When this condition becomes strong in his mind, he wants to adorn his speeches with ornamental words and phrases, so that it may become sweet to the audiences although there may not be any truth at all what he says. When he finds these dangers, he should give up giving lectures.

The Prophet prohibited to search after administrative powers. He said: You will greed for administrative powers which will be the cause of repentance and sorrows on the Resurrection Day. Only he who fulfills it with truth will be saved. He said: he who suckles is good and she who refrains from giving suck is bad. From this it is understood that if there be no reign and rule, worldly affects and religion will be in camouflage. The people will be then at loggerheads, peace will be distant, towns and villages will be destroyed and there will be shortage of provisions. So why will be prohibit rule and reign? Hazrat Omar saw once that Obai-b-Ka'ab was followed by a host of men and so he assaulted him though he knew him as one of the leaders of Muslims. Hazrat Obai used to read out to him the Quran, still he prohibited the people to walk behind Obai and said: He who is

followed falls into trial and he who follows falls into disgrace. once a man wanted permission of Hazrat Omar to deliver sermons after Fajr prayer but Hazrat Omar did not give him permission. The man said: Do you prohibited me from delivering sermons? He said: Such an air has entered your brain that I fear it will carry you up in the sky. He saw in him a desire for lectures. Yet there should be some persons who will deliver lectures and will do good works for Islam though they may not follow strictly religious principles. The Prophet said: God will help this religion (Islam) by such men who will have no share of Islam in them' (they will not observe religious doctrines). Yet the people should take care of irreligious learned men.

Jesus Christ said: O dishonest learned men, you advise the people to pray, fast and give charity, but you do not do that. You do not do what you ask the people to do. You advise the people but you do not act up to your advice. This is indeed bad. You utter 'Tauba, Tauba' by mouth, but you act according to your desires. What benefit will you get from it? You keep your body neat and clean, but you keep your mind impure. I tell you with truth: Don't be like a sieve from which fine things come out but only husk remains therein. Similarly orders come out of your mouth, but hatred and jealousy remain in your minds. O worshippers of the world, how can you earn the next world when you can not give up earthly desires and cut off your greed?

I tell you with truth that your souls are weeping seeing your actions. You have placed the world under your tongue and your works under your feet. I tell you with truth that you are destroying your next world in going to do benefit to your world and the good of this world is better to you than the good of the next. Where are such heinous persons than you? Had you known your troubles, how good it would have been. How long will you guide those who wander in darkness and stand by those who are misguided. It seems that you are calling the worldly addicted men with such object that they may give up their wealth to you. Don't you think that if a lamp is placed on roof, it will not do any good to a house full of darkness. Similar is the lamp of learning which is burning in your mouth but your mind is full of darkness. So what benefit will you derive from such an education? O people addicted to the world, you are not like religious men, like full independent men. If the world cuts you off from your wealth,

you will fall in your faces and nostrils. Then your sins will catch you by your fore locks and your learnings will be thrown on your backs and then you will be brought naked before the Almighty. You shall have to wait before Him for your sins and you will be punished for your sins. What wonder is there in it?

Question. If the dangers of bad and irreligious learned men are open, yet great benefit is derived from their sermons. The Prophet said: If God gives guidance to a single man through you, it is better than all the wealth and what is therein of the world. The Prophet said: He who calls towards guidance and it is followed, will get its virtues and the virtues of those people who follow it. What is the reply with regard to the admonitions of the bad learned men?

Answer. There are merits and demerits of education as there are harms and benefits in administration and public affairs. Owing to the harms of education, we shall not say to anybody: Give up education. There is harm only in show of education and learning without action.

There are certain stages of show. The first stage is show is administrative matters. For this danger, the ancient sages gave up these charges. The second stage is in prayer, fast, pilgrimage and jehad. The ancient sages did not love to give up divine services owing to dangers therein. The third stage is the middle between the above two stages. That is to be candidates for delivering lectures, sermons, giving legal decisions and teaching traditions and other matters. The dangers that are in these affairs are less than those in administrative matters but greater than the internal dangers in prayers. For fears of show, those who are weak in faith should not give up prayer. Rather they should give up the sudden thoughts of show in prayer.

The fourth stage is to earn wealth and distribute it to those who are in want, and there is hidden wish to get praise for charities and expenses. Hazrat Hasan was asked about two persons - one searches for his necessaries and another searches for what is in addition to what is necessary for him and gives in charity the additional income. He said that the first person is better as he knows that there is very little safety in the world and he knows that if the world is given up, nearness of God is attained. The sage Abu Darda said: If I earn daily fifty gold coins

and give them in charity standing in the staircase of the mosque of Damascus, I will not consider it good. I don't make sale and purchase unlawful but I wish to be included within those persons whom merchandise and trade cannot divert from the remembrance of God. Jesus Christ said: O worshippers of the world, your renunciation of the world is a more meritorious work in search of virtues. He said: In doing good by wealth, a little drifting from the remembrance of God is bad. The remembrance of God is greatest and best.

There are some signs to show whether a man delivers sermons with divine motive. The first sign is this that he does not hate one who gives better lecture than him and gets praise of men. Sayeed- b-Merwan said: I was once seated near Hazrat Hasan Basari who was then given sermons. Suddenly the tyrant governor Hajjaj came to us through a door of the mosque escorted by his guard and mounted on a horse. He came near the assembly of Hasan Basari and got down from the horse and came to him and sat. Hazrat Hasan continued his sermon as before. When he finished his sermon, Hajjaj placed his hand on the shoulder of Hasan Basari and said: You have spoken well, you will follow those instructions and form your character and conduct, as I heard from the Prophet that an assembly of Zikr is a garden of Paradise. Had we not been engaged in the affairs of men, you would not have sat in such a place more than myself. Then Hajjaj began to deliver such good lectures which charmed the audience.

When he went to Syria, a man came to Hasan and said: O Muslims, I am in charge of horses, asses and tents. I have got 300 dirhams which the people gave me. I have got seven daughters. He began to complain about his wants. When he finished, Hazrat Hasan said: What has become of administrators? May God ruin them. They made the servants of God slaves, took up the treasures of God as their own and fight for money. When they go to make jehad against God's enemies, they live in comfortable beds and ride on fast horses. When they send other Muslims to jehad, they keep them hungry and thirsty. A man who heard this went to Hajjaj and informed him of this rebuking of Hasan Basari. After sometime a man came from Hajjaj to Hasan and told him to see Hajjaj. Hasan went accordingly and came back smiling. He said: Nobody say to a flame of fire what has been said

to him on trust. When I went to Hajjaj, he said: Don't tell such things in future. Do you investigate people against me? I don't care for it. I don't care for your sermons. You should control your tongue. Hazrat Hasan said: Thus God removed me from him. Then Hasan started for his house but many people followed him. He said to them: Have you got any necessity with me? If you have not, please go away from me.

Hazrat Jainal Abedin used to pray: O God, I seek refuge to Thee from the fact of my open divine services being good to the people and my secret divine services being bad to Thee when I separate myself from the people. I seek refuge to Thee from the fact that I should express my divine service in a good manner when I am with Thee and I should approach you with sin when I become separate from Thee. So the religious man treading the path of God should always search for the pleasure of God. It cannot be attained if he fears any other thing than God and depends upon him. He who fears another and depends on him hopes that his good works should be known to him. He should then know it to be bad on the strength of his wisdom as God's wrath may follow him.

The saint Saqiq Balakhi said: Once I presented a cloth to Hazrat Hasan Basari but he returned it to me. I said to him: O Abu Abdullah, I did not hear Hadis from you. Why do you return it? He said: I know it, but your brother has heard Hadis from me. I feared lest my mind inclines to him more than to others. Once a man came with two purses to Sufiyan. His father was a friend of sufiyan who used to come to him often. He said to him: O Abu Abdullah, this is the money from my father to you. Sufiyan said: May God shower mere on your father. When he went away, he called his son and said to him: Return this money to him. When he came to him, he said: My desire is that you should take back your money. The reason is that the saint remembered afterwards that the friendship with his father was for the pleasure of God. So he declined to receive the money. Sufiyan's son complained to his father for not accepting the money to which Sufiyan said: You will enjoy this money with pleasure but I will be questioned for that on th Resurrection Day. So everybody should seek the pleasure of God and show the right path to the people.

The saint Ibrahim-b-Adham said: I learnt Ma'arfat from a Christian named Sam'an. I asked him: How long are you in this

house? He said: For seventy years. I asked him: What is your food? He said: What is your necessity? I said: I wish to learn. He said: One Hamsa every night. I asked: Do you think one Hamsa is sufficient? He said: What is your intention? The people who are in your presence come to me one day every year. They roam round this prayer place and show respect to me. Whenever I become tired of divine service, I remember their respect at that time. I do divine service for one year for getting respect of one day only. O unitarian, what efforts then should I make for getting respect for ever? Then I asked for more advice. He said: Get down from the praying place. When I got down, he handed to me a leather pot with twenty hamsas in it and said to me: Enter the church and show to the people what I have given you. When I entered the church, the Christians assembled near me and said: O unitarian, what has been given to you by this hermit? I said: He has given me some portion of his food. They said: What will you do with that? We are entitled to get it. They asked him to accept money in its exchange. They gave me twenty dinars. Then I went to the hermit who enquired about my purse. I said to him that I had sold it for 20 dinars. He said: You have committed a mistake. They would have given you even twenty thousand dinars. This honour is for that man who does not worship this thing. Now look, O unitarian, how is the respect of that man who worships God? O unitarian, advance to your Lord and give up wondering.

It has been reported that the rich used to feel dishonour in the assembly of Sufiyan Saori. He used to give their seats in the back row and the poor in the front row, even the rich would like to be poor in his assembly. The poor is more respectable to God than the rich. But the case is otherwise with us. We show more respect to the rich and as such there is show in it because of the greed for wealth. Keep your passion within your control. Don't be satisfied with your passion which will lead you to Hell and which will perish with you. Live in th world in such a way in which a king passes the remaining days of his life being attacked with a serious disease. He takes bitter medicine for cure and gives up all delicious foods. This leads him gradually to health. If he does not observe this rule, his disease will increase. Similarly the traveller in the path of religion gives up all the things injurious for the next world in order to get everlasting peace and happiness of the next world. In other words, he gives up worldly enjoyments and remains satisfied with little provision and small means. He

prepares himself for the happiness of paradise. He knows that God helps one who helps himself with divine services. God makes his actions easy, removes idleness from him, makes patience easy for him and makes divine services dear to him. Taste of Monajat or invocation is his provision. That is more than all tastes and stronger in removing passions. God says: I advance one cubit towards the man who advances half a cubit to Me. God says: The desire of religious men to meet Him is still greater. So everyone should proceed to get His mercy, blessing, and nearness.

CHAPTER IX

PRIDE AND SELF-PRAISE

The Prophet said: Pride is My shirt and greatness is My garment. I destroy one who takes something out of them. He also said: There are three destructive things - miserliness which is obeyed, passion which is followed and self-praise. So pride and satisfaction owing to self-praise are bad and destructive diseases of mind and such a mind is greatly diseased and object of hatred to God.

SECTION 1

CONDEMNATION OF PRIDE

QURAN - God says: Soon I shall turn away from My signs those who take pride unjustly in this world - 7 : 16 Q. God says: Thus God seals the hearts of each proud and oppressive person - 50 : 35 Q. God says: they prayed to be victorious and every proud and boastful man was destroyed - 14 : 15 Q. God says: God does not love those who are proud. God says: Those who turn away from My service out of pride will soon enter Hell being disgraced. There are many verses of pride in the Quran.

HADIS: The Holy Prophet said: He who has got in his mind pride to the weight of a mustard seed will not enter Paradise and he who has got in his mind faith to the weight of a mustard seed will not enter Hell. The Prophet said: God will throw Hell over the face of one in whose mind there is the slightest pride. Once Hazrat Solaiman addressed the birds, beasts, animals, and men: Go out in procession. Two lac men and two lac beasts joined the procession. The wind was taking them upwards. He rose to such a height that he heard the sound of Tasbih of angels in the sky. Then he got down to the bottom of the sea. Then he heard advice from heaven: If the least sign of pride was found within the mind of your friend Solaiman, he would have been destroyed in the bottom of sea before he rose upto sky.

The Prophet said: A long neck will have two ears to hear, two eyes to see and a tongue to speak. It will say: I have been entrusted with three persons - every proud and insolent man, every man who worships others along with God and every maker of pictures. The Prophet said: Paradise and Hell once

quarrelled with each other. Hell said: I have been entrusted with the proud and oppressors. Paradise said: The weak, the destitute and the helpless will enter in me. God said to Paradise: You are God's mercy. I will give you out of My mercy those whom I wish. He said to Hell: You are My punishment. I will punish those whom I wish by you. I will fill you up both. The Prophet said: He who is an oppressor and exceeds limit being forgetful of the Almighty is hated. He who is engaged in fruitless talks and lives being forgetful of grace and destruction is hated. He who is disobedient and lives being forgetful of the First and the Last is hated. Once the Prophet was informed that a certain man was very proud. He said: Has he got no death after this? When the death of Prophet Noah, came near, he called his two sons and said: I am giving you two injunctions and two prohibitions. I prohibit you to take pride and Shirk and I order you to recite "There is no deity but God" and Tasbih and Tahmid. If the heaven and earth are placed in one scale and La Ilaha Illallah is placed in another scale, the latter scale will be heavy. Jesus Christ said: He is good whom God taught the revealed Book and who does not die being an oppressor. The Prophet said: Every passion-loving man, every proud man, every boarder and every hypocrite are dwellers of Hell and every poor and weak man is a dweller of Paradise. The Prophet said: He who is best among you in conduct will be dearest and nearest to me in the next world. The most distant of me among you and the object of most hatred are those persons who are talkative, the trouble-givers and the mutafihequns. The companions asked: Who are mutafaihequns? He said: The Proud. The Prophet said: The Proud will be raised up on the Resurrection Day as dwarfs. The people will go on treading with feet these dwarfs. The figure of everything will be higher than their figures. They will then be driven to a Hell name Bulas. Their food will be the fire of Hell and their drink will be Khobal or bloods and pusses of the dwellers of Hell. The Prophet said: On the Resurrection Day, the proud and the oppresses will be presented in Hell as dwarfs. The people will be treading upon them as toys of God. The Prophet said: There is a palace in Hell where the proud will be admitted and then it will be shut up. The Prophet used to pray: O God, I seek refuge to you from the pride of the proud. He also said: He from whose body life has gone out and is saved from three matters - pride, debt and deceit, will enter Paradise.

Wise saying. Hazrat Abu Bakr said: No Muslim shall hold in contempt another Muslim as he who is small among the Muslims is great near God. The sage Wahab said: When God created Adam, He looked to him and said: You are unlawful for every proud man. Mohammad-b-Hussain said: Whenever something of pride enters into the mind of a man, small or great, his wisdom to that proportion is reduced. Solaiman wasonce asked: Is there any sinner whose virtues do not do him any benefit? He said: A proud man.

DEMERITS OF PRIDE AND SIGNS. The Prophet said: God will not look towards him who walks with garment out of pride. He also said: Once a man was feeling delight looking at his dress. God ordered him to be drowned underneath the earth upto the Resurrection Day. The Prophet said: When my followers will walk with pride and their servants will be the inhabitants of Persia and Byzantium, God will place some of them to rule over others. The Prophet said: He who thinks himself great and discloses pride in his behaviour will meet with God in His enraged condition. God says: Don't walk upon the earth with pride. You can neither pierce through the earth, nor reach the height of a mountain - 10 : 37 Quran.

MERITS OF MODESTY AND HUMILITY. The Prophet said: God increases the honour of a man by virtue of his pardon. God raises him up who takes to modesty for pleasure of God. The Prophet said: There is no such man with whom there are not two angels. They fix reign to his mouth. When he raises up his head, they lower it. When he is modest, they say: O God, raise up his head. The Prophet said: He who shows modesty being powerful, spends what he earns lawfully, shows kindness to the helpless and the destitute and keeps company with the wise and the learned is blessed. The Prophet said: God humiliates him who takes pride. God makes him solvent who takes middle course in spending. God makes him poor who is extravagant. God loves him who remembers him most.

Once the Prophet was taking meal with some of his companions. At that time, a beggar came and stood at his door. he was crippled being attacked with paralysis and the people began to hate him. The Prophet gave him permission to come in and kept him seated on his thigh and said: Take food. A man of the Quraish saw this and prohibited him being greatly hateful of

him. It was seen that he died afterwards of this disease. The Prophet said: My Lord gave me option of either of the two things - slavery with the office of prophethood or reign with the office of prophethood. I could not determine as to which of these two I should choose and therefore I raised my head towards my friend Gebriel who said: Be humble to your lord. I said: I choose slavery with prophethood. God sent revelation to Moses: I accept the prayer of one who humbles himself before My glory, who does not boast over My servants, keeps My fear attached to his heart, spends the day in My remembrance and deprives himself from passions and desires for My sake, The Prophet said: There is honour in God-fear, pedigree in humility and real wealth in faith. Jesus Christ said: those who are humble in this world are blessed. They will gain high rank on the resurrection Day in the highest heaven. Those who keep their minds pure in this world are blessed. They will gain the sight of God on the Resurrection day. The Prophet said: When God gives a servant guidance of Islam, fine figure, does not put him to any place of dishonour and gives him the quality of humility, he becomes dear to God. He said; Modesty does not increase but progress. So be modest, God will bestow mercy on you. Once the Prophet was taking his meal. At that time a black man being attacked with small pox came and was trembling before him. The neighbouring men were going away from him. The prophet kept him seated by his side: The Prophet said: God gives four qualities to a man whom He loves - (1) silence in divine service. (2) reliance on God, (3) modesty and (4) renunciation of the world.

The Prophet said: God raises him to seventh heaven who takes recourse to modesty. He said: He who carries himself the necessary things of his family, destroys his pride. The Prophet once said to his companions: Why do I not get from you the pleasure of divine service? They asked: What is the pleasure of divine service? He said: Modesty. He said: When you find the humble among my followers, be humble to them. When you find the proud, treat them with pride, because they will then feel humiliated and humble.

Wise sayings. Hazrat Omar said: When a man takes recourse to modesty for God, He raises his wisdom. When he takes to pride and enmity. He drowns him underneath the earth. It is then ordered: Be off, God has removed you. He is great to himself, but

small to the people, even he is worse to them than a pig. Eusof-b-Asbat said: God-fear is sufficient for more divine services. A little modesty is sufficient for great labour. Ibnul Mobarak said: To treat with modesty with a person who is inferior to you in wealth is the root of modesty. The latter will then understand that superiority is insignificant to you. Treat with superiority with one who is superior to you in worldly riches, he will then understand that worldly superiority is insignificant to you. God revealed to Jesus Christ: When I give you wealth, I will give you in full if you accept it humbly. Ka'ab said: If God gives a man worldly wealth and if he expresses gratefulness for it to please God and becomes humble. He will give him its benefit in the world and will increase his rank in the Hereafter. Hazrat Abdul Malek was asked; Who is good? He said: that person who is modest inspite of his power, who gives up his low desires and who pardons inspite of his strength. The sage Ibnus Samak went to Caliph Harunur Rashid and said: O Commander of the Faithful, the modesty which you show inspite of your unsullied power is more honourable than the honour of your lordship, He said: What a good word you have uttered? Ibnus Samak said: O Commander of the Faithful: If one who has been given by God the beauty of physique, the quality of modesty and wealth and prosperity acquires the quality of God fear, removes the wants of others by his wealth and earns the attributes of modesty, his name is enrolled along with the friends of God in the special record of God. Then the Caliph kept these instructions written with his own hand. It was the habit of Hazrat Solaiman that at dawn he received the rich and the honourable persons and then he took seats with the poor and said to them: He who is poor sits with the poor.

A certain sage said: The more one is humble to himself, the more he is raised up to God. The more one is great to himself, the more he is mean to God. Jayad Noman said: A worldly renunciated man without humility is like a tree without fruits. The sage Fazil said: He who loves power will never be successful. The sage Shibli said: My humility has made the humility of the Jews void. A certain sage said: He who considers himself an asset has got nothing of humility in him. The saint Abu Yezid said: So long as there is this thought in one;s mind that others are worse than him, he can be called a proud man. He was asked: When will he be modest? He said: When he will not find for himself any

rank or honour. Hazrat Urwah said: Modesty is a means of earning pedigree. For every gift, there is a person of envy except for modesty. A certain sage said: It is good for every man to take to modesty but it is better for a rich man. To take pride is bad for everyone but it is worse for a poor man. A certain sage said: He who thinks himself modest for pleasure of God, there is honour for him. There is progress for one who is modest for pleasure of God. There is safety for one who fears the Almighty God. There is gain for him who sells himself for God. The sage Abu Ali Jayad said: Nature is filled up with pride, greed and envy. God deprives one of modesty, admonition and contentment whom He wishes to destroy. God gives those qualities to one for whom He wishes good. The sage Junaid said that the Prophet said: The worst men will be leaders in latter days. Hazrat Abu Bakr Siddiq said: We have found honour in God fear, contentment in firm faith and pedigree in modesty. We pray for God's mercy.

WHAT IS PRIDE ?

Pride is of two kinds, open and secret. Secret pride is the name of feeling of a superiority. When it is expressed in actions, it is called open pride. Feeling of superiority in mind is called self conceit (kibr). When it is expressed in actions, it is called pride (Takabbar). So self-conceit is the root of pride. Self-conceit is self-contentment in thinking that one is superior to others. There are three elements in it - (1) one who is proud, (2) one on whom it is shown, (3) and the object for which it is felt. Self-praise (Uzab) has got only one element, namely the persons who takes pride, while self-conceit has got these three elements. Appreciation of one's own quality is not by itself self-conceit but with its appreciation if he believes it firmly, feels joy for it and thinks himself superior to others, it is to be understood that there are elements of self-conceit in him. For this reason, the Prophet said: I seek refuge to Thee from the breath of the proud. Hazrat Omar said to that person who sought his permission to deliver lecture: I fear for you blow of pride. This feeling of superiority is called self-conceit. Hazrat Ibn Abbas explained it by saying that it is a feeling of superiority over others. If it is expressed in words or behaviour, it is called takabbar or pride which is the outward expression of self- conceit.

HARMS OF PRIDE: The Prophet said: He who has a atom of pride in him will not enter Paradise. A proud man cannot love for

others what he loves for himself as there is pride in him. He cannot give up hatred as there is pride in him. He cannot stand on truth as there is pride in him. He cannot control anger as he has got pride in him. He cannot accept admonitions as there is pride in him. He is not safe from the accusations of the people as there is pride in him. The worst thing in self-conceit is to receive no benefit from learning, not to recognize truth and not to follow it. God says: Enter the door of Hell and live therein. How bad is the place of the proud - 37 : 72 Q.

God say: He who will receive the greatest punishment among the dwellers of Hell is one who is the most rebellious of them to God. God says: Then I will take out from each people such men as are more enemies of the Merciful God says: The hearts of those who do not believe in the Hereafter deny truth and they are proud. God says: Those who turn away out of pride from My service will enter Hell disgraced. God say: I will keep away those persons from Me who roam in the earth proudly - 7 : 146 Q. It has been explained that the understanding of the Quran will be taken out of their hearts. It has also been said that God will throw screen upon their hearts. The sage Jarir said in the explanation of the above verse that God will keep them away from thoughts of the unseen worldly and from acceptance of sermons. For this reason Jesus Christ said: Crop grows in soft earth. It does not grow in hard ground. Similarly wisdom arises in modest or soft mind. It does not arise in hard heart. Don't you see that the head of one who lifts it up to the roof is crushed and the head of one who keeps low is saved. These are illustrations of the proud. The Prophet said: He who is heedless of truth and a back- biter is proud.

OBJECTS ON WHOM PRIDE IS SHOWN

Such objects are of several classes - the Creator, then His Prophets, then the people in general. Man has been created an oppressor and ignorant, because sometimes he takes pride over His creatures and sometimes even over the Creator. So there are three classes of objects over whom pride is shown.

(1) **First class** - It is pride on God which is worst. Its cause is utter ignorance and infidelity, as the infidelity of Namrud and Pharaoh. It occurred in the mind of Namrud that he would fight with God. pharaoh and others claimed also godhood. Pharaoh

said: I am *the highest* lord. For this reason God says: Those who turn away from My worship will soon enter Hell humiliated. God says: Jesus Christ and the near angels do not deny to become servants of God. God says: When they are asked to make obeisance to the Merciful, they say: Who is the Merciful?

(2) **Second class-Pride upon the apostles.** The reason is that one thinks himself greater than apostles and therefore does not *follow* them. Out of ignorance he thinks that his words are true. A certain man said to the Prophet of God: Shall we have faith in peoples like us? They used to say: You are a man like us. Had there come down to them an angel! God says about Pharaoh: He and his soldiers wandered proudly in the earth. He expressed haughtiness over God and over all His apostles. Moses told Pharaoh said: I will consult Haman in this matter. He consulted with Haman who aid: You are our Lord. People worship you. If you bring faith in God, you will be a slave and worship another. Then Pharaoh denied to worship God and to follow Moses.

God gave news of the Quraish who said: Had this Quran been revealed to two great men of the two cities. Qatadha said that the great men were Olid-b-Mugirha and Abu Masud Saqafih? They said: How has God sent an orphan over us? Then God revealed: Do they divide mercy of your Lord. The Quraish said to the Prophet: How can we sit near you when these mean people are sitting round you? They meant by this word the poor Muslims. Then God revealed this verse: Don't drive those who call their Lord morning and evening. God says: Bear patience with those who worship their Lord morning and evening for His pleasure and don't turn your eyes from them to the worldly grandeurs. God says of their punishment in the following verse: They say: Why do we not find out those whom we considered mean? By this word, Hazrat Bilal, Ammer, Sohaib, Meqdad and *other companions of the Prophet* were meant.

(3) **Third class** - Pride on the general people. To think oneself greater in comparison with other people and to look upon them with contempt mean a sense of pride over them. Thus he keeps himself away from following the people. *It is bad for two* reasons. The first reason is that pride and superiority are due only to the Highest Lord. Man, being naturally helpless, is not able to do anything. How can he claim pride under the circumstances? Whenever a man wants to take pride, he wants to

set up partnership with the attribute of God which he cannot do. If any slave wears the crown of a king and sits on the throne, he becomes an object of wrath and hatred of the king. How is he punished for this treason? For this reason, God said: Pride is my garment and glory is my shirt. Whoever quarrels with me about these two matters, I destroy him. In another: He who claims to be vested with an attribute which is solely Mine, is ruined. He who takes pride over the servants of God, commits sin to God. If an officer of the king is humiliated by anybody, he is said to oppose the order of the king. He who wears the crown of the king and sits in his throne, becomes an object of utmost hatred and extreme anger of the king for which he gets the highest punishment for treason.

The second cause is that pride calls one to disobey the injunctions of God, as a proud man declines to hear sermons from anybody, God says: the unbelievers say: "Don't hear the verses of the Quran, but make noise when they are read out, then you will become victorious over the Muslims". It is the habit of the unbelievers and the hypocrites not to accept truth as God says: When they are said: "Fear God", their pride leads them to transgression - 2 : 206Q. Hazrat Omar said that when he had recited this verse - "We are for God and to Him we shall return", a man stood up and began to deliver sermon but he was soon killed. Another man then got up and said: Do you kill those who tell the people to establish justice? He who opposed the proud man was killed by him. The Prophet once said to a man: Take meal with your right hand. He said: I can't do it. The Prophet said: Can't you do it? His pride prevented him to take meal with his right hand. It was reported that after this his right hand became paralysed.

The devil is the best instance of this pride. He was driven out of paradise by God as he took pride and did not prostrate before Adam in obedience to God's command. He said: You have created me of fire and Adam of clay - 7 : 12 Q. This finished the devil once for all. The Prophet said: He who rejects truth and back-bites people is a proud man. In another Hadis, he said: He who denies truth and holds the people in contempt is a proud man. The second harm of pride is to reject truth. He who thinks that he is better than another Muslim and holds him in contempt and looks upon him as small, rejects truth knowingly and takes

pride in his treatment with the people. He who does not like to be humble to God, to obey His commands, to follow His Prophet takes pride over God and His Apostle.

SUBJECTS IN WHICH PRIDE IS SHOWN

Pride is shown in religious and earthly matters. Religious matters are education, divine services and honesty. Earthly matters are pedigree, beauty, power, wealth and lordship. For these matters, there arises pride.

(1) **Education:** The first cause of pride is education as the learned take pride for their learning. The Prophet said: The danger of education is pride. a learned man easily takes pride owing to his learning. He thinks himself great on account of the excellence of learning and perfectness and holds in contempt other men. He considers others as beasts, illiterate and ignorant. He believes that he is the most respectable man among them. A man, however, can know himself and his Lord by real education and know the dangers at the time of death. Though there are great dangers in education, real education however, increases God-fear, modesty and other qualities. The saint Abu Darda said: The more a man is wise, the more is his responsibility. There are two causes for which learning begets pride. The first cause is that he does not learn real education with which God is recongised and which engages the mind in the next world duties. This grows God-fear and modesty. God says: The learned among the servants of God fear Him most. Except this, other learnings like medicine, mathematics, language, poetry, law etc. are technical education and not real education. Real education gives knowledge of godhood of God and slavehood of man.

The second cause is that vain arguments are made by education which pollutes the mind, changes the motives and breeds bad conduct. The sage Wahab cited an illustration of this learning. he said: Education is like rain which comes down pure from the sky. Trees, plants and leaves drink that water through their roots. That water then assumes different natures according to the different kinds of trees and leaves. Water increases bitterness in a plant which is bitter and sweetness in a plant which is sweet. Similar is the condition of education. People acquire education and change it according to their conduct and desires, for which pride in the minds of the proud and humility in

the mind of the humble are generated. The man whose object of learning is to boast increases his boast by education. The man whose object is to increase God-fear increases his God-fear by his education. He knows that there is no necessity of proof as it is established well for him. For this God said to His Prophet: Make your wing modest for one among the believers who follows you - 26 : 26 Q. God says: Had you been unkind and harsh, they would have gone away from your side - 3 : 149Q. God describes His friends thus - they are modest to the believers but harsh to the unbelievers.

The Prophet said: Such people will come soon who will read the Quran but it will not cross their throats. They will say: We have read the Quran. Who is better in Quran reading than us? Than he said to his companions: O my followers, these people will come out from amongst you. They are fuels of Hell. For this reason, Hazrat Omar said: Don't be included within the proud learned men. Your education will not be able to remove your ignorance in that circumstance. For this reason, he did not give permission to Tamimdari when he sought his permission to deliver lectures. Rather he said that it was equal to murder. Once Hazrat Hazaifa led prayer of the people. He said after prayer: Pray behind another Imam as a thought occurred in my mind that there is nobody among my people better than myself. When a reputed companion like Hazrat Huzaifah is not safe from this, what will be our condition? Those who had perfect education passed away in the first and second centuries of Heijra. The Prophet said: Soon there will come such a condition over the people in which a man doing one-tenth of divine services of yours will get salvation. But for this good news, people of this age would have been ruined.

SECOND CAUSE OF PRIDE IN RELIGIOUS SERVICES

The religious men are not free from pride. The form of pride of a man regarding worldly matters is that he thinks that the people should come to him and not to others, that they should stand up for him to show respect and that they should broadcast his piety among the general public. The form of pride of a man in religious matters is that he thinks that he has only got salvation and the people are ruined. The Prophet said: When you hear a man say "Men are ruined," know then that he is ruined among

them. He also said: It is sufficient for the sin of a man that he hods his brother Muslim as mean. It is reported that a man called "Khliy" was a great sinner among the children of Israil. He was one day passing by a religious man upon whose head a piece of cloud was giving shade. Khaliy thought while passing by him that God would show mercy on him if he would keep his companionship. When he went to him, the religious man thought: I am a religious man and this man is a great sinner. How can he sit with me? He said to him: Go away from me. God then revealed to the Prophet of that age: Tell both of them to do divine service afresh. I have forgiven the great sinner and spoiled the virtues of the religious man. In another narration, the piece of cloud drifted away from above the head of the religious man and went above the head of the sinner. Know from this that God examines the heart of a religious man. When a sinner becomes modest for God and most in God-fear, he becomes obedient to God with all his heart.

Once a man struck a hermit on his neck with his foot and then fell at once in prostration. The hermit said: Raise your head up, God will not forgive you. God sent revelation to the prophet of that age: Tell the hermit that he is a proud man and God will not forgive his sins.

Once a man was praised before the Prophet. When he came to the Prophet, they said: O Apostle of God, we praised this man. The Prophet said: I am getting the smell of the devil from the mouth of this man. He came, saluted the Prophet and stood by him. The Prophet asked him: I ask you in the name of God: Do you think that there is no better man than you in your tribe? He said: Ye, I think so. The Prophet saw the impurity of his mind by the light of prophethood and that reflected on his face.

(3) **The third cause of pride:** The third cause of pride is that of pedigree and ancestry. He who is honourable in pedigree and ancestry, holds another in contempt though the latter is superior to him in divine service and education. Abu Zarr said: There was an alteration between me and another man in presence of the Prophet. I said to him: O son of a Negro. At once, the Prophet said: O Abu Zarr, one Sa'a is equal to another Sa'a (two scales are equal). There is no superiority of the son of a pretty woman over that of a black woman. Abu Zarr said: I became ashamed and said to the man: Rise up and slap on my face. Now look how the

Prophet brought him to his senses. He thought himself superior as he was beautiful. Once two men began to boast of their ancestry. One man said to another: I am the descendant of so and so. Who are you? You have got no mother. The Prophet said: Two men quarrelled thus before Moses. One man said: I am the son of so and so. He showed his ancestors up to the ninth degree. God then revealed to Moses: O Moses, tell that proud man: your ancestors upto the ninth degree have gone to Hell. You are the tenth person among them. The Prophet said: Some men take boast of their ancestors, but they are reduced to ashes in Hell or worse than worms of cow-dung near God.

(4) **Fourth cause-pride of beauty:** Such a pride is found mostly in women. Hazrat Ayesha said: Once a woman came to the Prophet and I showed by my hand that she is such (short-statured). The Prophet then said: You have back-bited her.

(5) **Fifth reason-pride** of wealth and riches, of the kings and rulers, of merchandise among merchants, of lands among peasants, of dresses and conveyances among the luxurious persons. As a result, they hold the poor in contempt.

(6) **Sixth reason-pride of strength.** If there is strength in body, it generates pride. A strong man take pride before a weak man.

(7) **Seventh reason-pride of man and power.** If there are many disciples, helpers, students, or relatives, pride crops up in mind. Similarly the rulers and kings take pride for their number of soldiers, arms and ammunitions.

Causes of having pride: Know, O dear readers, that self-conceit is a secret disease. If it appears in conduct and actions, it is called Takabbar. There are three causes of expression of pride.

(1) One cause is connected with the proud man. (2) One cause is connected with the man on whom pride is shown. (3) One cause is connected with other things except the above two. The first one is Uzab or self praise and the second one is hatred towards the person on whom pride is shown and the third one is show or Riya. From this angle of view, there are four causes of pride - self- praise, hatred, envy and show. Self-praise generates

self-conceit and this self-conceit if expressed in words, actions and conduct, it is called pride.

SIGNS OF PRIDE

(1) **First sign of pride :** It is expressed by conducts, such as looking askance, keeping head downward, sitting cross legged, sitting leaning against, etc. It is also expressed in conversation,s conducts, signs and gestures, movements and actions. Hazrat Ali said : If anybody wishes to see one of the inmates of Hell, let him see a man sitting in front of whom the people remain standing. Hazrat Anas said : None was so dear to the people than the Prophet. When they saw him, they did not stand to show respect to him, as they knew that the Prophet did not like it.

(2) Another sign of pride is that a proud man does not walk alone. He likes that others should follow him. Hazrat Abu Darda said : If the people follow a man, he is removed from God. Abdur Rahman-b-Auf could not be distinguished from his servants, as there was no distinction between him and them outwardly. Once a party of men were following Hazrat Hasan basari. He prohibited them from following him. The Prophet sometimes said to his companions top walk in front of him.

(3) Another sign of pride is that a proud man does not like to meet with others. It is reported that when Sufiyan Saori came to Mecca, Ibrahim-b-Adham sent to him a man and said : Come to us to recite Hadis. When he came, Ibrahim was asked : O Abu Ishaq, why have you sent a man to call him? He said : I desired to examine his modesty.

(4) Another sign of a proud man is that if the poor people sit by them, he does not allow them to come very close to him. It is contrary to modesty. The sage Ibn Wahab said : Once I sat near Abdul Aziz-b-Ali Raoha. He joined his thigh with mine. As a result, I moved aside. He dragged my cloth and said : Why do you treat with me as you treat with the proud ? I don't know whoelse is worse among you than myself. Hazrat Anas said : Even an ordinary woman of Medina would catch hold of the hand of the Prophet and he would not take if off until she took him to whatever place she wished.

(5) Another sign of a proud man is that he saves himself from association with the diseased and the ill and keeps away from

them. Such a conduct is included within pride. Once a man came to the Prophet trembling as he was attacked with small pox. At that time, the companions were taking meal along with the Prophet. When he sat near one of the companions, he went away from him. The Prophet drew him near and made him sit.

(6) Another sign of a proud man is that such a man does not give in charity with his own hand. Once a guest came to Caliph Omar-b- Abdul Aziz at night. He was then writing and the light of the lamp was about to be extinguished. The guest said : I shall take thè lamp and make it right. He said : to engage a guest in any work is against gentlemanly behaviour. The guest said : I am waking up your servant. The caliph said : The servant has gone just now for sleep. Then the Caliph himself filled up the lamp with oil. The guest said : O Commander of the Faithful, are you yourself doing it ? He said : Before the oil was brought, I was the same Omar as I am after it was brought. There is no decrease of my honour. He who is humble to God is best.

(7) Another sign of pride is that such a man does not carry his necessary things to his house. This is opposed to the habit of the humble. The Prophet used to take recourse to the path of modesty. Hazrat Ali said : No perfection of a perfect man is reduced if he carries any thing to his house. When Hazrat Abu Obaidah was Commander-in-Chief, he used to carry his own water pitcher to the bath room. The saint Sabet-b-Malek said : I saw the companion Abu Hurairah carrying a load of fueles from the market though he was then the governor of Calip Merwan. He said : O Ibn Malek, give a little way to your governor. Asbat-b-Nabatah said : As if I am seeing Hazrat Omar with a bushel of meat in his left hand and the staff of administration in his right hand roaming in the market. A certain sage said : I saw Hazrat Ali with a bag of meat which he purchased for one dirham carrying it to his house. I said to him : O Commander of the Faithful, give it to me for carrying. He said : It can't be, the master of family is fit to carry it.

(8) Another sign of pride is in dresses and adornments. The Prophet said :Dress of ordinary kind belongs to faith. the saint Harun said : I asked the Prophet about the meaning of the word Bazarah. He said : It is a dress of ordinary kind. Zaid-b-Wahab said : I saw Hazrat Omar once coming out for the market with the staff of administration in his hand and with a torn piece of cloth

which he put on. It had fourteen stitches, some of which were of old skin. Hazrat Ali was asked once of short dress. He said : I put on such a dress for which mind becomes soft. Jesus Christ said : Pride comes in mind becomes soft. Jesus Christ said : Pride comes in mind if good dress is put on. It has been reported that Calip Omar-b-Abdul Aziz once purchased a dress with one thousand dirhams before he became Caliph and said : How good it would have been if it had not been rough. When he accepted Caliphate, he purchased a cloth with five dirhams and said : How good it would have been had it not been thin. He was asked: O Commander of the Faithful, where are your dresses, conveyances and scents? He said : My nature was desirous of constant enjoyment of happiness, I enjoyed it once in the world and do not desire to enjoy it again. I like to enjoy happiness which is greater than that. Even I enjoyed the happiness of rule which is the highest worldly pleasure. There is still greater enjoyment near God which I now want to enjoy.

Once the Caliph Omar-b-Abdul Aziz was leading the prayer of Jumma with clothes having stitches in front and back. One man said to him : O Commander of the Faithful, God has given you wealth. It would have been better if you had put on good dress. He said : The time of wealth is the best time for good actions and the time of power is the time of pardon. the Prophet said: He who gives up adornent for pleasure of God gives up fine dresses being modest to Him for His pleasure. It becomes then the duty of God to dress him with fine dresses in Paradise. The Prophet said : Eat and drink, put on clothes and give charity but don't be extravagant and don't take pride. God loves that the sign of his gifts is expressed on His servant. Jesus Christ said : What has become of you that you come to me with clothes of a hermit while your heart is like a ferocious beast ? Dress with the dresses of kings but make your hearts soft with God-fear.

(9) Another sign of pride is that when anyone rebukes you, gives you trouble and realises his dues, he does not keep patience. The example of the Prophet is to be following Hazrat Abu Sayeed Khodri said : Eat for pleasure of God, drink for pleasure for God and dress for pleasure of God. If there is show and name and fame in these things, there will be sin. Keep such habits in your house which the Prophet had in his house. He used to give food to animals with his own hands, sweep his house,

milk his goats, put on shoes, sew his sandals, sew his clothes, take food with servants, help them when they became tired, purchase necessary things from market, carry the necessary things, help his wives in their works, handshake with everyone, rich and poor. He used to salute those who came in his front, young or old, white or black, slave or master. He had not outer and inner garments and when anybody invited him, he did not feel shame to accept it though it came from one dishevelled in hairs and laden with dust. He did not reject invitation. He used not to hate the food served to him. He did not hoard the night food for the next morning. He remained satisfied with little food.

His nature was modest, his mind was kind. His face was pleasant. He used to smile, not laugh. He became sorry without despair, stern without harshness, modest without meanness, charitable without misuse and kind to his relatives and Muslims. He never ate to his heart's content. Hazrat Ayesha supported the above statement of Abu Sayeed Khodri. Hazrat Ayesha said : I tell you that the Prophet never ate belly-full with satisfaction and did not complain of hunger to anybody. Poverty was dearer to him than solvency and wealth. If he remained hungry at night, he kept fast the next day. If he prayed to his Lord, he would have been given, the treasures of the world but he rejected them all. Many a time, I pitied him seeing him hungry. I passed my hand over his belly and said : My life is dedicated to you. If you got what is sufficient for your hunger ! He said : O Ayesha, the great apostles of patience before me bore greater patience than this trouble. They died in this condition and went near their Lord. They are now living in the most honourable places. I feel ashamed to go to a lower rank for being engaged in worldly enjoyments. I love to have patience for these few days than to have lesser rank in the next world. I don't consider anything more valuable than to live with my brethren and finds-the apostles. Hazrat Ayesha said : Hardly had one week passed after these talks when God took his life.

You will find the conducts and behaviours of a modest man in the above ways of his life. So whoso wants to be modest should follow him. He who considers himself greater than the Prophet and is not pleased with what the Prophet remained pleased with, is a great fool. The Holy Prophet is the owner of the greatest rank both in this world and the next. There is no honour and progress

except in following him. For this reason. Hazrat Omar said : We are such a people who have been honoured by the religion of Islam. So we should not seek honour by following others. When Hazrat Omar entered Syria, he uttered the above words when a man objected to his humility and modesty.

Abu Darda'a said : Know that there are friends of God called Abdul who are the vicegerents of the prophets. They are Kutub or representatives in the world. When the Prophethood ended, God made their successors in their places who appear before the Muslims with true God-fear, pious intention and sound souls and give them sermons although they may not pray and fast and dress greater than most of the people. By this they search God's pleasure with patience without cowardice and humility without meanness. God prefers them and gives them special qualities for Himself. They are thirty to forty truthful persons in number. In their hearts, there is faith firm and strong like that of Hazrat Ibrahim. None of them dies without being replaced by another by God. O brother, know that they do not curse anything, don't inflict trouble on anything, don't hold anything in contempt, don't bear enmity will anybody and don't envy anybody. They are the best of the people and best in actions and their conduct is best in modesty and charity. Benevolence is their sing, modesty is their habit and safety is their attribute. They are not such that to-day they fear God and to-morrow they are heedless. They are in the same condition outwardly. No storm or cyclone can ruin them in divine matters and no running horse can surpass them. Their hearts rise up to God eagerly, merrily and progressively in good works. They are the party of God. God says : God's party will be successful.

The narrator said : O Abu Darda, I have never heard more beautiful statements than this. How can I earn them ? He said : If you like to earn these attributes, hate the world, because when you hate the world, you will proceed towards the love of the next world. You will take recourse to renunciation of the world in proportion to your love of the next world. You will find things of your benefit in proportion to your renunciation. Hear what God says : God is with those who are God- fearing and who do good to others.

TREATMENT OF PRIDE AND MODES OF ACQUIRING MODESTY: Know, O dear readers, that pride is harmful. Every

man has got some pride. It is incumbent or compulsory to remove it. It cannot be removed by mere wish but it should be placed under treatment to uproot it. There are two stages of treatment. The first stage is that the root of pride shall be uprooted. The second stage is that the impediments or the causes which generate pride shall have to be removed.

(1) **First Stage.** The medicine of uprooting pride is knowledge and action together. The medicine based on knowledge is as follows. You shall have to know yourself and know your Lord. If a man knows his real origin, he will know that he is most heinous and he is not fit for anything except dishonour and disgrace. When he knows his Lord, he can appreciate that nobody is fit for pride except the Lord. To know Him, His glory and superiority is the end of spiritual knowledge. Hark what the Quran says about a man's origin in verse—80:27Q. Woe to man, what has made him to reject God? From what thing has He created him ? From a semen drop, He has created him etc. In this verse attention has been drawn to the origin, end and intermediate conditions of men, so that he may appreciate his own position.

MAN'S ORIGIN: He was not a thing to be mentioned even. He was in the circle of nothing for a long long time. What is a greater heinous thing than his not being in existence ? Then God created him with the most obnoxious thing. He created him first from earth, then from semen, then his bones were covered with flesh. Then he came into existence. First he could not see, hear or talk, so he began his being with death before life, weakness before strength, blindness before sight, deafness before bearing, dumbness before speaking, misguidance before guidance, poverty before solvency, frustration before power. This is the meaning of God's verse—With what thing did He create him ? He created him with mere semen. That is also the meaning of the following verse : Has there not come a time over man when he was a thing not to be mentioned of ? I have created men with semen that I may try him—76: 1Q. He has given him power of sight and hearing and showed him to take either of the two ways-towards infidelity or towards gratefulness. He came into being from non-existence, got life after death, got power of speech from being dumb, power of sight from blindness, strength from weakness, guidance from misguidance, and solvency from poverty ? So how can a man take pride ?

There are strong diseases, dangers and calamities in his life-time. He has got cough, juice of spleen, air and earth which are opposed to one another, one destroys another inspite of his willingness or unwillingness. He becomes will by compulsion. He dies by compulsion. He cannot do good or harm to himself. He cannot get what he distress. He moves within the circle of the machinations of the devil and cannot control his nature. he is helpless and hopeless. How can he take pride ?

MAN'S ULTIMATE END: God says : Then He will take his life and place him in grave. Thereafter He will raise him when He likes. In other words, He will rob him of all his powers—power of speech, power of seeing, power of hearing, power of smell, power of knowledge. These things become non-existent like their first conditions. Nothing remains in him after his death. His body becomes a corpse from which obnoxious smell comes out just like his original matter-semen. His bones are crushed and his flesh becomes the food of worms and insects. So the best way for him is to become dust with which pots and utensil and buildings are made. Then he becomes nothing and goes to non-existence after a brief existence

If man would have ended into dust, it would have been better, but there is for him punishment for sins and rewards for vitures. he will be raised up again into a new world on the Resurrection Day and he will have to render accounts for all his deed which two angels had already recorded. They did not miss even a minor thing from recording. So how can be take pride ? How can he take hoast ?

MEDICINE OF PRIDE BASED ON ACTIONS: The medicine of pride based on action is to conduct oneself very humbly before the people and to follow the conduct of the humble and the modest. The Prophet said : I am only a servant. I take meal as a servant takes meal. Hazrat Salman Faresi was once asked : Why don't you put on new clothes ? He said "I am merely a slave. I would have put on new clothes had I had hope for a single day". Modesty does not become perfect without actions. For this reason, those who took pride were ordered to have faith and to pray, as prayer is the pillar of religion, for therein there are secret talks with the Creator with humility and modesty. There is humility in prayer and the Arabs who were haughty were ordered to be humble through prayer. They did not bow down

their heads to anybody, nor prostrate. So they were ordered to crush their pride by bowing and prostrating.

Second stage of pride: In this stage, one of the seven reasons mentioned above comes into light. We shall describe the treatment of these seven causes by a mixture of knowledge and action.

(1) Pride arising out of pedigree. If one take pride for pedigree, let him treat this disease of his heart after knowing two things. One of the two things is that he should know that he is getting respect not for his own quality but for that of another. For this reason, ascertain poet says:-

If you take pride of pedigree though it be true,
Think of what thing you have been created.

If a proud man of pedigree is quality for his own fault, what benefit he will get owing to the honour of his ancestor. If his predecessor would have been alive for whom he takes pride, he would have said : Honour is for me, who are you ? You are merely a worm of my urine. You have been created of the worm of my semen. He who has been created of the worm of man's semen, can not be superior to the worm of lower animal. Honour is not due to man for only this worm but for his soul which comes from God. The second thing is that he could not recognize his real ancestor. His father was created of an obnoxious matter and his earliest ancestor was created of earth. God give this news by saying : *He made excellent of all things. He created and began creation of man from earth. Then he made his successor from semen, squeezing from contemplible water.* So man's origin is earth which is trodden upon. How can he take boast of his ancestry ?

(2) Medicine of pride based on beauty. This medicine is to took to one's internal impurity. Look to your belly which is filled up with urine and stool. You have got stool in your stomach, urine in your urinal canal, cold arising out of your nostril, spittle in your mouth, blood in your veins, bad smell underneath your genital organ, sweat underneath your armpit, bad smell of stool as a result of your washing it with hands. These are signs of your impurity. Your origin is from obnoxious semen mixed with the impure blood of menstruation. The sage Taus said to Caliph

Omar- b-Abdul Aziz : Can he whose belly is full of stool and urine take pride ? This was uttered before he become Caliph.

(3) **Medicine of pride for strength.** It is to know the disease which is strong. If a gland of your head gives you pain, all your strength becomes baffled. If a fly takes something from you, you cannot recover it from it. If a mosquito enters your mostril or an ant to your ear, you may die. If you are attacked with fever for one day, you lose such a strength as cannot be recovered after many days. So when you have got no strength even of a thorn and you cannot recover a minor thing from a fly, should you take pride of your strength ? Nobody is stronger than an elephant, or a tiger or a camel.

(4) ***Medicine for pride of wealth and power.*** This is the worst kind of pride. He who takes pride of wealth is like that man who takes pride of his conveyance and house. If the conveyance is lost and if the house falls down, one becomes sorry for them. Then how can a rich man take pride of wealth ? The Jews are the richest nation in the world in wealth but they are kicked out of every land. It is foolishness to take boast of these things. You are merely a slave and nothing is under your control.

(5) **Medicine for pride of education.** A Learned man cannot remove his pride unless he knows two things. The first thing is that God's judgement over the learned man will be most strict. He does not keep patience over a learned man even for one tenth of what He keeps patience over an illiterate man, because he who commits sin knowingly commits a henous offence. The Prophet said : On the Resurrection Day, a learned man will be driven to Hell. His entrails will be cut to pieces and he will roam with that as an ass roams round the mill of oil. The dewellers of Hell will ask him : What is your matter ? He will say : I advised the people for good works but I did not do them myself. I prohibited the people from doing evil deeds but I myself did them. God gave the simile of those who do not act according to their learnings, with a load-bearing ass. He says : Those learned men who are expert in the Torah and do not put it into action are like asses who bear heavy loads-62 : 5 Q. In this verse the learned of the Jews have been spoken of. God revealed this verse regarding Balaram-Baurn : Mention to them about the man whom I gave signs but who turned away therefrom. God says : He is like a dog. If you trouble it, it pants and if you leave it, it also pants—7:176Q.

Hazrat Ibn Abbas said : Balaram was given education but he was engaged in satisfying his passions. so his simile is that of a dog.

The second thing is that the learned man knows that God alone can take pride and nobody else, but when he takes pride, he becomes an object of wrath of God. God says to him : You will get honour from Me till you do not find honour for yourself. I you find honour for yourself, you will lose honour from me. So do what God loves, then pride will go away from you.

(7) **Seventh cause.** Pride arising out God fear and divine services is a great trial for the people. The medicine for that is that such a man should sow the seed of modesty in his heart. It means that if a learned man comes to him, he should not take pride over him. God says : Are those who are learned like those who are not learned 39:9Q? The Prophet said : The superiority of a learned man over a religions man is like my superiority over my companions. There are many verses in the Quran regarding the merits of learning. The sage Wahab-b-Monabbah said : The wisdom of a man does not become perfect till acquires ten qualities. He counted nine and mentioned the tenth—to think everyone as better than oneself. To him mankind is divided into two classes. One class is better than him and another class is worse than him, but he becomes modest and humble to the people of those two classes as he things everyone as better than himself God showed path to good conduct in the following verse : They give in charity from what they were given and their minds are fearful of returning to their Lord. In other words, they worship but they remain fearful of its acceptance. God says : those who remain fearful of their Lord. God says of His angels that they remain always fearful of God though they are free from sins and engaged always in divine service. God says : They glorify God day and night without rest and they remain fearful of Him. Thus pride of mind can be removed.

FIVE TRIALS OF KNOWING SECRET CONDITION OF PRIDE

(1) **First trial.** You will know that you have got pride when in an altercation with your friend, you do not accept his opinion though it is correct. Fear God and treat then your disease of pride.

(2) **Second trial.** When you meet with your friends or other persons, give them high places or front places to sit. If you feel it

difficult, you will know that you have got pride and so you should take secret and appropriate medicine and you should give them high position.

(3) **Third trial.** Accept the invitations of the poor and go to market for necessaties of relatives and friends. If you feel trouble in mind for that, you will find that you have got pride and try to remove it.

(4) **Fourth trial.** Carry your necessary things from the market and also the necessary things of your friends. If your nature prohibits'you to carry them, know that you have got pride and there is impurity in your mind. Try to remove it by remembering this verse. God says ; Nobody will get salvation except one who comes to God with pure soul—26:189Q. the sage Abdullah-b-Salam was carrying once a load of fuels. He was asked : O Abu Eusuf, your servant is sufficient for that. He said : Yes, it is true, but I wish to try my nature whether is it ready to carry it or not. So the Prophet said : He who carries fruits or something else is free from pride.

(5) **Fifth trial.** Put on ordinary dress. If you want to come out before the people the people with good dress, it will be show and if it seems good to you when alone, it will be pride. Caliph Omar-b-Abdul Aziz had a coarse cloth which he used to put on at night. The Prophet said : He who tethers a camel and puts on sufi dress is free from pride. He also said : I am a mere servant. I put on sufi dress, tether camels, suck my fingers after meal and except the invitation of a slave. He who turns away from my ways does not belong to my party.

STRICT HABIT OF ACQUIRING MODESTY

Know, O dear readers, that modesty has got two extremes like other conducts. Humility which reaches the extreme limit shows pride and humility which reaches the limit of loss is called meanness. The middle condition of humility is called modesty. The best condition is modest conduct without meanness and pride. He who goes in front of friends is a proud man and he who walks behind them is modest. The good man to God is he who adopts the middle course and pays the dues to whom they are due. Don't hold in contempt any man of the market as you don't know your ultimate end.

SECTION 2

SELF-PRAISE

Know, O dear readers, that Wuzab or self-praise has been condemned by God and His Prophet. God says: In the battle of Hunain, your superiority in number gave you self-satisfaction but nothing came to your use. God says: "They (Jews) thought that their fortresses would save them from God but God gave them (Muslims) help from such a place which they did not conceive." They returned to infidelity as they possessed fort and strength and power. God says: 'They think that they are doing good works.' Man takes self-satisfaction even when he does a work out of mistake. The Prophet said: There are three harmful things - miserliness which is followed, passion which is obeyed and self- praise. The Prophet said to Abu Salama regarding his latter followers: When you will see miserliness followed, low desires obeyed and each man following his own opinion, you should then go on doing your duties. Hazrat Ibn Masud said: There are two injurious things - despair and self-praise. He united the two matters, as a man of despair gives up efforts but fortune cannot be acquired without efforts, labour and care and the man of self- praise thinks that his object has been successful owing to his efforts and so he gives up efforts. He who has got self-praise has no efforts. A man of self-praise thinks that he has attained fortune. So he does not make efforts to achieve it.

God says: Don't impute piety to yourselves - 83 : 32. Hazrat Ibn Zarih explained this verse by saying: When you do a good deed, don't say: I have done it. Hazrat Zaid-b-Aslam said: Don't call yourself religious. This is self praise or considering oneself better. Hazrat Talha guarded the Prophet in the battle of Uhud. He received wounds after wounds in defending the Prophet as his body guard and he dedicated his life for him. Hazrat Omar said that for this Talha has got some self-praise. Hazrat Ibn Abbas said to Hazrat Omar at the time of consultation: Where are you in comparison with Talha? Hazrat Omar said: There is self-praise within him. When a man like him was not saved from self-praise, where are we the ordinary men?

The sage Mutarref said: To get self-satisfaction by saying at dawn "I have done sufficient" after passing the whole night inprayer is worse to me than to pass the whole night in sleep with

repentance in the morning. The Prophet said: If you had not committed sins, I would have feared for you a more heinous crime - self-praise. So he termed it as a heinous evil. Hazrat Ayesha was once asked: When does a man do an evil deed? She said: When he thinks that he is a man of good deeds.

HARM OF SELF-PRAISE: The harm of self-praise is great as it breeds pride and it is a cause of pride. Self-praise with the attributes of God makes one forgetful of his sins for which he can't remember his sins. He who does not understand the harm of his actions, almost all his efforts go in vain. He who has got more God fear than self praise searches into all things. He who has got self-praise is cheated by his own opinion. His self- praise takes him to such an extent that he praises himself and thinks himself pure. He gets satisfaction at seeing his wisdom, good deeds and opinions. He considers his opinion as good. If he does not believe his opinion and gets light from the Quran, takes help from the experts of religion and follows those who have got deep insight, he can reach the real truth. So self-praise is injurious.

What is Wuzab or self-praise? Self-praise arises out of realisation of perfection of good deeds, learning and other qualities. There are three conditions. One condition is that if he fears its loss, it cannot be called self-praise. The second condition is that if he thinks it as a gift of God, it cannot be called self-praise. The third condition may be called self-praise provided there is no fear but self-satisfaction and remaining upon it. Self-praise arises out of the following thinking - I am a perfect man, I am a man receiving gifts, I am good, I am intelligent etc. He does not feel joy at the gift of God, but considers it as his own quality for which he takes pleasure. He ascribes these attributes as his self-acquired attributes and not the gifts of God. If after giving charity to a man he wants a return of good and thinks that he has done a good deed commits self-praise as God says: Don't seek much return after doing good (to anybody). The Prophet said: The prayer of a man who does it for return does not rise above his head. To weep seeking return of your good deeds is worse than your laugh after recognizing your sins. There is hope of return behind self-praise and nobody expects return except one who praises himself as it arises from a feeling of superiority of self.

MEDICINE OF SELF-PRAISE: Know, O dear readers, that the medicine of every disease is its opposite. Self-praise arises out

of ignorance. So its medicine is the knowledge opposite to ignorance. Self-praise arises out of works which remain under control, such as divine service, charity, jihad, administration, to do public good. Sometimes it arises from such works as are not within control, such as beauty, strength, pedigree, etc. The first is stronger than the second. The causes of self-praise arising out of the first qualities are that he thinks that he possesses these qualities by dint of his own efforts. Its medicine is to think as follows. All gifts are given by God. Strength, will, limbs and other causes are also gifts of God and not one's own earned properties. So God is to be praised for all the works done with the help of strength, will and limbs and not self. If an emperor gives a gift to one of his servants or officers out of so many of his men, the gifted person should not think that it has come for his own qualities. It is true that your power, your movement of limbs, your will and your all other attributes are all creations of God. So when you work, you do not work. When you pray, you do not throw arrow, but God throws it - Quran. It is true that it is clear to those who are experienced in hearts. God created you and your limbs and gave you strength and health, wisdom and intellect and also will. Then He created movements of your limbs. He created also your mind.

The second thing is that you do work because of your strength. Wherefrom have your strength come? But for your existence, this work would not have assumed form. Your will, strength and other causes of your works come from God, not from you. If any work is done with the help of strength, this strength is its key and the key is in the hand of God. When the key has not been given to you, it is not possible for you to work. Divine service is most valuable and fortune is gained by it. The key of this divine service is strength, will and knowledge which are in the hand of God. Do you not see a jewel kept in a fort? Is not it key in the hand of the treasurer? If you sit round the doors and walls of that fort for thousands of years, it will not be possible for you to see the jewel within it. If you are given its key, you can take it after opening the door of the greatest treasury of the world. God created your strength and gave you lordship over your will, gave your limbs power of movements and gave your hands to remove the barriers and obstacles. All these come from God and not from you. So He who gave you the key is the root cause of your work. To open the door and take the jewel are insignificant things.

He gave you key to do good works. The treasury of divine service is shut up against the sinners. God has made strong the causes of sins upon the sinners and removed them from you. He made strong on them the urge of doing sins and removed it from you. He gave them the implements of the worldly enjoyments and removed them from you. For that the doing of good works becomes easy to you and difficult to the sinners. He preferred you for good works and the sinners for sins.

When you have understood this, how can you take praise to yourself for your actions? Rather you should express gratefulness to God that He has given you the impulse to do good actions. There is no doer of deeds except God and there is no creator except Him. He who is given wisdom but not riches says in wonder: How He could not give me the provision of even one day while He gave me wisdom and how He gave this illiterate man riches but not wisdom. He is about to say that God did injustice. But this proud man does not know that if he was given wisdom and riches together, it would have been an open act of injustice. Then the illiterate poor man would have said: O Lord, you have given him both wisdom and riches but you have deprived me from that. Why did you not give me both? Hazrat Ali was asked once: Why do the intelligent become poor? He replied: Intelligence is considered as a longing to provision.

Prophet David said: No time passes during the night and day in which a member of the family of David does not do divine service by means of prayer, fasting or Zikr. God then revealed to him: O David, how can they do it? It would not have occurred had I not given them opportunity? If I had not helped you, you could not have gathered strength. Just now I am entrusting you to yourself and then you will see what calamity happens. The David fell in endless troubles.

Hazrat Ayub (David) said: O God, you are trying me by this calamity but I did not complain once against your wish. I am satisfied with your will. Then a thunderstorm of ten thousands in number from a cloud began to say: O Ayub, from whom did you get that attribute of patience? Then the Prophet became repentant, besmeared his head with dust and said: O Lord, I have got it from Thee. For this reason, God said: But for God's grace and mercy on you, none of you could have been even pure but God purifies one whom He wishes - 24 : 21Q. The companions of

the Prophet were most pious and religious. He said to them: None of you is such that his good deeds can give him salvation. They asked: O Apostle of God, are you too? He said: I am also but God covered me with His grace. After this, the companions wished to be changed to earth, brick and birds although their works were pure and their hearts were clean. This is a great medicine of uprooting self- praise. When God-fear will remain in your mind, self-praise will vanish.

DIFFERENT KINDS OF SELF-PRAISE

There are different causes of self-praise which have been mentioned above. Sometimes there is self-praise for a matter for which there is no pride, for instance, a mistaken opinion which seems good to a man out of ignorance. From this angle of view, self-praise is divided into eight classes.

(1) First class is self-praise for physical beauty, health, strength, constitution of body, good voice. A man praises himself for the beauties of his physique and forgets that they are vanishing in every circumstance. The remedy to remove it is to think of his contemptible origin and how his face was made beautiful by clay and how it will be rotten and melted in grave.

(2) Second class is self-praise for strength and power. Take the instance of the tribes A'd and Samud. A'd said: Who is stronger than us? A strong man named Aziz lifted a mountain on his head and threw it down over the soldiers of Moses to crush them but the Merciful ;had it lifted by the peak of a Hudhud bird and thrown on his neck. A believer sometimes takes pride, for instance Hazrat Solaiman once said: I shall this night cohabit with my one hundred wives and beget children. But God deprived him of his wish and he did not beget any child.

(3) Third class is self-praise for wisdom and intellect for worldly and religious affairs. He remains upon his own opinion, thinks another who is opposed to him as fool, does not consult with others and hear the sermons of the learned. The medicine of the above is this that he should be grateful to God for the wisdom that God ;has given him and think that it may be destroyed by a little disease and think that he has not been given but a little intellect as the Quran says.

(4) **Fourth Class** is self-praise for pedigree, for instance the self-praise of the people of the dynasty of Hashem. Some of them think that they will get salvation for respect of their ancestors and their sins will be forgiven and that all others are their slaves and servants. Its medicine is to know that your character and conduct are different from those of your predecessors. If you follow them, you cannot have any self-praise, but think that there is real honour in God-fear, piety and good conduct. So follow the actions for which they were honoured. To them every dynasty was equal and they had no boast for pedigree or ancestry. God says: O mankind, I have created you from one man and one woman and made you into different tribes and dynasties, so that you may know one another. The most honourable of you is the one among you who is most God-fearing - 49 : 13 Quran. It appears that the origin of all is the same.

The Prophet was once asked: Who is most honourable and most intelligent among men. He did not say at that time that he is one who is born of his dynasty. Rather he said: The most honourable is he who remembers death most and becomes most prepared for it. The above verse was revealed when Bilal proclaimed. Azan in the Ka'ba on the Day of the conquest of Mecca. At that time, Hares-b- Hisham, Sohail-b-Amr and Khaled-b-Osaid said: This black slave is proclaiming Azan! Then God revealed: The most honourable of you is he who is the most God-fearing of you. The Prophet said: God removed from you the pride of the dark age. You all are the children of Adam and Adam was created of dust. He also said: O assembled people of the Quraish, things should not come to such a pass that the people will come on the Resurrection Day with their actions and you will come with the world on your neck and cry and say: O Muhammad, O Muhammad. I will then say thus. It means: I will turn my face from you. It appears from this that they will be addicted to the world and their ancestry will come of no use to them. God says: Warn your near relatives. When this verse was revealed, the Prophet called all the tribes of the Quraish, till he said: O Fatima, daughter of Muhammad, O Sufiyah, daughter of Abdul Mottaleb, take care of your own actions, as I am not responsible to God for any action of yours.

(5) **Fifth class** is the self-praise of the oppressive rulers and kings. The medicine is as follows. They should think that their

end is disgraceful. They will be object of God's extreme hatred for their oppression of the people and creation of disturbance in region. The angels on the Resurrection Day will throw Hell on their faces.

(6) **Sixth class** is boast for the increased number of children, slaves and servants, relatives, friends, helpers and disciples. The unbelievers said: We are great in men and money. Think how they were destroyed. The Muslims thought in the Battle of Hunain that they were superior in number and for that pride they fled away from the battle field at the first instance. God says: How many a small party defeated a big party by the order of God. So how can you boast of your number? When you will be dead, you will be alone bereft of your friends, relatives and helpers who will come of no use to you. Then will leave you to be eaten by snakes and worms in graves. They will flee away on the Resurrection Day from you the day when you will be in utmost distress.

(7) **Seventh class** is self-praise for riches. The Prophet once saw a poor man sitting by the side of a rich man. The rich man removed himself from his side and the Prophet said; Do you fear his poverty coming running to you? Its medicine is to think that there are many dangers of wealth and many duties of rich men and there are endless merits for the poor. The poor will enter paradise long before the rich. Wealth comes and goes, there is no fixity.

(8) **Eight class** is self-praise for wrong opinion. God says: He whose evil deeds have been made nice to him and who regards them as good. God says: They think that they are doing good deeds. The Prophet said: Such mistaken notions will appear among my latter followers and for this the earlier nations were ruined when they split themselves into different tributes. So he is satisfied with his own opinion. Every tribe is satisfied with what they have got. This is the condition of those who introduced innovation in religion and they take pleasure in that. Its medicine is that his opinion is not free from defect and is not consistent with the quran and Sunnat. The best course is to follow the ways of the sages and saints and have faith in the Quranic verses and traditions and ways of the Messenger of God.

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CHAPTER X

CONDEMNATION ERROR

Those whose hearts lie in error lie in darkness in the bottom of fathomless ocean. They have got no light as God has not given them light. He opened the breast of those men for Islam whom He guided to the straight path and straightened the hearts of those who are in error. These errors are many. There are errors of four classes of men—(1) error of the learned, (2) error of the religious men, (3) error of the Sofas. (4) and error of the rich. God says : let not the world's life deceive you and let not error lead you to misguidance. The Prophet said : How good is the restraint of the wise from sleep and food. How do they baffle the sleep and labour of the fools. Godfear and I'man to the weight of a mustard seed are better than earth full of divine services of those who are in error. The Prophet said : Wise is he who humbles himself and does good deeds for what will occur after death and fool is he who follows his low desires and entertains hope against God. Error is a kind of ignorance. So the traditions regarding ignorance is applicable to error. To believe a thing and to see it contrary to it is ignorance. Error is a kind of ignorance but all kinds of ignorance are not errors. The thing which brings peace of mind consistent with low desire is error. Nature is inclined to it entertaining doubt and falling in devil's snares. He who believes out of vain doubt that he is in the good path of worldly and next worldly matters is full of errors. Many men think that they are on the right path, but they are in error and live in fool's paradise. Their errors are of different kinds' classes and degrees.

ERRORS OF THE UNBELIEVERS: This world's life keeps the unbelievers in error as they think that cash is better than credit. They say : Take in hand what you get in cash and leave the credit empty. What is the use of hearing the distant bugle? There is wide distance between cash and credit. The meaning of cash is this world and of credit the next world. They say : This world which is certain is better than the next world which is uncertain and doubtful. This world's joys and enjoyments and wealth and riches are subjects of certain faith and the next worldly gifts are objects of doubt. So we shall not give up what is certain for what is doubtful and uncertain. This is the idea of the devil as he said : I am better than Adam as I have been created of fire and Adam of

dust. God says of this error in the following verse : They are those who purchased this world's life in exchange of the next world. So punishment will not be made light from them and they will not be helped—2:286Q.

The medicine of this erroneous opinion is faith and proof Regarding the medicine of faith, it is to believe in these words of God : What is near you will come to an end and what is near God will last. God says : What is this world is better and ever- lasting. God says : The next world is better and ever-lasting. God says : What is this world except means of deception ? God says : Let not this world's life deceive you. The Prophet gave this news to the unbelievers and as a result some of them took faith in these principles They did not want proof from him. They only believed that he is the messenger of God and His apostle and Prophet. This is just like the belief of a son to the words of his father without proof. The father says to his son : To go to the school is better than sports and plays. The boy who does not believe his father is ruined.

MEDICINE OF PROOF: Proof is another medicine of this erroneous idea. A thing is known by proof. Every proof is a kind of idea in mind and this idea generates peace in mind though he does not know it. There are two basic matters of the idea raised by the devil. One of the basic matters is that this world is cash and the next world is credit and this is correct. Another basic matter is that cash is better than credit. This idea is to be enquired into. If cash is equal to credit, then credit is better. The misguided unbeliever spends one coin for getting credit of ten coins. He does not say that cash is better than credit and why he should spoil one coin for ten coins. Similarly if a physician prohibits a patient to eat good delicious food and fruits, the patient for fear of future trouble refrains from enjoying them. It appears from this that he remains satisfied with future affairs giving up the present or with credit after giving up cash. The merchants get on board the sea and travel many countries, so that they may gain profit in future in their business. To them the future ten rupees are better than the present one rupees. Similarly the treasures and enjoyments of the present world are less and short lived than those of the next world. Man can expect to live at most for one hundred years. But that is not even one portion out one crore portions. It appears from this that we should taken one crore portions after giving up one portion.

Now if you look to the enjoyments of this world, you will find them mixed with troubles and calamities but the enjoyments of the next world is without any trouble and calamity. So this word of the unbeliever that cash is better than credit or the present is better than future is erroneous, incorrect and deceptive. The cause of this error is that he believed it on hearing from the people. Besides he thinks that certainty is better than doubt and that this world is certain and the next world is doubtful. This idea creates greater confusion of or the two basic matters mentioned above are rendered void, as certain matter is better than uncertain matter if they are equal. If it is contrary, the matter stands otherwise. The merchants undertake labour on certain faith, but they are not sure about profit. Similarly a learned man undertakes efforts on sure faith but he is uncertain in gaining rank of learning. A hunter is certain about hunting, but uncertain about getting game. So to give up sure matters for petting uncertain matters becomes necessary. But a treadesman says : If I do not carry on trade, I shall remain hungry and my loss would be great. If I carry on trade, I may suffer loss but I gain much. Similarly a patient swallows bitter pills and he is not certain about his recovery from illness but he is certain about the bitterness of the medicine. He says : The bitterness of the medicine is less than the fear of death owing to illness.

This rule is applicable to the uncertainty of the next world. The days of patience in the world are less in comparison with those of the next world and these will last till the end of life. One should say : If the talk of the people becomes false regarding the next world, I will suffer no loss, but my comforts in the words will be lost. If what they say comes true, I will remain in Hell for ever without end. For this reason, Hazrat Ali said : If what they say comes true, you and I shall suffer no loss. If my word comes true, I will get salvation and you will be destroyed.

SECOND BASIC MATTER: The second basic argument of the unbelievers is that the next world is doubtful. This argument is also erroneous. The next world is certain and sure to the believers for two reasons. One of the reasons is that the believes the sayings of the Prophets and the learned. This is the belief of people in general. He is like a patient who does not know the medicine of his disease, while the physicians and experts prescribe unanimously a medicine for him which he takes and is

cured. He does not roam to enquire whether the medicine is correct and whether there is any proof of its correctness. Rather he believes their words and acts accordingly. A mad and misguided man takes their words as erroneous. He proves by his words that he is false. If a man follows the mad man and gives up the prescribed medicine of the experts he falls in error and ruins himself.

The second reason is to know the next world in the revelation of the prophets and inspiration in the minds of the friends of God. Don't think that in matters of the next world and religion, the Prophet accepted all he heard from Gebriel as you accept what you hear from the Prophet. His knowledge of things and your knowledge are not the same. Your blind faith is not equal to his knowledge of things. The Prophets saw by their inner eyes the true nature of everything as you see with your external eye the material world. The cause is that the real nature of soul comes vivid and clear to them. Soul is a spiritual thing coming from the command of God. It does not mean that it is opposed to prohibition of God, as it is not he command of words, and soul is not world.

The world is of two kinds, material world and immaterial or spiritual world or world of commands. Both the worlds belong to God. The material world has got length, breadth, circle and space. That which is free from length and breadth belongs to the spiritual world. Its details are the secret matters of soul. There is no permission to describe it as it will be harmful to the majority of the people as the affairs of Thaqdir or premeasurement have been prohibited. He who has come to know the secrets of soul has known himself. When he knows himself, he knows God. When he does not know himself by knowing the secrets of soul, he does not know God. Soul is a stranger to this material world. It descent into this world is for an affair opposed to its nature. When Adam disobeyed God, he forgot himself and God. so his soul was sent to a world opposed to its nature. When he disobeyed he opposed his soul. When the kernel comes out of its cover, it is said that the kernel came out of its cover. It appears from this that those who know God take out the original smell or odour of soul and remain satisfied but, those who have got little intellect remain satisfied only with hearing words and not with odour as it does them harm just as smell of roses does harm to worms of dung. The

weak eyes of bats become puzzled at the sight of the sun. Subtle things are opened from the secrets of soul and go towards the spiritual world. That is the name of Ma'arfat and belayet (spiritual power). He who acquires it is called Wali or Aref. This is the first step of the rank of the Prophets. The last step of Allays is the first step of the Prophets.

Machinations of the devil are that the next world is doubtful. This machination can be removed by sure faith. When the believers disobey the injunctions of God and engage themselves in sins, they become partners with the unbelievers in this erroneous belief as they prefer this world's life in exchange of the next world. They know that the hereafter is better than the present world but they prefer the comforts of this life. So only faith is not sufficient for them for their satisfaction. God says : I forgive one who has faith, does good works and remains in the straight path. God says : God's mercy is near the doers of good as if you are seeing Him. He says : By oath of time, man is surely in loss except those who have faith, do good deeds and enjoin one another with truth and patience - 103 : 1Q So Iman or faith is not sufficient. Good works also are necessary.

The following are the instances about the erroneous beliefs of the unbelievers and the great transgressors.

Erroneous belief about God. Some of the unbelievers thought that there were better men than the Prophet to receive revelation. God said this as a result of altercation between two persons. One man said : I do not think that the Hour shall occur. If I am to return to my God, I will get surely a better place than it in exchange - 18: 36Q. This verse was explained thus : One unbeliever created a place at the expense of one thousand dinars and prepared a garden therein at the expense of another one thousand dinars. He purchased servants and slaves with another one thousand dinars and married a beautiful woman with another one thousand dinnars. A believer gave him advice for every item mentioned above : You have built such purchase such a building in paradise of which there is no destruction. You have purchased such a garden which will be destroyed. Why did you not purchase a garden is paradise of which there is no destruction ? Why did you not purchase such servants who have got no destruction and who will not die ? Why did you not marry such a Hur with black eyes who will not die ? The unbeliever said

in reply : Where is Paradise which the people discuss ? They speak falsehood. If it becomes true, I will get in paradise which is better than this.

Similarly God says of A's-b-Wali who says : I will come with my wealth and children. God said : Return them to him. Has he enquired into the unseen or taken promise from the Merciful ? It can never be, These utterancess are the promptings of the devil.

The worldly wealth and comforts are harmful and keep one away from God. God saves Has religious servant from the world as He loves him, as a man saves his patient from undesirable food and drink. God says : Do they think that we bring for them immediate good for what We give them of wealth and children, but they don't understand. God says : They do not know from where We shall provide them God says : We spread up for them the doors of everything till when they were overjoyed for what they were given, We caught them suddenly and they became despaired. God says : I give them leisure, so that their sins may increase. God says : Don't think that God is heedless of what the sinners do, but He defers them to a time when eye-sight will not be turned towards anything. So whose believes in the above verses and the verses of the Quran and the sayings of the Prophet has been saved from the erroneous belief. He turns his attention to Pharaoh, Quran, Human, Naamrud and others to take lessons from the punishment meted out to them by the Almighty. God says : Don't you take lessons from them ? God says : Nobody should feel secure from the contrivance of God except the losers. God says : They contrived and God also contrived. god is the greatest contriver - 8 : 30 Q.

(2) **The erroneous belief of the transgressing believers.** They say : We expect mercy of the Merciful God. They rely on this and neglect their divine services. They think that this expectation is a good stage in religion and that God's mercy is all comprehensive. This is their erroneous belief about God. The fact is that God loves the religious men and hates the sinners. The Prophet said : A wise man is he who humbles himself and does for what will occur after death and a fool is he who follows his passions and hopes against God. God explains this hope by saying : Those who have faith, made emigration and make jihad in the way of God, can expect god's mercy. The cause is that the meaning of virtues in the next world is reward for actions as God

says : This is the reward for what they did. God says : You will be given full rewards on the Resurrection Day.

So it appears that the condition of reward is good works. God promised this and He will not break His promise. Hazrat Hasan Basâri was once asked : People say "We cherish hope" but they are ruining their divine services. He said : That is not so. It is their vain desire. He who fears a thing flees away from that thing. The sage Muslim-b-Yasar said : Last night I made prostration in such a way that two of my front teeth have broken. A man said to him. I cherish hope from God. Moslem said : It is impossible. He who desires a thing searches for it. He who fears a thing flees away from it. A man desires a child but does not marry. Even if he marries, he does not cohabit with his wife. Even if he cohabits, he does not eject semen into her uternus. Such a man is called mad. Similarly he who hopes for mercy of God does not have faith, even if he has faith, does not do good deeds; even he does good deeds, does not give up, sins is a fool.

He who marries, cohabits with his wife and ejects semen into her uterns, cannot stillbe certain of child but he should depend on the favour of God. Such a man is an intelligent man. Similarly the man is wise who has faith, does good works, gives up evil deeds, keeps within fear and hope, fears whether his divine services are accepted or not, fears that his ultimate end may not be good and hopes that God will show mercy on him. All other people remain in error except the above person. When they will see the punishment of the erroneous people, they will say : O our Lord, we have heard and seen, Send us back that we may do good deeds. Now we are firm believers." In other words, we have known really that God is perfect, that God does not give child without marriage and without cohabitation. He does not give crops without cultivation and sowing of seeds. Similarly He does not give rewards in the next world without good deeds. Send us back to the world and we shall do good deeds there. Now we have come to know that your words are true and that there is nothering for men but he strive for and that soon our efforts will be examined—53:39Q.

HOPE FOR GOOD IN TWO PLACES: When the necessity of a great transgressor arises, there is good place of hope. The devil then says : Will your repentance be accepted ? At this time, he should root out despair by hope and remember that God forgives

all sins. God says : O those who oppressed much on their souls, don't be despaired of God's mercy. God forgives all sins. He is forgiving, merciful—39:35Q. God says : Whose repents, brings faith, does good deeds and then finds guidance, I will forgive him. Such a man who hopes for forgiveners with repentance is called a man of hope, but he who hopes for forgivessness without turning back from sins lives in error. The Prophet said : Erroneous belief will prevail over the minds of my people in latter days. The Prophet said : People of the first century would be busy with divine services and they would give in charity from what they would be given and they all would have fear on thinking that they would return to God and engage day and night in worship. The Prophet said : A time will come over the people when they will think in their minds that the Quran is an old book as a cloth gets old if used on body. They will have greed in all their affairs with no fear of God. If anybody does any good works. He will say : It will be accepted from me. If be does any evil deed, he will say : It will be forgiven God says : For one who fears his Lord, there will be for him two gardens—35:45Q. This will be for that person who fears God, the warnings of God and the Quran from the beginning to the end.

Classifications of those who believe in errors. There are four classes of such person.

(1) **The errors of the learned men.** The is a party of the learned men who become expert in learning of Shariat or other kinds. They take pride for their education and expert knowledge and hope that God will not punish them. Had they looked with internal eye, they would have seen that learning is of two kinds—secular education and spiritual education. Spiritual education is knowledge about God and His attributes and actions. Secular education is knowledge of lawful and unlawful things, good and bad conducts etc. These leanings are not acquired except through works. Without works, these leanings have got no value. It can be illustrated by the case of a patient whose disease is of different kinds and those cannot be treated without mixtured medicine only known to an expert physician. He goes to him learns prescription and returns home. He constantly reads it without taking the medicines. To get cure in these circumstances is impossible. If he takes the medicine, he has got hope of cure. Similar is the condition of a learned man. He

gives decisions of legal matters but he does not use them. He gives instructions to give up sins, but he himself does not give up sins. He learns how to acquire good conduct but does not himself do them. *He therefore lives in gross* error.

God says that he who makes his soul pure shall get salvation. He does not say that he who knows how to make his soul pure and teaches it to others will get salvation. God says that a learned man without action is like a dog or like an ass which bears loads. The Prophet said : He who gains much knowledge without much guidance increases his distance from God. He also said : Such a learned man will be thrown into Hell and his intestines will come out. He will roam like the roaming of an ass round the crushing mill. The Prophet said : The worst man is a dishonest learned man. Hazrat Abu Darda said : There is only one woe for an illiterate man. God can make him learned if He wills, but a hundred woes are for that learned man who does not get benefit by his learning will be given the greatest punishment. He who has got spiritual knowledge but does not act up to it is roaming in error which is worse. He is like a person who wishes to serve a king and who for that learns his character and conduct and all of his matters, but gives up what the king likes and does what he dislikes. He can't go near the king.

If one knows God with true knowledge, he will fear Him. It is impossible that a wise man does not fear a tiger. God revealed to David : Fear Me as you fear a tiger. He who knows God knows His attributes and knows also that all the people are under His control. God says : The learned fear God most out of His servants. There is in the beginning of the Jabur : Fear of God is the root of knowledge. Hazrat Ibn Masud said : God-fear is sufficient for education and lack of God-fear is sufficient for ignorance. Hazrat Hasan basari said : A learned man is he who prays all night, fasts all day long and renunciates the world. He said at another time : A learned man is he who enquires, does not dispute with others and broadcasts the skill of God. If one obeys him, he praises God. If one disobeys him, he also praises Him. He knows God, knows His commands and prohibitions and knows His chosen and unchosen matters.

(2) **Second Class learned man.** The second kind of the learned men is he who has learning and acts accordingly. He is engaged in open divine service and gives up sins, but does not

take care of his mind. He does not remove from his mind evils like pride, hatred, show, bad treatment and desire of name and fame. He does not care of this saying of the Prophet. A little show is shirk. The Prophet said : He who has got pride to the weight of a mustard seed will not enter Paradise. He also said : Hatred destroys all virtues as fire burns fuets. He said : Greed for honour and wealth generate hypocrisy as water grows crops. Such a learned men forgets the following Hadis : God does not look to your figures, but to your hearts and actions. They know outward divine services but not inward qualities. Mind is the root as nobody will get salvation except one having sound soul. Such a man is like a well of stool of which the outer cover is good but its interior is full of obnoxious smell, or he is like a house on the roof of which lamp is lighted but its interior is full of darkness or he is like a man who adorns the door of his house to receive the king but spreads out stool in its interior. This is his erroneous belief. His near illustration is this A man sows seeds of corn of which corn grows along with weeds. He orders to take out the weeds and keep the corn plants. But his men cut only the top portion of the weeds. As a result they grow stronger with many branches. The evils on mind are the root of sins. Who so does not purify his soul from these evils, his divine service does not become perfect.

(3) **Third class learned man.** The learned men of this class know that these internal evils are bad but owing to their self-praise they think that they are free from these evils and that God will not try them for this. When their pride is expressed, they say that it is not pride but it is disclosing the honour of learning. They say that their dishonor is the dishonor of Islam. They should remember the case of Hazrat Omar. When he went to visit Syria, he had then a coarse cloth on him which the people disliked. Then he said : We are such a people who have been honored by the religion of Islam. We are not seekers of honour from other peoples.

(4) **Fourth class of learned men.** They learn education, purify their bodily limbs and adorn them with divine services. They give up open sins and purify their minds from show, hatred, pride and other evils, yet they entertain and erroneous belief and keep away from Morakaba or meditation and they seek name and fame. They write books also to get priase and accuse others

of bad writing. They also copy the writings of other with amendments.

THE LEARNED MEN OF UNNECESSARY LEARNING: We have mentioned above the conditions of the learned men who acquire necessary learning. Now we shall describe about those who remain satisfied with unnecessary branches of learning after giving up necessary learning. Some of them acquire education of administration and worldly laws and regulations which are termed Fight. They are misguided in actions and knowledge. Regarding their erroneous actions, they are like the patients who learn and teach the prescirptions of medicines. Rather they are like the patient who remains in the mouth of destruction owing to insanity but he learns the medicine of the disease arising out of menstruation and reads it day and night. Similarly the love of the world is strong in the mind of the Faqihs or theologians who are always engaged in the laws of divorce and other laws. Then the devil leads them to erroneous paths. From the point of view of erroneous belief regarding knowledge, he learns only to give Fatwas or legal decisions and things that he has learnt the learning of religion. He does not learn the Quran and Hadis of the Prophet and does not even want to learn them. He gives up the learning of Ma'arfat with which God and His attributes are recognised and which lead to God fear and piety. True Fiqh increases the fear of God, as God says : Why does not a party from every tribe come out to learn the learning of religion and warn their people when they return to them—9:112Q.

Another group of learned men learn Ilmul Kalam or learning of arguments. One group are guided and another misguided. Those who do not guide towards the ways of the Prophet are the misguided ones and those who guide towards the ways of the Prophet have found guidance. But both of them are in some error. The latter thinks that arguments are necessary things and the best to acquire nearness of God. They also think that religion does not become perfect until arguments are learnt and that those who have faith without proof are not perfect men. Their whole life is spent in argument. The Prophet said : The nation which is firm on true path are never misguided except for mutual quarrels. One day the Prophet went to his companions and saw that they were quarreling with one another. He was angry at them and said : Have you got order to set one verse of the Quran against another

? Look what you have been commanded and act accordingly and refrain from what you have been prohibited.

(3) Another group of learned men remain busy in sermons and Zikr. Those among them who deliver sermons to the people regarding character and conduct, God-fear, patience, gratefulness, God- reliance, sure faith and other attributes are placed high in rank, but still they are in some erroneons belief as they do not act according to all of their instructions. They love self-priase thinking that they are embodiment of all virtues and that they are sincere workers for religions. There is secret show in them.

(4) Another group of learned men drift away from sermon when delivering it and discuss wonderful stories which are outside Shariat and knowledge. Some of them deliver sermons in ornamental language, poetries and love episodes. They deal with separation and unity of the lovers and beloveds. They mix falsehood with truth.

(5) Another group of learned men condemn the world and recite the verses and traditions relating to the condonation of the world but they do not follow those teachings.

(6) Another group spend their time in the learning of Hadis. They collect Isnad and roam in the countries to collect them.

(7) Another group of learned men remain busy with grammars, poetries, many languages and many foreign tongues. They erroneously believe that God will forgive them as they are maintainers of the Quran and Hadis as guides to the Muslim. They ought to know that the best kernel is actions and that the knowledge of actions is like the cover of a kernel.

(8) Another group believe erroneously that God will judge among men as the judges in the world take and give decisions. Take for instance, a learned man gives Fatwa that if a wife pardons her husband for payment of dower, he will not get any punishment. This is an erroneous belief as the woke often gives remission f dower owing to his cruel treatment to her. God say. If they out of satisfaction gives you remission of something there from, enjoy it with joy. The above remission was made by compulsion and not voluntarily.

ERRONEOUS BELIEFS OF RELIGIOUS MEN

There are erroneous beliefs regarding prayer, rencitation of the Quran, pilgrimage etc. A class of religious men give up compulsory duties and remain busy with additional duties. Some of them remain busy with ablution water, some with prayer cloth etc. Hazrat Omar made ablution with the water of a Christian woman. To make such exaggeration is the whispering of the devil, Another group of religious men make exaggeration in Niyyat of prayer, another in the pronunciation of words another in the Quran reding within a day and a night another fast all the year round, another group donot distinguish between Halal and Haram, another group do not go to pilgrimage after payment of the dues of others and do not take permission of parents. Another group want name and fame in their minds in their course of their renunciation.

The errors of the Sufis are strong. There are many classes of Sufis. One kind of Sufis adopt the habits of real Sufis in dress, in character and conduct and in outward forms, breaths with heave sigh and sit like thoughtful men but they fall into such erroneous beliefs that they think that they became real Sufis, while the cannot purify their minds from open sins and enjoy unlawful and doubtful properties. An illustration is given below to show the conduct of this sort of Sufis. A certain weak old man put on the dress of a soldier, came to the king's darbar to be enlisted as a soldier. The king, however, examined him and be was found weak and unfit for acting as a soldier. So he removed his name and ordered him to be killed for his foolishness. Such is the case of the above Sufis. God will not see their ress but the conditions of mind.

Another kind of Sufis fall into more error. They want to be Sufis and put on valuable yellow dress. They eat delicious food, remain busy with enyoyments and accept the presents of oppressive rulers. Another kind of Sufis claim that they have crossed all spiritual knowledges and Maqmas, seen truth with open eyes and got close to God. They learn something of Ma'arfat and teach them to others. Another kind of Sufis become free from the rules of Shariat. They disobey the rules of Shariat. To them lawful and unlawful things are the same. Some of them believe that God does not look to their actions. Another class of Sufis obey the outward forms of religion but do not follow

God-reliance and other attributes. Another class of Sufis walk in the ways of Ma'arfat and when they see any light in their minds they stop then and do not proceed further thinking that they have attained perfection. This is an erroneous belief. They are just like a man who goes to serve the king but halts at seeing ship beautiful garden and spends all the times without going to the place of the king. There are seventy screens of God. If he reaches only one screen, he thinks he has attained his object. The Quran says of Abraham. When the night cume over him, he saw a star and said. This is my Lord—6:76Q. By the star, the star of the sky has not been meant as Abraham was seeing it from his earliest years but he came to know that it is not a deity to be worshipped. This means the screen of light. A sojourner in the paths of religion sees so many screens of light to cross them to see the Divine light as God says : In this way, I showed Abraham to secrets of the kingdom of heaven and earth—6:75Q. The first screen which falls between a servant and God is the screen of soul which is a light out of the lights of God. It is called essence of heart or subtle thing of heart (Latifa) and in it are reflected the full particulars of soul. It can entertain the whole world as it reflects thetrue nature of each thing.

THE ERRONEOUS BELIEFS OF THE RICH

One class of the rich have got greed to construct mosques, madrashas, bridges and other works of public utility so that they may fall to the eyes of men and their names are remembered even after their death. This belief is pardonable. Another class of rich men spend their lawful earnings in the construction of a mosque but fall into error for two reasons. The first reason is that they do it for show and getting praise from the people. The second reason is that they embellish the mosque with paintings and pictures which are prohibited as the attention of those who pray may be diverted from their prayer and deviation to God to the colours and paintings. The punishment for this reverts to the builder, although he lives in such an error that he is doing pious duties. The sages of your hesitated to enter such a mosque.

Once the disciples of Jesus Christ said: Look, how is this Church ? He said : I tell you with truth that my followers will construct lofty buildings and churches, God will destroy all for the sins of the builders. There is no value to God of gold and silver and of bricks of the mosque which you consider good.

Rather the dearest thing to Him is the mind of the pious men which remains immerged in the love of God. The Prophet said : When you will embellish you mosques with variegated workmanship and the Quran with gold and silver, your condition then will be ceplorable. Hazrat Hasan basri said that when the Prophet wished to construct the Mosque of Meidna. Gebriel came to him and said : Make its roof one cubit higher than the head and don't embellish it with different kinds of workmanship.

Another class of rich men give charity to the porr and and baggars but in such a place where people gather. They choose such poor men who express gratitude for charity and broadcast their charities. They make one pilgrimage after another but do not give in charity to the hungry neighbors. Hazrat Ibn Msud said : There will be such people in latter times who will make pilgrimage without cause. Once a rich man sought the advice of the sage Bashar Hafi for going to pilgrimage. He asked : Why do you wish to make additional pilgrimage ? He said. To seek the pleasure of God. The sage said : you can get His greater pleasure by paying the debts of ten debtors, removing the wants of those who are in want, giving, charity to the poor Muslims having large families or distributing the sum to ten orphan boys.

Another class of rich men board money and worship in such a way in which no expenditure is necessary, such as fasting and keeping awake at night. They live in error as they earn miserliness which is harmful. They are like the person who is net destruction as a serpent entered his cloth but instead of removing the serpent, he keeps himself busy in cleansing his cloth : Miserliness is so strong on others that they don't spend in good works except in payment of Zakat. They pay Zakat also to such poor persons who serve them and help them in their works.

THREE MEANS OF GAINING FORTUNE THE NEXT WORLD

In order to save from the above erroneous beliefs and ideas, three means should be adopted intellect learning and knowledge of a thing. Intellect means the inborn light with which a man knows the true nature of everything. If it does not arise in early years, it does not become possible to earn it in future. It can be increased by experience and other methods if there is existence of

sharp intellect. The Prophet said : Blessed is He who distributed intellect among His aervants in different measures. Once a man asked the Prophet : What is the rank of the man near God on the Resurrection Day who fasts the day, prays Tahajjud, performs Haj and Umrah, gives charity in the way of God, makes jihad, serves the diseased, remains present in funeral prayers andhelps the weak? The Prophet said : He will get rewards according to is intellect. Once a man was prasiing another man before the Prophet who asked : How is his intellect, as a fool commits sins more than the sinners owing to his foolishness. Once the people mentioned before the Prophet about a man's great devotions. He asked. How is his intellect ? The people said : He has got no intellect. He said : He has not reached the rank which you wish to give him. It appears that sharp intellect is a special gift of God.

The second means of removing erroneous beliefs is knowledge. This includes knowledge of four things—(1) knowledge of oneself, (2) knowledge of God, (3) knowledge of the next world and (4) knowledge of this world. Man is a sojouner in the world. He has been given beastly nature and also spiritual nature to know God. When one will know these four matters, love for God will arise in his mind. When he will act everything to please god and for the next world, he will find guidance. When he will like the present world in preference to the next world, and his passions and low desires in preference to the pleasure of God, it will become impossible to save himself from erroneous beliefs.

The third means of removing erroneous beliefs is learning. The merits of learning have already been described in the first book of worship and as such they need not be repeated here.

REVIVAL OF RELIGIOUS LEARNINGS

IMAM GHAZZALI'S

IHYA ULUM-ID-DIN

Translated by
FAZL-UL-KARIM

VOL. IV

Published by

DARUL-ISHAAT
Urdu Bazar, Karachi
Pakistan - Phone : 213768

Publisher
DARUL-ISHAAT
URDU BAZAR KARACHI-PAKISTAN.
Tel : 213768 - 2631861

First Edition : 1993

Composing at : **KODWAVI COMPOSING CENTRE**
Pakistan Chowk, Karachi.

DISTRIBUTORS :

Bait-ul-Quran Urdu Bazar Karachi–1
Idara Tul Ma'arif, Darul Uloom Korangi Karachi-14
Maktaba Darul Uloon Darul Uloom Korangi Karachi-14
Idara Tul Quran 437/D, G.E. Lasbella Karachi-5
Idara-e-Islamiat 190 Anar Kali Lahore.

also available at:–

Siddiqui Trust Al-Manzar Apartments
Lasbella Karachi-5

Printed At :
AHMAD PRINTING CORPORATION KARACHI.

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PREFACE

The Book of Constructive Virtues' is the fourth and the last volume of Imam Gazzali's world renowned master piece Ihya Ulum- id-Din or the Revival of religious learnings. This work is an attempt to translate the fourth part of the Ihya not too literally but in substance from the original written in Arabic. It consists of two parts. 'The Book of Constructive Virtues' consists of two parts. Part II deals with love and attachment, will and intention, meditation and self examination, pondering over good, death and subsequent events, death of the Prophet and four caliphs and events before and after Resurrection and Paradise and Hell. A litteral translation is avoided in order to omit the unnecessary arguments of sects and sub-sects then prevailing in the world and also to omit the sayings of the sages of less importance. But it should be noted that no verse of the Holy Quran or the Hadis of the Holy Prophet has been ommitted in this translation.

Translations of the other parts of Ihya will soon be out of press very shortly by the grace of Almighty God with full details of the Ihya and a short life and activities of Imam Gazzali, the greatest thinker and philosopher of the Muslim world.

I pray to the Almighty Allah that He may guide the people of the world in accordance with the teachings of the Holy Quran and Sunnah and the spirit in which the Ihya was written by Hujjatul Islam (the Proof of Islam), a title received by Imam Gazzali and about which it has been said "If all the books of Islam were destroyed, it would be but a slight loss if only the Ihya of Gazzali were preserved."

Dacca
October, 1971

Fazlul Karim

THE REVIVAL OF RELIGIOUS LEARNINGS

The Book of Constructive Virutes

PART I

CHAPTER I

TAUBA (REPENTANCE)

MEANING OF TAUBA

Tauba means repentance for a sin by taking promise not to do the same evil again and to return to God. Repentance is the beginning in the life of a person who intends to walk in the path of religion. It is the root of the fortune of those who are successful, the first step of a disciple, the key to guidance to the straight path, the weapon of purification of those who wish to come close to God and a dear thing of all prophets. So it is no wonder that man will commit sins. Hazrat Adam introduced the rule of repentance and he repented for the sin he committed in the past. It is necessary for man to return to God penitently after commission of sins. He who does good deeds is close to God and he who does always sinful deeds is close to the devil. He who does good deeds after commission of a sin is a real man.

FOUR PRINCIPLES OF TAUBA

Human nature is mixed up of two elements. Every man has got the nature of angel, nature of man and nature of devil. He who does always sinful acts keeps connection with the devil. He who does always good acts keeps connection with angels Nothing can give salvation to a man except the fire of repentance. So repentance or Tauba has got four cardinal principles.

(1) **The fist principle** is form of repentance, its limit and its knowledge. It is the bounden duty of a man to make repentance after sin. If it is sincere, it is accepted.

(2) **The second principle** is to turn away from sins, to know the major and minor sins, to know the duties towards God and to men, to know man's progress and retrogression for virtues and vices and to know the causes of minor sins turning into major sins.

(3) **The third principle** is to know the conditions of Tauba, search into past sins, expiation of sins and the classes of those who repent.

(4) **The fourth principle** is to know the causes of making Tauba and the medicines of persons addicted to vices.

FIRST PRINCIPLE – FORM OF TAUBA, KNOWLEDGE AND LIMIT

Repentance consists of three elements—knowledge condition and action. Knowledge of Tauba is necessary for condition, as condition is necessary for action. God promulgated this rule in the physical and spiritual worlds. Knowledge is necessary for repentance that the harms of sin are very severe. When you will know it with faith and truth, you will then become repentant for losing an object of love. When repentance prevails over the mind, another condition arises in mind which is called will or desire. It has got connection with present, past and future actions. Its connection with the present means that he wills to give up the sin which he has committed. Its connection with the future means that he becomes determined to give up to the last stage of his life the sin for which he is to be separated from his dear ones. It connection with the past means that he wills to make expiation for not doing an action which he should have done.

So to know and search for doing good deeds as mentioned above is the first condition. This knowledge means faith and certainty of belief, as the meaning of faith is to know with truth that sin is destructive like poison. The certainty of belief means to believe as sure the immutable truths. The light of this faith is enkindled in the heart when the fire of repentance rises up. As a result his heart becomes dejected. He becomes then like a person who remains in darkness and then the rays of the sun shine on him or he sees his beloved if the screen is removed from him.

So knowledge, repentance and determination have got connection with the giving up of sin in the present and future and repentance of the past sins. If these three elements are united in person in an orderly manner, it is called Tauba or repentance but most people confine Tauba within repentance and do not consider the other two elements. The Prophet said: Tauba means repentance. It is such a fire of repentance as burns the heart and even attacks the back-bone. Hazrat Sahal Tastari said: To change

bad habits into good habits is Tauba. Solitude, silence and eating lawful things are conditions of perfection of Tauba.

MERITS OF TAUBA

Tauba is Wazeb or compulsory. There are different classes of sojourners of religion. (1) One class are short-sighted. They cannot cross their blind faith at every step. So the Quran and Sunnah of the Prophet are necessary for them at every step (2) Another class of sojourners are fortunate. God expanded their breasts for Islam and they are upon light from their Lords and cross the impregnable stage of the path with care at the slightest hint. The light of the Quran and faith shines upon their hearts. A slight hint is sufficient for them owing to the brilliance of light. They know that repentance is compulsory in order to gain permanenet good fortune and security from permanent ruin. The meaning of Tauba is to give up sins and to determine to do good deeds.

God says: O believers, be repentant to God all together that you may get salvation—24 : 31. God says : O believers, repent to God with sincere penitance—66 : 8. Sincere penitance means to return to God from sin in order to inncur pleasure of God in a condition free from doubt. God says: God loves those who are penitent and pure—2 : 220. The Prophet said : A penitent man is dear to God. He who returns from sin is like one who has got no sin.

The Prophet said: Think that a man went to a vast field with a camel loaded with food and fuel. He slept there after leaning his head. When he awoke, he did not find his camel there. Then he began to search for it running to and fro and said after getting tired of hunger and sun: I will go to my former place to sleep such a sleep that it may cause my death. Then he placed his head upon his hands and slept there to meet with death. When he awoke, he found his camel standing before him with food and water. His joy then knew no bounds. God becomes more pleased with the repentance of a believer than his joy in another narration, the Prophet said: He was beside himself with joy and said in an ecstasy of joy : I am your Lord and You are my servant.

Hazrat Hasan Basari said: When God accepted the penitance of Adam, the angels blessed him and Gabriel and Michael came to him and said : O Adam, God accepted your repentance and cooled you eyes. Adam said : O Gabriel, what will be my rank if after acceptance of this repentance some questions are asked?

God then revealed to him : O Adam, there will come sorrows and difficulties over your followers and repentance will be open to them. Whoever among them will repent. I will accept his repentance as I have accepted yours. Whoever seeks My forgiveness. I will not be miser in accepting his forgiveness as I am near and accept invocations. O Adam, when I shall resurrect the repentant men, they will smile and enjoy and their repentance will be accepted.

Tauba is compulsory according to the unanimous opinion of the jurists. It means to have knowledge that sin and disobedience to God are harmful and remove the sinner away from God This appertains to compulsory faith. Tauba is firm determination to give up sin in the present and future and repentance for past sins. This shows that Tauba is compulsory.

Question: His Man Got Freedom of Action?

Answer: Man has got freedom of action but it is not opposed to our opinion that everything is the creation of God and man's freedom of will is also the creation of God. When man wishes, his wish has been created for him. For instance, God created hand, sound and delicious food. He created in mind this knowledge that the greed will be pacified by this food. He created also the contrary thought whether it would be good or injurious if the greed for food is satisfied and whether this kind of food is agreeable or not. He also created this understanding whether it has got any bar or not. If these causes are united. there comes the will to take that food. As a result of two conflicting thoughts and the greed for food, will comes in and that is called freedom of will. When all the elements are fulfilled, there comes will. When God creates the will and makes it firm. He allows his sound hand to extend towards food, as the unification of will and strength leads compulsorily to action. These two things, will and strength, are the creations of God.

Out of these creation, one thing is guided to another according to a well arranged plan created also by God. There is no change of God's plan. He does not move the hand to an well-arranged writing, till He creates strength in it, till He gives it life and till He creates firm will. He does not raise up firm will till He creates greed in mind. He does not create this greed fully till He creates this knowledge or understanding whether it will

conform to nature in the present or future. He does not create this understanding without other causes which make movement of limbs, will and knowledge. So understanding and desire of mind follow firm will and strength. Will comes before movement of bodily limbs. This rule is prevalent in every action. So everything is created by God and one thing of His creation depends upon another thing. For instance, will comes after understanding, understanding comes after life, and body comes before life. So the creation of body is necessary for life but not life for body. Similarly creation of life is necessary for creation of understanding and not creation of understanding for life. Understanding does not come if there is no life. Understanding has been created to make will firm and not for creation of will. Will does not come without life and understanding.

When nature is subject to some condition, the condition is created to accept that nature. Then that nature can be acquired from the strength of fate and God-given gift. When nature has not uniformity owing to the cause of condition, so also there is uniformity for occurrence of an event owing to the action of God. Man should necessarily be fit for occurrence of this uniformity. God says : I have created everything according to a measure. With regard to the original fate, there is this verse: 'My order is not but in a twinkling of an eye.' Man is subject to his fate. Owing to the fate or pre-measurement. He created the strength of movement in the hand a writer after creation firstly of an attribute named strength, secondly after creation in his mind a firm determination and thirdly after creation owing to this determination in mind understanding and fourthly knowledge of cognition. When these four matters subservient to fate from the unseen world appear in the body of a man, the inhabitants of the world know it. But before it remains hidden in the unseen world. Then the inhabitants of this world say : O man, you have moved, you have thrown arrows, you have written, but proclamation comes from behind the screen : When you have thrown arrows, you have not thrown them. It is God who has thrown them. When you fought, you have not fought. It is God who have fought with them. God will punish them through your hands.

GOD IS AGENT OF ACTIONS

Then sperficial learned man becomes blind and understands it. From his standpoint, he says that man has got freedom of will.

Some say that man has got freedom of will but he has got no connection with pre-measurement or destiny. Some adopt the middle course and say that man's action is subject to efforts. If the doors of heaven would have been opened to them and they looked to the spiritual and unseen world, it would have surely been disclosed to them that every opinion is true from one standpoint or the other, but there is defect in it. God knows the open and secret words. He does not disclose it except to those prophets with whom He is pleased. He who has entered the limit of His pleasure knows only the things of this world and not of the spiritual world. But a man of spiritual world knows that God is the Creator of everything and there is no master of action except He.

Question : You have said that every opinion is true. Cite an example for clear understanding.

Answer: Know, O dear readers, that a party of blind men went to see an elephant which they never see it before. When they reached the elephant, they touched it. One blind man touched its feet, another its ear, another its trunk. They at once exclaimed : We have known an elephant. When they went away, other blind men asked : How is an elephant ? They all described its different forms. The blind man who touched its feet said that the elephant is like a post. The blind man who touched it trunk said : the elephant is not as the other blind man has described.

The elephant is a hard subestance and not a post and it is long. One who touched its ear said : By God. the elephant is smooth like a seeve. The saying of each is true in some respect or the other, but none could give a full description of an elephant. The difference of many men over a single matter is like this. This gives clue to spiritual knowledge.

Tauba is compulsory with its three ingredients, knowledge of sin, repentance for sin and giving up of sin in future. Tauba is compulsory after commission of sin, as a believer can understand that sin is harmful. He who does not give up sin gives up a portion of faith. The following Hadis proves it. When a man commits fornication he commits when he is not a believer. That fornication is injurious like poison is not known to him. This is said with regard to the faith which returns to spiritual knowledge. At the time of committing of fornication, he loses

faith that fornication is injurious and that it keeps him far away from God, just as when a physician says : It is poison and don't take it. If inspite of this warning, a person takes it, it can be said that he has taken it as he disbelieved it. This does not mean that he does not believe in the existence of the physician or that he has got no knowledge of medicine, but it means that he does not believe that poison is harmful, as he who knows the effect of poison, cannot accept it.

BRANCHES OF FAITH: There are more than seventy branches of faith. The highest branch is "There is no deity but God" and the lowest branch is to remove injurious things from path ways. This truth is found from the following instance. A man is not composed with one thing only but with more than seventy elements. The highest element is soul and life and the lowest element is removal of undesirable things from the body, such as trimmning moustache nails etc. Faith is also like a man. The highest element of faith is Tauhid. Faith does not remain if Tauhid goes just as a body does not live if life goes out of it. He who has got only Tauhid is like a man chopped of hands and feet and he is near death. Similarly, if a person has got nothing except basic faith, his tree of faith is about to crumble down. If a great tempest attacks it, it faces the angel of death. The faith of one, if not established upon firm foundation and not expressed in actions does not stand firm at the great tempest or the attack of the angel of death. The condition of his end becomes fearful. The faith which is watered constantly by divine services remains intact at the time of death.

EXAMPLES OF A SINNER AND A VIRTUOUS MAN

If a sinner says to a virtuous man : I am a believer as you are a believer, his saying is just like the saying of a creeping plant to a big tree : I am a tree just as you are a tree. The big tree says to the creeping plant : You will know soon how false is your claim. At the time of tempest, your root will be uprooted. The tree of a Refin or gnostics has got the fear to be cut off even at their advent of death. He who is a sinner does not fear to live forever in hell. His condition is like that of a sound man who remains immerged in harmful passions and low desires, as he does not fear death owing to his robust health. He should be said this : A sound man should fear illness and death may come to him if diseases attack

him. Similar is the condition of a sinner. He should fear his end and the consequent punishment in Hell.

So he who commits sin having faith is like the eater who eats food injurious to health. Thus it continues till he meets with sudden death. Similar is the condition of the sinner. When you give up the food in this world mixed with poison as injurious, how much necessary is it for you to give up sins which are injurious in the next world. He who eats poison and becomes repentant, disgraces it from his stomach by vomiting it at once: When this is necessary in this temporary world, how much necessary is it to give up sins which are detrimental to the immortal soul ? To repent for sins during life time is necessary because sin like poison will destroy the ever-lasting happiness of the next world. If the next world is destroyed, one shall have to enter burning fire and receive other punishments. Worldly happiness in comparison with that of the next world is very trifling. There is no end of time in the next world. Once poison begins to work, the physician cannot cure it. The sinner falls within the meaning of this verse (36 : 8): I have put a bar in front of them and a bar behind them and covered them up so that they cannot see—36 : 91. Spiritual knowledge is the root and worldly knowledge is its branch.

It is now clear to you that faith has got many branches and when a man commits fornication, he does not remain a believer. The screen which falls on faith is also a branch. At the time of death, it will fall from the basic faith as a man advances towards death if he loses one limb but still has got life. There is no existence of faith, without its branches if there are branches, they indicate that there is the existence of the root, but the existence of the root only does not indicate the existence of the branches. So spiritual knowledge is the root and worldly knowledge is its branch. Both are linked together. One cannot go without the other.

Repentance is compulsory on the part of every Muslim in every condition, as God says : O believers, be repentant to God all together so that you may get salvation—24 : 31. By this verse, all are called to be repentant. Tauba means to come near God from a distant path and to return from the path near the devil. Wisdom does not become perfect unless passions, angers and all other vile vices which are the instruments of the devil and which misguide

men are brought under full control. Wisdom becomes perfect at the advent of 40 years of age and it begins after the age of maturity and takes its root at the age of seven year's.

Passion, anger etc. are the soldiers of the devil and wisdom is the soldier of angels. When there is union of passion and wisdom, clash begins as one does not look at another with pleasure. They are opposed to each other and the difference between them is that of day and night or light and darkness. Sexual passion remains strong in youth before perfection of intellect. The soldiers of the devil come forward at that time. He who is a solider of God has got his intellect shining. God says : The devil said : I will destroy the children of Adam except a few. If the intellect is firm, strong and perfect, its first duty is to control the sexual passion and greed and take the self towards divine service. This is the meaning of Tauba. There is not other meaning of Tauba except this. In other words, to control the passions and low 'desires of the self, to return from the paths of the devil and to walk in the path of God. There is no such man whose sexual passion does not appear before his intellect. The evils of the devil appear before the natures of the angels and the former sits tight in heart before the latter. So it is the duty of every man to return from the evil tendencies. A poet says :

Think not that Hinda alone is guilty of treachery.
Every chaste woman has got sin owing to her beauty.

COMPULSORY TAUBA'S SYSTEMATIC DESCRIPTIONS

Greed is engrained in human nature from birth. It is the natural passion of man and it is not possible to go against it. So whoever remains an infidel at the time of maturity, he should turn away from his infidelity. If he is a Muslim at the time of age and follows the Islam of his parents, he should understand the meaning of Islam and turn towards real Islam as the Islam of his parents without understanding brings him no good. This is very hard and difficult. Tauba is directly compulsory on every man in every condition as he is not free from sins of his bodily limbs. There are traditions to show repentances and the wailings of the Prophets owing to their sins. If any man is free from sin, still he is not free from thoughts of sins. If he is free from thoughts of sins, he is not free from the machinations of the devil as many impure

toughts keep him forgetful of God. The object of Tauba is to return from sin. The Prophet said : The devil circles round my thoughts, for which I seek forgiveness to God seventy times. When such is the condition of the Prophet, how is the condition of others?

Question: There is no doubt that the evil thoughts that cross in mind are harmful and to be free from them is the sign of perfection. Perfection is not compulsory according to Shariat and to return to perfection, Tauba is necessary. So what is the meaning that Tauba is compulsory under all circumstances?

Answer: Man is not free from greed from the beginning of his birth. So Tauba is not to give it up, but it is complete when past sins are enquired into, and one in repentant therefore. If a man follows his passion, a smoke rises in his heart as a result. When there is layer of smokes in heart, rust fall on it as a mirror is filled up with smokes out of the breath of men. God says : Never. Rather rust has fallen on their hearts for what they acquired. When rust is gathered on it, there falls therein seal, as a mirror becomes ugly if dust after dust falls on it. If it lasts long, it enters into the iron of the mirror and destroys it. It is therefore not sufficient to give up only dust of passion in future but it is necessary also to remove the dusts already gathered. In order to see face in mirror it is not only necessary that there should be no smoke on it, but all smokes and dusts gathered in the past on it must be removed. The smoke of sins and passions on heart should be removed by the light of divine worship. The following Hadis hints at that—"Do a good deed after an evil deed. It will wipe out the latter." It is only a good deed that can remove a bad deed according to the law of opposites. It is only cold that can remove heat. At first, heart remains pure. It assumes black colour for its opposite actions.

MEANING OF WAJEB: There are two meanings of Wajeb. (1) One meaning is compulsory action which Shariat fixed as compulsory for all the people and the omission of which is great sin, such as prayer, fast etc. (2) The second meaning of Wajeb is doing that duty which is outside the control of the ordinary men and with which search is made to be near the Almighty had to acquire the rank of the highest religious personalities. To make Tauba from the faults mentioned above is necessary to acquire that rank, as to make ablution is compulsory for an optional prayer. Ablution is compulsory for a person who wishes to pray

optional prayer to attain rank. He who remains satisfied being deprived of the rewards of optional prayer does not require an ablution, as eyes, hands and feet are not compulsory for a man to remain alive. He who desires to be a full and perfect man, compulsorily requires these bodily organs.

So the basic compulsory subjects are for the ordinary people as they take a man to basic salvation which is like living with a life. The additional things which lie behind this basic salvation bring fortune and perfection for which the prophets, saints and the friends of God strived hard and for which they gave up the pleasures of this worldly life. Even when Jesus Christ took a stone to be used as a pillow for sleep, the devil came him and said: You have not given up the world for the next world. He said: Yes, how have you understood it? The devil said: You are using this stone as a pillow is included within the pleasure of the world. Why did you not place your head on the earth? Jesus Chirst then threw away the stone and placed his head upon the ground.

His throwing off the stone is his Tauba or return from that pleasure. To place the head upon the ground is not compulsory on the general public, but Jesus Christ did so to acquire the highest merit. Do you not notice that our Prophet threw off a cloth which he put on as it turned away his attention from prayer owing to its varied colours. It is not compulsory on his followers. He did it to acquire the highest rank. This is Tauba or return from a slip of mind. Do you not notice that Hazart Abu Bakr vomited out the milk which he had drunk as he came to know afterwards that it was not earned lawfully? But it is no sins to eat an unlawful thing unknowingly and Shariat does not make compulsory to take it out from stomach. Think of these people who were the most informed of men regarding God, God's path and God's Marfat. You take great care that you may not be deceived by anybody in this world. What a great care you should take not to be deceived regarding the affairs of God and the next world.

Abu Solaiman Darani said: If a wise man does not weep during the rest of his life for defect in his divine service, he shall feel sorrow up to his death. Every moment of life or every breath is a treasure. There is no exchange of it as it is the basic thing. It will take you to everlasting fortune and rescue you from everlasting misfortune. If you lose it uselessly and negligently, you will be a great loser. If you spend it in sin, you will spoil your

best treasure. If you do not weep for this loss, it will be for your mere ignorance. The danger of ignorance is more than that of all other things. All men are asleep. When they die, they are awake. Then their poverty will be disclosed to them.

A certain Aref said: If the angel of death informs a man that a moment only is left for his life his grief rises to such a degree that in exchange of everything in the world he hopes to get some leisure to get an opportunity to make Tauba for his past misdeeds, but that is not to be. God says: Spend out of what I have given before death comes to one of you, lest one of you say: O Lord, if you give me a little time, I will make charity and be one of the pious. God does not tarry a little for anybody when his time comes—63 : 10. At the time of that catastrophe, his basic faith will totter and in this condition his life will end. If he has sent good deeds in advance, his life will go out with Tauhid. This is his Khatema-bil Khair or end with good condition. If he is unfortunate, his life will go out in sorrows and anxieties. This is his bad end. For this reason, God says : Tauba is for those who commit sins out of ignorance and then soon repent, God will accept their repentance and He is all Knowing, the Wise. Tauba is not for those who commit sins till when death comes to one of them he says : I now repent—1 : 16. The Prophet says : Wipe out an evil by doing thereafter a good act.

Loqman said to his son: O darling, make no delay in making Tuba as death comes suddenly. He who does not repent without delay lives in two dangers. One of the dangers is that the darkness of sins is congested in his heart to such an extent that in the end it is transformed in to rust and seal is created and it can hardly be effaced. The second danger is that unless treatment is made of the disease, death is sure and no delay can be made towipe it out. There is therefore In Hadis : Most of the cries of the dwellers of Hell will be for salvation without delay. He who will be ruined will not be ruined without sorrow. So his heart becomes black for the present and to secure it by divine service remains for the future. He remains in such condition up to his death and will return to God with unsound soul. There is no salvation except for a sound soul. Soul is a trust to man and life also is a trust to him. Whose ruins these trusts his matter is a subject of thoughts and anxieties.

A certain Aref said: God communicates by way of Ilham or inspiration two secret things. One of them is that when a man is born from his mother, He says to him : O My servant, I have taken you out to the world pure and clean and I have kept your life to Me as a trust and for that made you secure. I will look how you observe that trust and I will see how you meet Me. The second subject is that when his life goes out, God says : O My servant, what have you done with the trust I have kept with you? Have' you preserved it till you have met Me. I f you have preserved it, I will reward you in full. If you have ruined it, I will give you punishment as God says: Fulfill My command and I will fulfill Mine. God says : Those who fulfill their trust and promise—8 : 23

CONDITION OF ACCEPTANCE OF TAUBA

Every sincere Tauba is accepted. Those who observe with the inner light and whose souls are bright know that every soul has been created pure and clean and every child has been created on natural attribute. But men have been polluting its purity and cleanliness with dirt and making it black with sins. They also know that these impurities on soul can be burnt by the fire of repentance and the light of good deeds can remove the darkness of dirts gathered on soul. The darkness of sins has got no power to live with the light of good deeds as the darkness of night can not live with the light of day or as the dirts can not remain, if a cloth is cleaned with soap. So God does not accept a soul polluted with sins. As a cloth being polluted by foul act can be cleansed with soap and warm water, so a soul being polluted with passion and greed can be purified of tears of eyes and fire of repentance. As a clean cloth is acceptable, so a pure and clean soul is acceptable to God. So your soul should be cleansed and made pure. God says : The soul of one gets success which he has made pure.' One soul can recognise another soul. He who does not know his soul, how can he know another soul? He who thinks that Tauba although sincere will not be accepted, is like a man who thinks that darkness will not go even if the sunrises or dirt will not go even if a cloth is washed by soap. But soap is not alone sufficient to remove dirt if it is gathered, layer over layer; on a thing. Similar is the condition of sin if congested in soul. If one says by word of mouth "I repented", his word is like the word of a washer man who says by his tongue; I have washed this cloth. Such is the condition of a soul if no sincere repentance is made.

This is sufficient for acceptance of Tauba for a man with deep insight. There are proofs of the Quran and Hadis to this effect.

God says: He it is who accepts Tauba from His servants and pardons sins. God says : I am Forgiving, Accepter of repentance. The Prophet said : God is more satisfied with the repentance of some of you. This satisfaction means acceptance of repentance and this is the proof of acceptance of repentance. The Prophet said : God says : God extends also His hand of forgivenesses towards one who is busy in commission of sins from night till day break and from day break till night. There are many repentance fit for acceptance which are not enquired into and there are many enquirers whose repentance is not accepted. The Prophet said : If you are engaged in the commission of sins which reach even heaven and then repent, God will accept it. He said : A man will enter paradise even after commission of sins. The companions asked : O Messenger of God, how can it be. He said : After commission of sins, he thinks how he can return from them. Thus he will enter Paradise. Our Prophet said : Tauba expiates sins. The Prophet said : He who repents after commission of a sin is like one who has not committed it. A Negro slave once said to the Prophet : O Messenger of God, I am engaged in obscene deeds. Have I got any repentance. He said. Yes, you have, Then he returned from the sins and said : O Messenger of God, when I commit sin, does God see me. He said : Yes, Then the slave gave such a loud shriek that cost his life.

It is related that when God cursed the devil, he prayed to God for time and He granted him time till the Resurrection Day. The devil then said : By the honour of your oath, I will not come out of the heart of a man till there is breath in him. God said : By My honour and glory, I will accept his repentance till there is life in his body. The Prophet said: A good deed removes an evil deed as water removes dirt.

Sayings of sages, Sayeed-bin-Mosayyeb said regarding the event of revlation of this verse "He is forgiving to those who repent," that a man repented after commission of a sin. Then he again committed that sin and again repented. Then God sent down the above verse. Fazil said: God said : Give good news to the sinners that if they repent, I will accept it. Give warning to the truthful that if I do justice in their case, I will punish them. Talqe-bin-Habib said : Whatever duties man may do, God is

much above that, but he should repent morning and evening. Abdullah- bin-Omar said : If a man after commission of sin get afraid in mind, it is effaced from his record of deeds.

It is related that when a Prophet of Banue Israil committed a sin, God revealed to him: By My honour, if you commit sin another time, I will give you punishment. The Prophet said : O my Lord, you are you and I am I. By your honour, if you do not save me, I may commit another sin. God then saved him. A certain sage said : If a man commits sins and then repents for his whole life, he shall enter Paradise. The devil will then say : Alas, why have I thrown him into a sinful act? Ibn Masud one day saw a man committing a sinful act. He asked him: Is there any repentance for this sin? Ibn Masud first turned away from him and then looking towards him saw that he was shedding tears. He said to him : Paradise has got eight doors all of which will not be closed or opened. An angel will be entrusted with its not closing. So act and act and don't be despaired. Abdur Rahman-bin- Abul Qasem said. We were discussing with Abdul-Rahman about repentance of the unbelievers and also about the verse of God : If they desist, He will forgive their past sins. He said : Hope that the condition of the Muslims will be good near God. I heard that the repentance of the Muslims after Islam will be like their acceptance of Islam. Abdullah-b-Salam said: You are narrating the following Hadis after hearing it from the Prophet or knowing it from the Book of God-When a man commits a sin and then repents for it soon, his sins drop down sooner than the twinkling of an eye. Hazart Omar said : Sit with those who repents as their hearts are very soft.

If is related that a man of Banu Israil were engaged in commission of sins for twenty years after his divine service for twenty years. Thereafter when has look was drawn towards a beautiful woman, he said that his beard had grown grey. He felt grieved for this and he prayed to God : O God, I did your service for 20 years and then committed sins for the last 20 years. If I turn to You now with repentance, will You accept me? Someone from the unseen said : When you had loved Me, I had loved you. When you gave me up, I gave you up. When you committed sins again, I gave you a time. If you now return to Me, I will accept you. Jun-Nun said : There are such servants of God who saturate with the water of repentance the tree of sins when it grows. The fruits

of sorrow and penance then come out of it. They go mad without madness and fool without foolishness. They are the givers of lessons, speakers and well-informed of God and His Apostle. They drink water from the cups of purity and remain patient for long in sorrows and difficulties. Then their minds become eager to sojourn in heavens, their thoughts enter into the mysteries of the spiritual world, they take shelter in the canopy of repentance and read then the records of sins. As a result fear enters their hearts and reaches the utmost limit of renunciation embarking in the steps of God fear. They regard the bitterness of renunciation of the world as sweet and the roughness of bed as smooth. Even their glands of salvation and the staffs of security grow strong and their souls rise upwards and enter the garden of fortune. They make enjoyments in the sea of life and sing in the well of despondency. They cross the bridge of passions and descend into the field of education, drink water in the tanks of wisdom, embark on the boat of peace and sail in the sea of security with the wind of salvation.

TAUBA FROM MINOR AND MAJOR SINS

Tuba means to give up sins. If a thing is not known, it is not possible to give it up. When Tauba is compulsory, the thing by which the condition of Tauba is reached is also compulsory.

CLASSES OF SINS ACCORDING TO THE NATURE OF MEN

Man has got four natures. It is narrated regarding the wonderful qualities of soul that the nature and conduct of man are many, but they can be limited within four natures-Godly nature, devilish nature, beastly propensity and propensity of ferocious beasts. The reason is that man has been created of different elements and every element has got its influence.

1. **Firstly—Godly nature.** To boast, to take pride, to create, to love praise, to love honour and power, to wish to live forever, to wish to lord over all etc. are the Godly qualities in the man (2) Secondly, the devilish natures of hatred, rebellion. fraud, cheating, disturbance and all kinds of evils. (3) Thirdly, beastly propensities like greed for satisfaction of stomach, fornication, theft, eating of the property of orphans etc. (4) Fourthly, propensities of ferocious beasts, out of which grow the evils of anger, attack, rebuke, killing, etc. They come in order. Firstly,

beastly propensities remain strong and then propensities of ferocious beasts come. When these two propensitiesunite, they make intellect subservient to practise cheating, fraud. This is also the nature of the devil. At last, the Godly qualities become strong-greed for name and fame, greed for honour, desire for lordship over people etc. These are the roots of sins and fountains. Sins flow from these fountains into the bodliy limbs. Some sins fall in mind, such as infidelity. hypocrisy, will for doing harm to men. Some sins fall in eyes and ears, some in tongue, some in stomach and organs of passion, some in hands and feet and some in the whole body.

Second class of sins—Sin comes from breach of duties towards God and men. The sins arising out of the breach of duties towards God are to give up prayer, fasting and other compulsory duties. The major sins arising from breach of duties towards men are to give up Zakat, to kill a man unjustly, to misappropriate the properties of others, to destroy the rights of others. It occurs in connection with life, properties, religion, name and fame. The punishment of sins for breach of duty towards men is sure and the sins of breach of duties towards, God are expected to be pardoned. There is in the tradition : There are three matters—one matter is fit to be pardoned, one matter is not fit to be pardoned and one matter fit to be given up. The matter which is to be pardoned is the breach of duty towards God. The matter which is not fit to be pardoned is to set up partnership with God. The matter which is fit to be given up is the breach of rights of men. There is no pardon of that sin unless the owner of right forgives him.

Third class of sins—There is difference of opinion with regard to major sins. Sins are divided into two major and minor. Some say there is no such distinction as major and minor sins, rather whatever is done against the order of God is a major sin. This argument is weak as God says : If you give up the major sins of which you have been prohibited, I shall compensate your minor sins for you and cause you to enter to an honourable place—4 : 31. God says : Those who give up major sins and indecent acts except those evil thoughts which arise suddenly in mind. The Prophet said : Five times of prayer and prayers from one Jumma to another compensate the sins in between them if the major sins are given up. The Prophet said : To set up partnership

with God, to be disobedient towards parents, to kill and to break promise are major sins. The companions differed and fixed the major sins as four, seven, nine or eleven. Ibn Masud said that their number is four, Hazrat Ibn Omar said that they are seven. Abdullah-bin-Amr said that they are nine. Hazrat Ibn Abbas said that they are seventy and the nearest of them is seven. A certain sage said : The sin for which there is the fire of Hell as a punishment is major sin. Some say that the number of major sins is not known as the blessed night or the auspicious moment of Jumma is not known. Abu Taleb Makki said that they are seventeen. He said : I have gathered them from Hadis and from Ibn Abbas, Ibn Masud, Ibn Omar and other companions. Out of them, four have connection with mind—(1) to set up partnership with God, (2) to do a sin repeatedly, (3) to be despaired of the mercy of God, (4) and not to fear the punishment of God. Four have got connection with tongue—(1) to depose falsely, (2) to slander a chaste woman, (3) to break promise and (4) to make sorcery. Three have got connection with stomach (1) to drink intoxicant, (2) to eat the property of an orphan, (3) and to enjoy interest with knowledge. Two have got connection with the sexual organ—(1) to commit fornication and (2) to cohabit with boys. Two have got connection with hands—(1) to kill (2) and to steal. One has got connection with leg—to flee away from fighting with the infidels. One has got connection with the whole body-to be disobedient to parents.

Comparison makes a sin major or minor. A thing becomes bigger in comparison with a small thing. Again a thing is called small when compared to a bigger thing than it. If a man lies with a strong woman in the same bed, his lying is greater than looking at her and smaller than fornication with her. Sins are divided into three—(1) sins which are known to be major, (2) sins known to be minor and (3) sins which Shariat has not fixed to be major or minor, Imam Gazzali said : the thing who stands as an impediment to God's knowledge is a major sin and the thing which ruins life and ruins the means of livelihood is a major sin.

Major sin has get three stages—(1) the thing which stands as an impediment in heart for preservation of Marfat, (2) the thing which stands as an impediment to the acquisition of God's knowledge or knowledge of the Prophet is infidelity or disbelief which is the greatest of all major sins. Ignorance is the screen

between God and His servants and knowledge is the means of doing good deeds. In accordance with the measure of knowledge about Him, nearness is gained and in accordance with ignorance about Him, there is distance from Him. Ignorance has got another name named infidelity. He who has got knowledge of Him cannot remain safe and cannot be also despaired. He travels in these new stages which have got connection with God's attributes and actions. According to the Quran, there are three classes of sins—(1) what is known as major sins in the Quran, (2) what is known as not major sins in the Quran and (3) the sins which have got doubt of being called major sins.

(2) With regard to the second stage of major sins, it is the impediment to save life, as knowledge of God can be acquired if there is life. So to commit suicide is a major sin, but lower than infidelity. To cut of hands and feet and the thing which leads to sudden death are majors sins. So also fornication and unnatural cohabitation are major sins as in a case of this nature there is no fixation of lineage, and cutting off the existence of man.

(3) The third stage has got connection with properties, as properties are the means of livelihood. It is not permissible for men to earn them arbitrarily, such as theft, docoity, misappropriation of money. In four ways, properties may be misappropriated. The first way is to take property secretly or by stealing. The second way is to eat the properties of an orphan which is also done secretly. The third way is to misappropriate property by false deposition. The fourth way is to get deposited property by false oath.

PUNISHMENT AND REWARD IN THE NEXT WORLD

Know O readers, that this world is visible material world and the next world is invisible spiritual world. The meaning of this world is your condition before your death and the next world is your condition after your death. The name of near condition is this world and of distant condition is the next world. Examples are the only means of describing the next world as we are now living in this world. God says : I have given these examples for men and none but the wise appreciate them: The reason is that this material world is like a dream in comparison with the next world. The Prophet said : 'Men are in sleep. They will wake up

after their death.' What occurs in wakeful state is not expressed in dream except in examples which are subject to interpretation. Similarly what will occur in the next world in wakeful state is not clear without examples of sleep of this world.

Once a man came to Ibn Sir in and said : (1) I saw in dream as if there is a seal in my hand with which I am giving impression in the faces and places of shame. He said : It seems you are a Muzzen and will proclaim before dawn in the month of Ramzan. He said : You have spoken the truth. (2) Another man came and said : I saw in dream that I am puring olive oil on my head. He said : Enquire into the condition of your slave if you have got any. It seems that she is your mother and was a prisoner in your childhood, as the root of oil is olive tree and it returned to its root. After examination, it was found that she was his mother and that she was taken a prisoner in his childhood, (3) Another man said to him : I saw in dream that I am dressing the neck of a swine with a necklace of emeralds. He said : It means that you are teaching wisdom to underserving persons.

The interpretation of dream occurs in such a way from the beginning to the end. The Prophets used to speak to men by way of illustrations and examples as they were ordered to speak to men according to the degree of the intelligence of men. The intelligence of men is as it were confined to the mist of dream. Nothing is expressed to men who see anything in dream without examples. When they die, they wake up and understand that the illustrations are true. For this reason, the Prophet said : The heart of man is situated within two fingers of the Merciful. Nobody except the wise can understand it. The fools take it literally and understand this that God has got hands and fingers, from which He is pure. Similarly the Prophet said : God created Adam according to His image. They understand it as material figure and colour. So they construct the images of God, while He is pure of all forms. Similarly the affairs of the next world are explained by illustrations. Many take it literaly true. The Prophet said : On the Resurrection Day, death will be presented in the form of a goat without hairs and it will be slaughtered. Some say it is a flase Hadis as death has got no body and goat has got a body. It is just like the saying of a man : I dreamt that a goat was taken to me and it was slaughtered. It means that the epidemic disease of the town slaughtered.

The nutshell of this talk is that the angel who is entrusted with dream presents to human soul in sleep what is written in the Guarded Tablet. He informs by illustration as a sleeping man cannot understand it except by illustration. It comes true and its meaning is correct. The illustration that death will be presented in the next world in the form of a goat without hair is that after the first death of man, there will be no other death as a slaughtered animal is not expected to come again. There is in the Quran "Be and it comes into being." This is explained as unlimited power. It is not possible to explain the punishments of sins and the rewards of virtues without illustrations. We say that on the Ressurrection Day, men will be of different classes and their ranks will be also different as in the world there is difference of fortunes and misfortunes. The next world does not keep this world separate as the Conductor of the next world and this world is one without having any partner.

MEN WILL BE DIVIDED INTO FOUR CLASSES IN THE NEXT WORLD

One class are for destruction, one class for punishment, one class for salvation, and one class for success. The following is the illustration in this world A certain powerful king in order to establish his kingdom on a firm basis kills some people and they are the destroyed people. He punishes some persons who are for a certain time but he does not kill them. They are those who receive punishment. He releases some persons who are recepients of salvation. He gives rewards to some persons who are successful. If the king is just, he classes his subjects on the basis of justice only. He does not kill except those who deny his sovereigny. He does not punish except those who have got defects in their service to him. He does not release except those who admit the king's rank and position. He does not give rewards except to those who spend their lives in his service.

There is also difference in the rewards of those whe get rewards according to the extent of their services and helps to the king similarly those who are destroyed get punishment according to the extent of their mischief and worngdoing. Some are killed outright, the hands and feet of some are cut off and then killed. Then understand that in the next world also the people will be divided into different classes. Some will be destroyed, some will get salvation and enter the abode of peace and some

will receive rewards. The nearest persons will recieve rewards. The rewarded persons will be of different classes, some will enter the paradine of Eden, some will enter the paradise of Maoa, some Ferdous. Similarly those who will receive punishment will be also of different classes. Some will be given slight punishment, some will be given punishment from one thousand years to seven thousand years. Similarly those who will be destroyed will be deprived of God's mercy.

STAGES OF THOSE WHO WILL MEET WITH DESTRUCTION

The perons who will meet with destruction are those who will be deprived of God's mercy. They are like those persons whom a king kills on account of their opposition and who have been deprived of king's mercy. Those who deny the existence of God, those who are engaged in worldly persuits and those who disbelieve God, His Prophets and His books are included within this class. Fortune in the next world means gaining nearness of God and meeting with Him. This nearness cannot be gained without knowledge of God. This knowledge arises out of faith and there is its corroboration. Those who deny the existence of God are the disbelievers deprived of God's mercy. The lovers of God said: We don't fear the fire of Hell, nor do we hope for the black-eyed Hurs. Our only hope is meeting with our Lord and the lifting of screen from us. They say: He who serves God in exchange of getting something is dishonourable, despaired and subject of hatred, He serves God only to get Paradise or to ward off punishment of Hell, but a lover of God serves Him only to meet with Him. Fire burns only the body but the fire of separation burns both the body and soul. The fire of separation is enkindled by God which rises up to the heart. A poet said:

Fire of separation in a lover's heart is high and severe.
Fire of Hell in comparison is trifling and like snow.

He on whom the fire of love is enkindled walks upon fire and runs over the bamboo points and cannot feel pangs owing to the urge of love. You will see an angry man fighting even after receiving wounds but not feeling any pain.

Second Stage: Those who will get punishment. They are the people who have got faith but have got short-comings for neglect to act according to it. The root of faith is Tauhid or faith in the

unity of God, He who follows his passion accepts it as his deity and not God. He is not a true unitarian. God says: Say God and then leave them in their useless talks. The real meaning of this is : Give up everything except God. God says in its support: Those who say 'God is our Lord' and then they firmly stand on it- -60 : 30. This means that this is the straight path without which Tauhid is not perfect. This path is more slender than hair and more sharp than sword. This is like the bridge of the next world. Man strays away little or more from this straight path as he is not free from the propensities of nature. He goes away from Tauhid in proportion to his going away from this path. This occurs for two reasons--strength of faith and its weakness and following low desires, more or little. God said : There is nobody among you who will not come to it (Hell). It is a decree of God. God said : Then I will give those who are God-fearing salvation and I will make the sinners turned down--19 : 71.

The Prophet said: Some persons will be taken out of Hell after one thousand years and they will cry O Merciful.' Hearing this Hadis, Hasan Basari said : Alas ! Had. I been one of those persons ! It is in the tradition that the man who will come out last of all from Hell will come out of it after seven thousand years. Some will come out of it like lightning. Some will remain in Hell for seven thousand years. So there are days, weeks, months and years within this period. Punishment will be meted out different times for different persons. There will be also different kinds of punishment as a king metes it out to his subjects. He fines some persons, whips some, confiscates, the properties of some, deports some, beats some, kills the children of some, takes the wives of some as slaves, chopps off the nose, hands and feet of some. Similary there will be different kinds of punishment in the next world. The greater the sins, the greater the punishments. There are several kinds of punishement for several kinds of sins. Those who are adapt in soul give proof of the above by the Quranic verses : God says : Your Lord is not an oppressor of His servants. He says : Every soul will be given today what it earned--12 : 286. He says :Man shall have nothing but what he strives for. He syas : He shall see even an atom of good he does and he shall see an atom of evil he does 99 : 71.

There will be justice and no injustice, but the scale of pardon and forgiveness will be heavy, as the Prophet said that God had said : My compassion overcame My wrath. God says : If you do a

good deed, God will increase it and give you abundant rewards from Him. It seems that whose establishes his faith firm, keeps away from all major sins, does all the compulsory duties and does not do except minor sins and even these also not repeatedly, his punishment will be confined only within accountings, because when his accounts will be taken, his virtues will be heavier than his sins. There is in Hadis that the prayer for five times, Jumma prayer and the fast of Ramazan expiate the sins committed during the period. Similarly if the major sins are given up, the minor sins are expiated therefore.

DIFFERENT STAGES OF THE FORTUNATE

To enter the highest Paradise or to live near the fortunate one depends upon faith of different kinds. Faith is of two kinds-- blind faith of the ordinary people and faith born out of direct inner sight which is gained with the expansion of breast by the help of God's light. By virtue of this faith. The knowledge of everything appears to him and it becomes clear to him that everything will return to God as there is no existence of any thing except that of God. His attributes and His actions. These are they who will live near God and reside in the highest Ferdous.

There are different classes of these fortunate persons. Some will be advancing and some retracing. Their rank will very according to the variance of their degree of knowledge of God. There are many stages of God's lovers as there are many steps of knowledge of God. There is no end of the depth of the ocean of Marfat and there is no such person who can cross that ocean. The divers according to their strength and the strength given to them by divine order can dive therein. There is no end of the path towards God. So there is no limit to the stages of those persons who walk in the path of God. He who has got better faith is also one of the fortunate people. His rank is lower than that of the fortunate Prophets. The highest rank of the fortunate men of blind faith is near the rank of the near ones. The man who gives up major sins, does the compulsory duties, stands upon the five pilars of Islam, utters Kalema Shahadat by tongue and heart, performs pilgrimage, gets this rank. He who comitted major sins, and neglected to do other compulsry duties but made sincere repentance before his death, will live with that peson who has not commited these sins. A washed cloth is like the cloth which has got no dirt from the beginning. If he dies before repentance,

his time of death will be fraught with dangers. Blind faith at the first tempest of slight doubt is shaken at the root. He who is wise with deep inisght keeps himself away from this danager at the time of death.

He who continues to commit sins for as many days as he likes will get punishment therefore for proportionate days. He who does heinous sins will get severe punishment. He who does different kinds of sins will get different kinds of punishment, he will not come near the rank of the fortunate ones. Those who are gnostics with deep insight will live in the highest Paradise. There is in Hadis—He who will be taken last out of Hell will be given space ten times of this world. If the area of this world is one thousand miles, don't think he will be given space ten times of one thousand miles. This is like the saying of the man : I have given one who has taken my one camel ten camels. This means that if the price of a camel is ten dinars, he was given hundred dinars. The Prophet said : Paradise is situated in heaven. It appears that heaven is in this world. So how can Paradise situated in the world be ten times of this world? It should not be taken literally.

CAUSES OF DISASTERS ON RELIGIONS PEOPLE

The Prophet said: Be kind on three persons—(1) a learned man among the illiterate (2) a rich man among the poor and (3) an honourable man among the dishonourable persons. For this reason the Prophets are the recipients of kindness among his followers as they suffered owing to the short intelligence of their followers. Those are tests from God for their examination and come from God according to destiny. For this reason, the Prophet said : Disasters fell upon the Prophets, then on the friends of God and then on the religious persons like them. Disaster came upon the Prophet Ayub so also on Noah as he was tested for a group of people. Whenever the harsh word of a person gave the Prophet sorrow, he used to say : God showed mercy on my brother Moses who had to suffer much more hardship than this, but he remained patient. When the Prophets were not secure from the enmity of the oppositionsts and when the friends of God and the learned were not save from the fools, the friends of God are not free from dangers and difficulties. They are also tested by trials. They are driven out of towns and cities. They are blamed before

the ruling powers and some men attribute to them infidetlity. The followers of Ma'aifat are known to the illiterate as fools.

When you have become aware of the truth of this subtle matter, believe then in the following words of the Prophet : The man who will come out last of all from Hell will get space ten times of the world. Be careful of believing only what your external sense organs can catch. If you only believe that, you will be an ass with two legs as you have got five senses and an ass also has got five senses. The Latifa or the subtle matter for which you are distinguished from an ass was presented to the heavens, earth and mountains but they refused to accept in and they were afraid of it. It is not of the material world and is outside the world governed by five senses. It is included within the spiritual world in which no lower animal can enter. He who neglects this valuable thing and keeps it as useless, ruins himself. So don't include yourself within those who forget God. He who does not know except the knowledge gained by five senses, forgets God as God is not to be known only by the five senses and God makes one forgetful of his soul who forgets God. He misuses the trust placed in him by God. He is worst than a beast, as a heart gets salvation after its death but the trust in him after his death will be returned to him.

Nobody except a believer in the unity of God, will come out of Hell. By unity of God, I don't mean only utterance of "There is no deity but God" as tongue is of this material world and it will not get benefit except in this material world. The essence of Tauhid is within mind. What is known to be true will do benefit. Tauhid becomes perfect when it is known that nothing happens except by the command of God. Its sign is not to get angry with any person, as the cause of an actions is nobody but God. So Tauhid is divided into different classes. There are persons whose Tauhid is firm like a rock. There are persons whose Tauhid is like the weight of a seed. They will nevertheless be taken out of Hell. The Prophet said : He who has got faith to the weight of a seed will be taken out of Hell.

Most persons believing in Tauhid will go to Hell on account of their oppression on the people. A man may have mountain like virtues but the oppressed people will stand before him. He destroyed the honour of some persons, misappropriated money of others, beat and assaulted others and backbited others. They

will be given compensation from his virtues. When his virtues will end the angels will say : O Lord, this man has finished his virtues but there are other claimants. God will say : Add their sins with his sins and throw him into Hell. So he will enter Hell for the sins of others and the oppressed persons will get the virtues of the oppressors and will go to Paradise. It is related that one of the friends of Ibn Jala backbited him. When his friends sought his pardon, he said : I will not forgive him. There is no virtue in my record of deeds like his virtues. How can I efface it. He also said : Backbiting is a sin for my friend, but a virtue for me. I wish to embellish my record of deeds therewith.

A physician thinks that a certain patient will die and no medicine will bring his cure. He thinks of another patient who will be cured. But it is seen that the former patient has recovered and the latter has died. This is the mystery of God and outside the scope of the knowledge of man. The salvation and success in the next world is just like that. They have got secret causes outside human knowledge. For this reason, we should forgive the guilty and not express anger on the virtuous. God says : God does dot opress anybody-21 Q. 47. He says: God does not oppress anybody to the extent even of an atom. He says : Man does not earn anything except by his efforts. His efforts will be considered-53 : 38. He says : Everybody is responsible for his action-6 : 115. He says : when they were misguided, He closed their minds. He says : When they changed their conditions, God changed their condition. God says : God does not change the condition of a people till they change their own condition. These verses are clear to those who are adapt in the knowledge of soul just as a person sees anything with his eyes. Eyes in some cases commit mistakes, as they see near what lies distant and see little what is big. But the eye of heart or soul cannot commit mistake. To this effect, the Quran says : The heart has not taken as false what it has seen-53 : 11.

Person who get salvation-Salvation means security without fourtune or success. Those who got salvation did not do divine service and they did not get reward although they were secure of punishment. They are like boys among the infidels or deranged of brain. They are like those persons who did not receive invitation to accept Islam and lived in unknown places. They have no knowledge of God and no actions of religion. They have

got such sin as can keep them away from God. They are neither the inmates or Paradise nor of Hell. They will remain in a place between Paradise and Hell called A'raf or elevated place.

Rewarded persons-They are not blind believers but are cognisant of God with deep insight. They are the near ones and will get rewards beyond description. God says : Nobody knows what consoling rewards to the eyes are reserved for them. The Prophet said that God says : I have prepared for My righteous servants such reward as no eyes has seen, no ear has heard and no heart of a man has conceived.' The matter of enquiry of the Arefs or gnostics is to get that condition which no other man in the world can appreciate. They don't want palaces, beauriful dansels, milk, honey, wine, ornaments of paradise but they desire for Divine sight the less of which they will not be satisfied. This is the end of fortune and taste. Hazrat Rabia was asked : What is desirable in Paradise ? She said : To get Neighbour and then a house. These persons are engrossed in the love of the Master of the house and not of its embellishments. This condition is called Fana *fillah*.

WHEN A MINOR SIN TURNED INTO A MAJOR SIN ?

(1) **The first cause** is that any minor sin if done repeatedly turns into a major sin. It is therefore said : If a minor sin is committed repeatedly, it does not remain a minor sin. If a major sin is committed and then there is repentance for it, it does not remain a major sin. In short, if a person commits a major sin and then refrains from it and does not do it again, it is expected to be forgiven more than a minor sin which he commits repeatedly. For instance, if water falls repeatedly on a stone, there falls a sign therein but if once only water is flown on it there will be no sign thereon. For this reason the Prophet, said : A good deed though trifling is good if done always. Anything small, if done repeatedly, brings good, and anything great, if not done always, is less beneficial to the progress of soul and its purity. Similarly a minor sin done repetadely turns into a major sin and its influence to blacken a soul is great. A great sinner first of all commits minor sins and then jumps into a major sin. A fornicator rarely commits fornication without doing some deeds of love. A person rarely kills a man without first cherishing hatred and enmity for him. So before every major sin, minor sins are committed. If minor sins are committed throughout life, they cannot be expected to be forgiven, but if a major sin is committed suddenly, it is expected to be forgiven.

(2) **The second cause** is to belittle sin. When a person thinks a sin great, he humbles himself before the Merciful. When he humbles himself, he becomes great. The influence of sin then does not fall in his heart to a great extent. If a sin is thought as insignificant, it is understood that the sin has cemented love with the heart and for this reason its influence on heart is great. Hadis : A beliver considers a sin hanging like a rock on his head, while a hypocrite considers a sin trifling like a bee which passes over his nose.' A beliver takes sin as great and think also a minor sin as great. God sent revelation to a certain Prophet : Don't see the trifling nature of a present but look to the nobility of the giver of the present. Don't think sin as small but look whom you are opposing by this sin. An Aref said from this angle of vision : There is no minor sin. Every opposition to God is a great sin. ;A certain companion said to his successors : You commit such sins which are thinner than your eye-lash but we regarded them as causes of ruin at the time of the Prophet. The companions regarded the minor sins as great. For this reason, the ignorant people do not think a minor fault as sin, while the learned consider it as a major sin. This matter bypasses a blind man but not one having eyes.

(3) **Third cause** to get pleasure in sin. If pleasure is found by committing a minor sin, it turns into a major sin. Whenever the pleasure of a minor sin is great, it turns into a major sin. Even there are persons who take pride after commission of such minor sins. For instance, one may say : Have you seen how I have injured his honour and how I have made him a fool ?

(4) **The fourth cause** is to think a minor sin as trifling as it met with no punishment. God has kept his sin secret and as such He keeps patience at it and gives him time to repent and to seek forgiveness, if the sinner neglects it, the minor sin turns into a major sin. The sinner is unaware that God gives him time disliking it. He thinks that as the sin does not meet with punishment, God was kind to him. This is not kindness of God, but it is His plan and trick and nobody can be secure of his sin. God says : They think that God may give punishment for what they say. Hell is sufficient for them. They will enter therein. How bad in this place of entry!

(5) **The fifth cause** is that if a sin is disclosed, it turns into a major sin. If a man commits a sin and then discloses it or if he commits it in presence of others, he lifts the screen which God has thrown upon his sin and gives encouragement to others by his

sin. If others hear of his sins or see his actions of sins, these are also acts of sin. It appears from this that one sin creaters another sin and hence his guilt increases. There is in Hadis that the sins of all, except those who disclose their sins, deserve to be forgiven. A certain sage said : Don't commit sin. If by chance a sin is committed , don't commit another sin by giving encouragement to others. For this reason, God says : The hypocrite male and hypocrite female are friends to each other. They enjoin evil deeds and prohibit good deeds.

(6) **Sixth cause.** The minor sin of a learned man turns in to a major sin. The reason is that the people follow the learned men. If any one of them commits a minor sin, the people also commit it as they follow him. If a learned man puts on silk dress or a gold ring, enjoys the doubtful properties of others, frequently goes to the darbar of a ruling authority, learns such a learning with which he wishes to argue with others and seeks name and fame, these will turn into major sins if the people follow his actions. Even after his death, these evils continue in the world. Thanks to the learned man with whose death there is the end of his sin. There is in Hadis that whose introduces a bad custom, his sin and the sins of those who follow him devolve on him and his sins will never be reduced a little. God says : We shall record what they sent in advance and their signs. The meaning of these signs is what remains of their actions after they are done and what remains with its doer. Hazrat Ibn Abbas said : Woe to the learned man who follows in his bad actions. I f he slips he repents but the people hear it and travel therewith in the country. A certain sage said : The slip of a learned man is like the break of a boat which capsizes with those who are on board of it.

There is in a book of Banu Israil that a learned man misguided the people by his innovation. Then he repented and began to do goods deeds for a pretty long time. God revealed to His Prophet to tell him : If his sin would have been confined between him and Me, I would have forgiven him. How can I forgive one who misguides My servants ? I will throw him into Hell along with them. It appears from this that the affairs of the learned men are very serious. They have got the duty of giving up sin and the duty of concealing it. As their sins are increased, their virtues also are increased, as the people follow them in both their actions. If a learned man gives up the enjoyments of the world

and attachment of the world and remains satisfied with little food and drink and old clothes, gets virtues like the virtues of those who followed him in these affairs. If he does the contrary and remains attached to the enjoyments of the world only, he becomes the cause of these evils.

CONDITION OF TAUBA

Tauba means repentance and determination for not doing the same again. Knowledge, repentance and determination are the conditions of Tauba. Repentance is the name of grief that comes as a result of loss of a dear thing. It has got many signs-pangs of mind and sorrow, shedding tears, weeping for a long time, living in cares and anxieties. What thing other than sins shows path to punishment ? Whoelse except God and His Apostle is the giver of true news ? There is in Hadis : Live with those who repent, as their minds are very soft.' There is a story of Banu Israil that a man committed a sin and then repented and remained engaged for many years in divine service but still his repentance was not accepted. The Prophet of the time was asked about the acceptance of his Tauba and God revealed to him : By My honour and glory, if the inmates of heaven and earth make intercession for him, I will not except his repentance, as the pleasure of sin still lies within his mind.

Question: Mind naturally turns towards sinful acts. Why should there be taste of bitterness ?

Answer: Some one drinks honey mixed with poison and gets these at the time of drinking, but thereafter he suffers for long after he falls ill, his hairs fall down and his limbs get swollen. if thereafter honey mixed with poison is given to him although he is then hungry and has got a great desire to enjoy sweet things, he will hesitate in drinking that honey. The bitterness of sin is like that to a repentant. So the pleasure of every sin is like the taste of honey but there is poison in it. Without this belief, Tauba can not be sincere. When this belief becomes difficult his repentance can not be sincere. Believe that there is a ruinous poison in every sin as you believe firmly that poison is ruinous.

DETERMINATION OR FIRM WILL: The firm will which comes out of repentance is the will of inquiry. It has got connection with the present, future and past, Regarding its connection with the present, it gives advice to one to give up

every sin, every prohibited thing and to do all compulsory duties. With regard to its connection with the past, it enquires into omission of duties. With regard to its connection with future, it advices him to take care, so that there should be no further ommission of compulsory duties and doing divine service always and giving up sins upto death.

The condition of sincere Tauba is that one should prepare for correction of past misdeeds. From the day of omission of semen upto the present time, take account of all ommissions an commissions and rectify these, observe the omitted prayers, pay the dues of Zakat and do other duties like fasting and pilgrimage. If you could not have fasted in Ramzan, you should keep them. If you had means of going to pilgrimage and you now had not done it, do it and if you can not do it now owing to poverty, you should try to do it, or else you will be a sinner. If you die before making pilgrimage, you will die as a sinner as the Proph et said : He who dies without making pilgrimage may die if he wishes as a Christian, or if he wishes as a Jew. Regarding other sins, enquire about those committed upto date by your ears, eyes, tongue, stomach, hands, feet and sexual organ and try to repent for them and remove the wrong's you have done to others by the commission of sins. Repent sincerely for the sins for breach of duties towards God. Take account of all the sins from maturity upto date and do one good dead in place of one sin. The Prophet said : "Fear God wherever you remain and do a good deed after an evil deed and it will effect it. God says : Good deeds remove the bad ones-11 : 114 Your object will be to give up every sin as harmful like poison.

Sin is darkness and virtue is light. As darkness can be removed by light, so also sin can be removed by virtue. This is the easy way for effacing sins, as a thing can be destroyed by its opposite thing. Love for the world is the root of all sins. The Prophet said : There are some kinds of sins which are expiated only by cares and anxieties. The Prophet also said : When the sins of a man become too much and there remains no such good deed which can expiate his sins, God admits in his mind cares and anxiteties which expiate his sins.

Question: Man's cares and anxieties generally arise in connection with his properties, children, name and fame. Can they be expiation of sins ?

Answer: To love the above things are sins but if he is deprived of those things, his sins are expiated. It is narrated that Gabriel once came to Joseph in his prison. The latter asked him : How far have you burdened my old father with sorrows and anxieties ? Gabriel said : He has been given sorrows to the extent of grief of a mother who lost one hundred sons. Joseph said : What rank will he get near God therefore ? Gabriel said : "The rank of one hundred martyrs".

BREACH OF DUTIES TOWARDS THE PEOPLE : In this matter also you have some duty towards God as He prohibited the people from oppression. So for this breach of duty he should be penitently sincere to Him and promise not to do it again in future. Be kind to a man whom you have oppressed. Return to him his properties, if you have taken them unjusty. Praise one whose honours you have destroyed. Speak good of your neighbour whom you have backbited. These will not save you, unless you refrain from doing wrong to others. If you have done harm to the life or honour of a man or given trouble to his heart, you have oppressed him. If you have killed a person out of mistake, give blood money to his heirs.

It is reported that Maez-bin-Malek came to the Prophet and said "O Messenger of God, I have committed fromiction and I have oppressed my soul. So purify me. This is my wish." The Prophet turned him back. On the following day, he came again to the Prophet and said as above. He turned him back for the second time. When he said this for the third and fourth time, he passed orders for his punishment. A pit was dug for him and he was put therein and stoned to death. There were two parties over this affairs. Some said "He has been ruined". Some said "This is no other 'sincere Tauba like his." The Prophet said " He has repented in such a way that if it would have been divided among the people, it would have been sufficient for them."

On another day, one Gamedi woman came to the Prophet and said "I have committed fornication, purify me." The Prophet turned her away. On the following day she came again to the Prophet and said "O messenger of God, why, did you turn me away ? You have thought that as you have turned away Maez, you will also turn me away. By God, I have conceived." The Prophet said "Go away till you give birth to a child." Immediately after the child was born, she came to the Prophet

with the child putting on a torn cloth and said "My child is born." The Prophet said "Go and suckle it, till it comes to an end.' When the suckling ended, she came to the Prophet with the boy in whose hand there was a piece of bread. She said "O Prophet of God, I have finished suckling and now he has been taking food." The Prophet then handed over the boy to a Muslim. A pit was dug upto her breast and the Prophet then passed order to stone her to death. Hazrat Khalid-bin-Walid threw a piece of stone on her head which gave out a streak of blood which fell on his face and he was rebuking her. The Prophet heard it, rebuked him for it and said "Stop O Khalid, One in whose hand there lies my life, she has made such a Tauba that if a collector of Zakat in excess of limit makes such Tauba, his Tauba will be accepted. She was then buried after funeral prayer. If the money of somebody was taken by force or there was a breach of trust or the wages of a labourer were not paid or paid less, it is incumbent to gather information of these things from the time of maturity upto date and to pay their just dues.

REGARDING PROPERTY: If the owner is known. It is incumbent on him to return it to him. If the owner is not known it should be given in charity. If you have given trouble to the mind of anybody. Seek pardon from him. The Prophet said "One of your predecessors killed 99 persons and asked: Who is the wisest man in the world? When a saint was mentioned to him, he came to the saint and said "O saint, I have killed 99 persons. Will my Tauba be accepted?" The saint said "Your Tauba will not be accepted." Hearing this, he killed the saint and filled up his number of murders to one hundred. Then he enquired of the greatest learned man in the world. When his name was mentioned, he came to him and asked him: I have killed one hundred persons. Will my Tauba be accepted? He said "Yes, your Tauba will be accepted. What is the reason of its not being accepted? There you will find some persons engaged in divine service. Do divine service along with them and don't come to your native place as the land is not good." When the man was half way to that land he breathed his last.

The angel of mercy and the angel of punishment quarreled with each other regarding his case. The angel of mercy said "He has repented and turned his face towards God". The angel of punishment said "He did never do any good deed." When

another angel in the form of a man came there, they took him as an umpire to settle the matter. He said "Fix the distance between the two paths and he will get the path which is nearest to him." They measured the two paths and found that he crossed the path of repentance more than the other path. Then the angel of mercy took him with him and he was forgiven.

DETERMINATION IN FUTURE

Firm determination shall have to be taken, so that sins are not committed in future. Hold firm connection with God, take such firm determination that no such sin is committed in future. Be like such a patient who knows in his illness that the eating of fruits will do his harm and for that he takes such firm resolve that till he is cured he will not take fruits again. Till such firm resolve is made, there will be no Tauba. Your Tauba will not be perfect till you keep separate from your greed, keep silence, eat less and sleep less and take firm precautions in eating lawful things, as eating of unlawful things is the root of all sins. He who can not give up greed in foods and drinks, his eating of lawful things and giving up of doubtful things are not sufficient. A certain sage said "If a man repents for his sins and keeps patience for seven years, he will not again come to that sin."

Question : What is your opinion regarding (1) a person who forgets his sins and does not think of it and (2) a person who remembers his sin and does not forget it?

Answer : One section of the learned men say that Tauba means keeping sins in front. Another section say that it means to forget sins. To us, these two opinions are both true according to circumstances. There are many ways to go to God, some near and some distant. To keep sins in front and to remember them is good for a beginner in the path of religion, as in case he forgets them, his repentance will not increase and for that his will to walk in they way to God will not be so strong. If he remembers his sins, his sorrows will increase and he will fear to commit them again. The above person is better than a careless person, but it is more injurious to a sojourner for religion as in the case of journey remembrance of sin is an impediment, Rather he should not deviate from the straight path of religion. In case sexual passion becomes strong, if the sin of fornication is remembered, it is injurious and to forget it is better. The Prophet said "Be careful, I

commit no mistake, but I am thrown to a mistake, so that I may understand it". In another narration, I am made to forget in order to establish a way of life. The Prophet talked to men according to their intelligence. When Hazrat Hasan took some dates in his mouth to eat, the Prophet said "Kakh, Kakh" meaning vomit it. He did not then understand the word "Vomit the dates" as he was then too young. So he made him to understand with the words of a child that it is unlawful. Similarly, if a person calls a bird or a beast with particular words, it responds to him and it does not respond to any other words. So be not indifferent to these words.

1. **Class of repentant :** The repentants are of four classes. The first class are those who repent for sins that may be committed upto the end of their lives and those who repent for past sins and take care not to commit sins in future. As a result of habits, some evil thoughts may arise in his mind. For this one should stay on repentance, advance towards good deeds and give up evil ones. The name of this Tauba is Tauba Nasuha or sincere repentance. The mind of such a repentant is called Nafse Mutmainna or quiet mind. It returns to its Lord well pleased with Him and well pleasing Him-89 : 26. The Prophet said with regard to these persons "Mufarredun went in advance." They are desirous of God's remembrances. Zikr has pulled down from them their burdens. So they will come with light burdens on the Resurrection Day. It is seen that there is the burden of Zikr on them, but actually it is Zikr which has taken away their burden. They have different ranks. There are some repentants whose desires fall under the flow of divine knowledge and become quite. Another class of repentants can not save themselves from clash with their low desires and they take delay to turn them back with efforts. There are some persons who meet with death after repentance. Some person make Jihad with their passion after Tauba keep patience and remain upon Tauba. Their rank is highest as their good deeds destroy their evil deeds. A certain sage said : If a sinner commits a sin and restrains himself from it after getting opportunity of committing it again out of fear of God and keeps patience and controls his sexual desire, it expiates his sins. This condition is very difficult but its result is very good.

2. **The second class of repentants :** Such a person after repentance keeps himself firm for some days, gives up major sins and does divine service, but he is not free from such sins owing to

pressure of circumstances although he has got no such object. He does not have a firm will to do that sin but if he commits it, he becomes repentant and sorrowful. Then he resolves that he will not to do that sin but if he becomes repentant and sorrowful. Then he resolves that he will not do it again. The mind which has got such a state is called Nafse Lawwamah or self- accusing soul. This Tauba is less than that of the first class. Evil is mixed with the blood of man and he can hardly release himself from it. God says : God is openhanded in pardoning those who give up major sins and indecencies except passing thoughts of sins. An evil thought suddenly crops up in mind along with the minor sins. He had no previous thought about it. So this kind of evil thought is pardonable. God says : When they do indecent acts or oppress themselves and then remember God and seek forgiveness for their sins. So it seen that God praised them for their repentance inspite of oppression on their soul. For this rank, the Prophet said : Those who repent after commission of a sin are the best among you. In another narration, a believer is like a stalk of corn. Sometime its head rises up straight and sometimes bends down The Prophet said : A believer is not free from sin.

This shown that Tauba is not called for these sins. Such a guilty person does not reach the stage of a sinner. The Prophet said : Every son of Adam is a sinner. Among the sinners, those persons are good who repent and seek forgiveness. He said also "A believer may commit many sins but is busy in repentance. God says "They will be given double rewards on account of their patience, and thereby remove the evils by good deeds." God says in this verse that they do good deeds after commission of a sin. He did not say that they do not commit sins.

3. **The third class of repentants :** Such a repentants keeps himself alright for some time and then his passion becomes strong for commission of sins. As a result, he advances towards sin, being unable to control his passion. Inspite of this he does divine service always, but can not give up one or two sinful actions. He loves that it would have been better if God gave him power to control them. After the sin, he becomes repentant and says "Alas, had I not done it" This soul as called Nafse Mosawaalah or questioning soul. God says regarding these persons "And about others, they recognize their sins and they mix good works with them and others mix evil deeds." These

persons continue to do good deeds and expect forgiveness for their sins and faults. Many a time such a man dies before repentance. The region of the next world and its enjoyment falls on that person whose soul is saved and who purifies his soul for a long time as decreed by God in his destiny. For this reason, God says : By the oath of soul and what it purifies, He informs it of its evil deeds and its God-fear. He gets salvation, who purifies it and he is ruined who pollutes it-91 : 7. The Prophet said : A man may continue to do good deeds upto seventy years. Even the people then say that he is one of the inmates of Paradise. There is then the distance of half a cubit between him and Paradise. Then suddenly his fate comes forward and he begins to work the deeds of the inmates of Hell and then he enters Hell. So there is the fear of death before his Tauba. Man's every breath may be his last breath and death may be linked up with that breath.

4. **Fourth class of repentants :** These persons repent and remain in that condition for some days and then again return to sin. They feel no sorrow for their sins and do not mind to repent. These persons are included within the habitual sinners. Such a soul is called Nafse Ammarah or a soul prone the evils. Such a soul runs towards evils after returning from good deeds. There is fear for such a man in the end. If he dies upon good and upon Tauba, he will await his release from hell although it will occur after some time. So to seek forgiveness by divine service is like acquiring education by efforts and like seeking wealth by trade by crossing the big seas. All the people, except the learned are deprived of fortune. All the learned men except those who do good deeds are deprive of fortune. All the doers of goods deeds are deprived of fortune except those who sincerely do good for the sake of God. They also remain in anxieties. Those who hope for God's forgiveness without any good deed at their credit are fools, as God says "There is nothing for man except what he strives for." The wealth of the world is short lived, still it is subject to hard labour. How can you expect rewards without hard labour and sincere efforts in the next world ?

EXPLANATION OF VOLUNTARY AND INVOLUNTARY SINS

If a man commits a sin, he has got two compulsory duties-Tauba or repentance, and then doing a good deed. A thing can be destroyed by its opposite, such as cold by heat. So a bad deed can

be removed by a good deed done immediately after it. ;If the evil deed rises from mind, its expiation is to seek forgiveness with all the humility of a slave. Expiation by tongue is admission of evil and seeking forgiveness from God saying. 'O Lord I have done oppression to my soul and committed sin. So forgive my sins". Expiation by bodily limb is to pray, to give charity and to do divine services.

It appears from the sayings of the sages that after the commission of sin, if eight good deeds are done, it may be forgiven. The actions of heart regarding expiation of sins are four-Tauba, to think of a good thing, to take precautions of sins and to fear punishment for sins and for that to expect forgiveness. The actions of limbs are four regarding expiation of sins - (1) To pray two rak'ats immediately after commission of a sin. (2) then to pray for forgiveness to God seventy times and to recite (God is great with His praise) one hundred times, (3) to give charity, and then (4) to keep fast. Some wise man said "After sin, make ablution well and pray two rak'ats in a mosque." There is in a Hadis : When you commit a sin, do a good deed immediately, pray secretly, if you do a sinful act secretly and pray openly if you do a sinful act openly. A certain sage said : "Sin committed at night is expiated by secret charity and sin committed at day time is expiated by open charity. There is in a Hadis : A man came to the Prophet and said I have committed every sort of sin with a woman except fornication. Give judgment against me according to the laws of God. The Prophet said : Have you not said the morning prayer with us ? He said "Yes, I have prayed." The Prophet said "Certainly good deeds remove evil ones." It appears from this that except fornication, any other act with a strange woman is a minor sin. The minor sins committed during five prayers are expiated by these prayers.

Different stages of seeking forgiveness: Hazrat Sahal Tastari said "It is necessary for a slave to approach his master in every condition. So it is better to return to the master in every matter. If he commits a sin he says : O, Lord keep it a secret. When he finishes his sinful act, he says: O, Lord. accept my repentance. When he repents, he says "O Lord, make me sinless". When he does an act, he says, O Lord, accept this from me. Once a man asked him about such seeking of forgiveness as expiation of sins. He said "The beginning of seeking forgiveness is Izlijabat,

then Enabat and then Tauba. Izlijabat means seeking forgiveness by moving bodily limbs. Enabat means mental act of seeking forgiveness by sincere motive and good wishes. Tauba means to give up the people and to return to the Creator. After Tauba, he shall take recourse to silence and remain upon Tauba. The object of Tauba is to get two benefits-firstly, to expiate for sins in such a way that he can be classed with the man who did not commit sin ; secondly, to gain such a rank as he can be addressed as a friend.

There are several steps for expiation of sins. Some steps efface the root of evils from its root. Some steps make the sin light. Expiation differs according to the rank of repentants. Don't thing a good think as insignificant even if it is every small. A certain foolish woman in order to ward off the troubles of weaving thread says "I can prepare only one piece of thread in an hour. What will you do with one piece of thread ? Can a piece of cloth be made with one piece of thread only ?" The foolish woman does not know that all the cloths in the world are woven with so many threads and the world inspite of its spaciousness, was created by so many atoms. In short, to seek forgiveness and to express humility before God is such a virtuous act which will never be destroyed.

A certain disciple asked his Pir Abu Osman Magribi "Sometimes my tongue utters Zikr and Quran reading, but my mind remains then absent. He said : Be grateful to God that He kept one of your organs in a virtuous act, habituates you in Zikr, and has not engaged you in evil deeds." The saying of the sage is indeed true. If you can habituate your bodily limbs in good works till it turns into habit, you will removing great many sins. If a man has got the habit of uttering "Astagferullah" I seek forgiveness of God he will at once say "Astagferullah." if he hears a false talk from anybody. For this reason, God says "God does not spoil the records of the doers of good." God says "If you do a good deed. He will increase it and give you profuse rewards from Him." Hazrat Jafar Sadeq said "God kept three things secret in three things-(1) His pleasure in divine service, so don't neglect anything of divine service, perhaps there lies His pleasure therein. (2) His wrath in sins. So don't neglect a trifling thing, as there may be His wrath there in. (3) Hissecret friendship amongst His servants, so don't disregard any of them, as he may be a friend of God. He added another thing -His hidden answer in his

invocation. So don't give up invocation, often a reply may come therein.

MEDICINE FOR UNWILLINGNESS TO REPENT

There are two classes of men : On class of young men have got no attraction towards evils. They grow on good things and give up evils. The Prophet said : Your Lord is pleased with that young man who has got no attraction towards evils, such a man is rare, but most honoured. The second class of men are not free from attraction towards evils. They are subdivided into two-those who repent after commission of sins and those who are engaged in sins all the time. Tauba cannot be earned without curable medicine. He who cannot diagnose a disease cannot know its medicine. Every disease has got its primary or root cause and to remove that case is its medicine. Without an opposite thing, it cannot be removed. Greed and negligence are the causes of engagement in sins. Carefulness is opposite to negligence and patience is opposite to greed. Negligence is the root of all evils. God says : They are negligent, there is no doubt that they will be losers in the next world.' The medicine of Tauba is the mixture of some ingredients-sweetness of knowledge and bitterness of patience. A mind affected with the disease of repeatedly committing sins should be treated with a mixture of knowledge and patience.

Question : Is every knowledge profitable for removal of repeated sins ?

Answer : There is expert knowledge about a special disease, just as the science of treatment is necessary for treatment of general diseases. A man of this type of disease must have faith in several subjects.

(i) He must have faith that there are certain causes of disease and health. God has recorded their causes and given us freedom to select those causes. Firm faith grows out of it in the root-science of medicine as he who has no faith in this science will not take to treatment and has got nothing but ruin. Similarly repeated commission of sins cannot be removed without faith in the fundamental matters of religion. That is this. There are causes of fortunes in the next world and those causes are virtues, and there are causes of misfortunes in the next world and those causes are sins. This is the faith in the basic principle of religion.

(ii) The second subject is that a patient must have faith in a certain physician that he has got expert knowledge in a particular branch of medicine and special proficiency in the process of treatment. Similarly the sinner must have faith in the fact that the prophet is a true Prophet and all that he said are true without the slightest tinge of falsehood.

(iii) The third subject is that as a patient must obey with attention and care the instructions of the physician regarding diet and other injurious things, so also one addicted to sin must hear the verses of the Quran and the sayings of the Prophet with attention or follow these instructions with fear of God. (iv) The fourth subject is that as a patient must have look to what the physician gives instructions, so also every man should pay attention to what a spiritual guide says, though he has not greed for everything and does not commit every kind of sin. Every believer has got a special sin. The learned men of religion know about these and give instructions accordingly. They must take the lessons of religion to the people according to their diseases. This world is the abode of patients or hospital, as there are only dead men under the earth and patients above the earth. The number of patients of heart diseases is more than that of the patients of bodily diseases. The learned spiritual men are the physicians of heart diseases and the kings are the care-takers of the hospitals. The patients which does not take the medicine of a learned man should be handed over to the king, so that he may cure him of this evil as a physician hands over a patient who does not observe the rules or who is mad.

DISEASE OF SOUL : It is more severe than that of body. There are three causes for which disease of soul is more severe than the disease of body. The first cause is that the patient does not know that he is sick. The second cause is that the result of the disease of soul is not seen in the world as the disease of body is seen. That death is the result of bodily disease is seen and one does not like it. Death of soul is the ultimate result of sin. That is not seen in the world and for this reason hatred for sin is less. If however the sinner knows it even, you will see that he depends more upon God's mercy for cure of the disease of soul. He works very hard by giving up idleness for cure of the bodily disease but he does not work so much for cure of the disease of soul. The third cause is that no physician can diagnose this incurable

disease. The learned men are the physicians and they are also attacked with the incurable diseases of the age and so they are baffled in their treatment. This disease is not openly seen as it exists in everybody. They teach such things to the people as increase their disease, as love of this world is their serious disease. This disease is found in the physicians themselves. They are said : You are talking about treatment but you yourselves have forgotten it. The people are going to destruction on account of the death of physicians as the physicians themselves are engaged in eating evil and injurious diets.

Hope and fear are two medicines, but they are applicable to various diseases. He whose fear is strong has given up this world wholly and burdened himself with additional burdens and confined himself within narrow provision. To him the causes of hope are many while the causes of fear are few. He who repeatedly commits sins and is despaired of repentance for many sins inspite of his will for repentance should be treated with the cause of hope so that he may expect acceptance of his repentance. If he who is misguided and engaged in sins and still hopes for God's mercy, is like that person who is treated with honey inspite of his body being very heated. This is the way of the fools and the illiterate.

THERE ARE FOUR MODES OF GIVING UP SINS

(1) **The first mode** is to remind the verses of fear to the sinners and transgressors. The Prophet said : The sun does not rise and no darkness comes down without the two angels communicating with each other by four voices. One angel says : How good it would have been if men were not created. Another says : How good it would have been if after creation of men they knew the cause of their creation. Again the first angel says : How good it would have been if after knowing the cause of creation of men they worked according to their knowledge. In another narration, how good it would have been if they discussed with one another about what they knew. Another angel says : How good it would have been if they repented for not doing what they knew. An earlier sage said : When a man commits a sin, the angel of the right side calls the angel of the left side : Don't write it for six hours with your pen. If he repents and seeks forgiveness, he does not write it. If he does not seek forgiveness, he writes it. Another 'ancient sage said. When a man commits a sin, the

ground underneath that place seeks permission to sink down with him under the abyss and the sky above his head seeks permission to fall upon him. Then God says to that ground and the sky : Keep yourself away from My servant and leave him, as you have not created him. If you had created him, you would have shown him mercy. Perchance he will repent to Me and I may accept his repentance. Perchance he will do good works in place of it and I will grant him reward. In the spirit of this, God says : God restrains the heavens and the earth to fall down. If they fall down, who is there besides Him to hold them back?

There is tradition reported by Hazrat Omar: One who gives seal hangs down with the pillars of the Throne. When somebody tears off this hidden screen and considers an unlawful thing as lawful, God sends down a sealer to seal upon his soul. As a result what is with it becomes covered. There is a tradition reported by Muzahed: Soul is like the front of an open hand. When a man commits a sin, a finger is closed. This is the meaning of seal. Hazrat Hasan Basari said: There is a fixed limit between man and his Creator. When he reaches that limit, God Himself puts a seal on his soul. Thereafter, he finds no inclination to do good deeds.

There are many traditions and wise sayings about punishment of sin and praise of those who repent. If one inherits the Prophet, he should make much admonition therewith. The Prophet left no legacy but left only learning and wisdom. The more he gets learning therefrom the more legacy he gets from him.

(2) **Second mode:** To narrate the lives of the Prophets and of the saints and pious men and of the dangers and difficulties that fell on them on account of their sins are profitable for the souls of men and fruitful. It is also to be narrated how the Prophet Adam was punished for only one sin and how he was driven out of Paradise. It is narrated that when he ate the fruits of the forbidden tree, his dress flew away from his body and his private parts became exposed but his head-gear and cover of his face felt shame to go away from him.

Then Gabiel came down and took his head gear and cover of his face. Then it was proclaimed from heaven: Go down from Me, as he who disoboyed Me is not worthy to remain with Me. Hazrat

Adam looked towards Hawa and saw that she weeping. He said: This is the first sign of our disobedience to God.

It was narrated that for forty days an idol was worshipped in the house of the Prophet Solaiman for which he was punished. In another narration, a woman sought justice from Solaiman in respect of a matter of her father. He promised to do justice but afterwards he did not do it. In another narration, the woman thought that Hazrat Solaiman would deliver judgement in favour of her father as she had some rank before Solaiman. For this sin, the reign of Solaiman was robbed of for forty days for which he became afraid. He fell into such disaster that he did not even get food when he was hungry. When he sought for food saying: Give me food, I am Solaiman, son of David, the people used to rebuke and beat him and drive him out. It was narrated that during this time when he wanted food from his wife, she spate on his face and drove him out. There is another narration that an old woman poured urine over his head from a pot. Then God took out his ring from the stomach of a fish and he put it on for forty days after his punishement. Thereafter birds came and sat upon his head and jinn, birds and beasts began to gather around him. Solaiman said: I will not rebuke you for harsh treatment with me before and will not praise you for your excuse become me at present. These affairs came from God and there was no other alterative.

There is a story of Banu Israil that a man married a foreign woman in her country. He sent his slave to bring her home. On the way the slave felt sexual desire to cohabit with her but restrained himself with great difficulties. For his patience, God rewarded him with the office of prophet-hood over the children of Israil. It was narrated that Moses once asked Khizr. Why have God given you knowledge of the unseen? He said: For giving up sins in order to incur the pleasure of God.

It is said that even wind traveled with Solaiman. He was once pleased with his dress and looked at it. Suddenly the wind threw him down and he said: I obeyed you till you obeyed God. It is narrated that God sent down revelation to Hazrat Eakub: Do you know why I have separated your son Eusuf from you? He said: I don't know. God said: The reason is that you said to your sons: When you remain indifferent, I fear lest tiger may devour him. Why did you fear for him an attack of tiger and did not

depend on Me? Why did you look at their heedlessness and did not hope My protection? Do you know why I returned him to you? Hazrat Eakub said: I don't know. He said: You relied on Me and said: Perchance God may return all of them to me. You said also: Go and search for Eusuf and his brother and be not dispaired. When Hazrat Yousuf said to his prisoner: Remind me to your master, God said: The devil made him forgetful of his Lord. For that he stayed prison for some years.

Thus there are many stories. The Quran and Hadis did not narrate them only for the sake of stories but its object is to admonish and to disclose the secret meaning, so that you may know that even prophets were not free from these sins. So how can the other people get free from major sins? The prophets received punishment in this world for minor sins and it was not kept in abeyance for the next world. The unfortunate only are given time, so that their sins may increase, as the punishment of the hereafter is very severe and most fearful. These stories should be narrated to the sinners, so that they may adopt the modes of repentance.

(3) **Third mode:** The sinners should be told that the punishment of sins is expected to be meted out in this world and that the basic cause of dangers and difficulties that befall on men is their sin. May people think the next worldly punishment as easy and this worldly punishment as severe. The reason is their ignorance about the next world. These people should be told repeatedly about the punishement of this world. They should be told that their livelihood may be curtailed on account of their sins, their honour may be marred and their enemies may increase. The Prophet said: When a man commits sins: he deprived of his liveli hood. Hazrat-Ibn-Masud said: I think that a man forgets his learning owing to his commission of sins. In this context, the Prophet said: Wisdom goes away from a man who commits sins and it never comes to him. An ancient sage said: It is not misfortune that a man's face becomes black and he meets with loss of property, but misfortune is that he gives up a sin but commits it again or a more heinous sin.

There is a story of a certain Aref that he was walking in a muddy land raising up his wearing apparel for fear of slipping down. Then he slipped and he fell down. He wept and said: My slip has been like the slip of one who walks by the side of a sin for

saving himself from the sin and then slips into a sin or two and then falls deeply therein. For this reason the saint Fazili said: Whatever turn of fortune and loss of friendship occur, it is only for your sin. A certain sage said. I will consider the oppression of rats as punishment of my sin. A certain Sufi of Syria said: I was looking at the beautiful face of a christian boy. At that time Ibn Jala Dameski was passing by that way. He caught hold of my hand and I was ashamed I said: O Abu Abdullah, glory to God. I was charmed with the uncommon beauty of this boy. I don't know the wisdom of God that He created this beautiful boy for Hell. He pressed my hand and said: You will see its punishment after a while. After 30 years, I saw its punishment.

Abu Solaiman Darani said: Emission of semen in dream is a punishment. He said: Nobody misses a congregational prayer except for sins. There is in Hadis, God says: When a man puts his greed above his divine service, the lowest punishment is that I deprive him of the pleasure of invocation.

Abu Amer Olman narrated a story to this effect: I stood up for prayer when I felt urge of sexual passion which continued long. I felt a strong urge for cohabitation with a boy. I fell down on the ground and my whole body became black. Then I concealed myself and did not come out for three days. I went to the public bath room and washed my body but it increased blackness. After three days, the blood of the body became clean. Then I went to Bagdad to meet Hazrat Junaid. I asked him about it. He said: Are you not ashamed that you have made your sexual passion strong after standing before God? Then God drove you out from His presence. Had I not prayed for you and repented on your behalf to God, you would have met with God with that color. He said: I wondered how he came to know of it, when I was at Rekka and he was in Bagdad.

Dear readers, know that the face of soul of man becomes black if he commits sins. If he is not a virtuous man, his black color spreads over his face. If he is unfortunate, it remains on his soul which becomes black and becomes fit to be burnt by fire. The disaster of sin in the world is poverty, illness and other evils as seen in various traditions. If any disaster comes to any person, it is owing to his sin. He is deprived of good provision and his misfortune is doubled. If any grace reaches him, it is prolonged for him but he is deprived of expressing gratefulness, till he is

punished for ungratefulness. He who is virtuous, has blessing for divine service. He is then given grace of expressing gratefulness and his disaster is panacea for his sins and increases his rank.

(4) **Fourth mode:** It is to state the prescribed sentences for the prescribed crimes, such as drinking wine, fornication, murder, slander and other sins. Give such advice to a person for which he is deserving of advice. If you give such advice to a person for which he is not deserving, you will be giving medicine to a person who does not require it. The learned man should begin treatment just like an experienced physician who sees first his patient's appearance. The Prophet was once asked: O Messenger of God, give me advice but not more. He said: Don't be angry. Another person said: O Messenger of God, give me advice. The Prophet said: Don't be disappointed at seeing what is in the possession of man. This is called freedom from want. Be careful of greed, as the meaning of greed is freedom from the worldly wants. Pray in such a manner that you are leaving the world for good. Be careful of what you take as an excuse.

A person said to Ibn Wase: Give me advice. He said, I advice you to be an angel in this world and the world next. He said: How shall I be able to become such? He said: Adopt renunciation in the world. The Prophet sensed anger in the mind of the first questioner. So he prohibited him to get angry. He saw in the second man greed for wealth and long hope and advised him accordingly. Ibn Waes saw in the third person attachment towards the world and so he advised him accordingly. A man asked Hazrat Ma'az: Give advice. He said: be kind, I may then guarantee Paradise for you, He perceived in him by his foresight harsh conduct and hard heart. Once a man said to Ibrahim Ibn Adham: Give me advice. He said: Be careful of men and keep company of the virtuous people, as men are subjects of thoughts of men. Every man is not a real man. Real men passed away and there remain only ghosts. I don't consider them as men.

Hazrat Muwayiah wrote a letter to Hazrat Ayesha: Give me advice, but not more. Hazrat Ayesha wrote: From Ayesha to Muwayiah. I heard from the Prophet who said: 'God makes one free from want of men who seeks pleasure of God by incurring the displeasure of men and He entrusts one to the people who incurs displeasure of God by pleasing the people. Salam to you.' Now look to the wisdom of Hazrat Ayesha, how she gave caution

of danger to the rulers. At another time she wrote to Muwayiah: Fear God, He will protect you from men and when you will fear men, they will not be able to do you benefit in presence of God. Salam to you." So every adviser should advice according to the necessity of a particular man.

There are foods and medicines in theological learnings food for all people and medicine for patients only. An illustration is given below. A man said to Abu Sayeed Khodri: Give me advice. He said: Fear God as it is the root of all good. Take recourse to Jihad, as there is no monkery in Islam. Take to the Quran, as it is the light for you among the inhabitants of the world and as it is a reminder to the inhabitants of heaven. Take to silence as you will drive away the devil therewith.

Once a man said to Hasan Basari: Give me advice. He said: Honour the commandments of God, God will honour you. The wise Loqman advised his son: O my darling, attach your lance with the learned, but dispute not with them, lest they may cherish harted for you. Take from the world what is absolutely necessary for you and spend for your next world your excess wealth. Don't put your own burden to the shoulder of others by giving up completely this world. Keep fast in such a way as can destroy your greed and fast not in such a way as may spoil your prayer as prayer is better than fasting. Don't mix with the fools and hypocrites. He said to his son another time: O my darling, don't do any work with displeasure. Don's go out on a journey without necessity. Don't ask a thing which will not be beneficial to you. Don't squander your wealth and don't consider the wealth of others as good. What you send in advance is your wealth and what you leave behind is the wealth of others. O my darling, he who is kind gets kindness. He who keeps silent remains secure. He who speaks good gets benefit and he who speaks evil, commits sin. He who does not control his tongue becomes repentant. A man asked Hazrat Abu Hazem: Give me advice. He said: Do what will benefit you at the time of death and give up what will go against you at the time of death.

Hazrat Moses said to Khizr: Give me advice. He said: walk with a smiling face and don't walk with an angry face. Be benefactor and not an injurious man. Give up disputation and walk not without necessity, don't laugh out without being

satisfies and don't accuse the sinners without sharing in their sins. O son of Imran, weep for your faults.

A man said to Mohammad bin Keran: Give me advice. He said: Make efforts to please your Creator as you make efforts to satisfy yourself. A man asked Hamid Lefafa: Give me advice. He said: See that disasters and dangers may not destroy your religion. Prepare for it a cover like that of the Quran. He asked: What is the cover of religion? He said: To give up search of this world except for things absolutely necessary, not to talk except what is absolutely necessary and to give up the company of men except for dire necessity.

Hazrat Hasan Basari wrote to Caliph Abdul Aziz: After praise of God and blessings on the Prophet fear what God said of be feared. Be careful of what God said to be careful. Take for your fortune from what is in your possession. Sure news will come to you at the time of your death. Salam to you.

Caliph Omar-b-Abdul Aziz wrote to Hazrat Hasan Basari: Write to me a letter advising me. He wrote in reply: After praise of God and blessing on His Prophet, cares and disasters lie before you. Either you must meet with salvation or with destruction. Know that one who takes account of himself gets benefit and he who is unmindful is a loser. He who sees the ultimate end gets salvation. He who conducts himself with greed is misguided. He who keeps patience rises above wants. He who fears God is secure. He who is secure accepts advice. He who accepts advice is blessed with deep insight. He who is blessed with deep insight gets understanding and wisdom. He who slips returns. He who repents uproots evils. Ask when you know not and restrain anger.

The saint Matruf wrote to Caliph Omar-b-Abdul Aziz: After praise of God and blessings on His Prophet: O commander of the faithful, this world is an abode of punishment. He who has got not wisdom hoards wealth for it. He who has got no wisdom is deceived thereby. Live in this world as one who treats his wound and keeps patience at the bitterness of medicines fearing the result of disease. Caliph Omar-b-Abdul Aziz wrote to Adi-b- Artata: After Hamd and Salat, this world is an enemy of God's friends and a friend of the foes of God. It is an object of reception for the foes of God.

He wrote to one of his governors: After praise of God and blessings on His Prophet, your power has been usurped from the oppression of the people. When you intend to do oppression on any one, remember God's power on you. Know that what reaches from you to the people will pass away but it will remain with you. Know that God will obtain for the oppressed people the rewards of the oppressors. Salam to you.

Such are the forms of admonition and advice to the people. Such sort of advice is like food from which every one gets benefit. Such advisers are rare as the doors of advice have been closed and sin and disturbance gained ground. This is the first mode of treatment and the first root.

SECOND ROOT IS PATIENCE: The basic medicine of repeated sins is patience. Why is patience necessary? One reason is that the sinner is careless about the injurious effect of good. Another reason is that his greed becomes strong. We have described the medicine for carelessness. Now we shall narrate the medicine of greed. The gist of it is that when a patient's injuries increase, his mode of treatment is that first of all he must have knowledge of the injury and then remove it so that it may not come to him again. In every circumstance, the bitterness of patience shall have to be adopted. There should be similar treatment of sexual passion. He should first know the injurious effect of sin and think of the verses of the Quran and Hadis about it. When fear increases, he shall have to remove the cause which in crease the sexual passion. It grows out of outward things. To flee away from those things and to adopt loneliness are the medicines. The medince of the greed of delicious foods is to remain hungry and to fast consequitive days. Without patience these two modes cannot be adopted. Without knowledge fear does not grow. Knowledge also cannot arise without insight, thoughts and strong blind faith. The first thing is to be present in the assembly off Zikr and sermons and then to hear religious sermons after giving up all thoughts of the world. God makes the path of one easy who has been given the strength of good attention, who fears God after knowing the objects of fear, who hopes for rewards and knows good words as true; and He makes the path of one difficult who straightens his hands, thinks himself above wants and knows the true things as false.

CAUSES OF COMMISSION OF SINS

1. **First cause.** The punishment of sin is not presently seen and lies in the womb of future.

2. **Second cause:** It is the present taste of the greed which leads to the sinful act. His habit assumes strong form owing to love for sin. Habit is the fifth nature. The present taste over nature predominates over the future tastes. For this reason God says, Never rather you love the present and discards the future. God says: Rather you love the pleasure of the world's life. The gravity of this affair is rendered clear from this word of the Prophet: Paradise is surrounded by unpleasant things and Hell by greed. The Prophet said: God said to Gabriel after creation of Hell: God and look at Hell. He saw it and said: By Thy glory, nobody will enter it if he hears of it. Then God surrounded it with things of greed and said to him: Go and look at it. Gabriel saw it and said: By Thy glory, I fear that there will be nobody who will not enter it. He created Paradise and said to Gabriel: Go and look at it. Gabriel saw it and said: By Thy glory, he who hears of it will want to enter it. Then he surrounded it with unpleasant things and said: Go now and see it. He saw it and said: By Thy glory. I fear that nobody will enter it. Greed is connected with the present and punishment with the future. There are two reasons for the commission of a sin though the basic faith remains alright. He who becomes impatient of thirst and drinks icy water during illness does not deny the basic science of medicine and also does not deny that it is injurious to his health, but the greed of his thirst becomes then strong and he becomes unable to face the difficulty of patience.

3. **Third cause** There is no such a sinner who does not wish to expiate his sins by repentance and good works, but he makes delay to make repentance and expiation owing to the prevalence of long hope in him.

4. **Fourth cause** There is no such believer who does not cherish hope for forgiveness of his sins. He awaits for pardon relying on the mercy of God after committing sins. For these four causes a believer is engaged in committing sins over and again even though his basic faithremains alright. It is true that for the fifth reason, defect enters into his basic faith.

5. **Fifth cause** To entertain doubt about the Prophet-hood of Mohammed (P. H). This is infidelity. Medicines for these five

reasons shall have to be looked into. Such a man is like the patient whom the physician prohibits to eat injurious foods. If the patient entertains doubt about the expert physician, he does not pay attention to his advice. This is disbelief or infidelity.

Question: What are the medicines for those five causes?

Answer: (1) The medicine for the first cause is to think of the delay of punishment in this way. What will occur in future must happen. The future is near the thoughtful men, but death is nearer to a man than the lace of his shoes. What will inform him that the Hour is near? Then the affairs of the future happiness will become the matters of the present. Great efforts are undertaken to ward off future dangers in the world. For earning profits in business, merchants embarks on deep seas and oceans and bear all sorts of hardship in journey. If one falls ill and if a physician informs him that if he drinks cold water, it will injure him and may lead him to death, he shall give it up at once for fear of death, even though cold water is agreeable to him and even though the pangs of death is short lived. He does not fear however what will occur after death. He shall have to leave the world and there is no escape from it. This world's life is temporary, not everlasting. Now it is an object of thought that he gives up an agreeable thing of this world relaying on the word of a Christian physician, while he cannot give up the temporary pleasure of the world in expectation of future happiness relying on the words of the Prophet supported by miracles. The punishment of Hell is very much greater than that of disease.

(2) The medicine for the second cause is that he shall give up the taste which is strong with efforts and say: If I cannot give up this temporary happiness of this world's life, how can I get the everlasting happiness of the next world? When I can't bear the pangs of patience, how shall I bear the punishment of fire in Hell?

(3) Disease of delay in repentance may be removed in this way. Most of the immates of Hell will shriek for long sufferings in Hell. He who makes delay in repentances, wishes to live long while he may die soon. If he lives long, he may not give up sin in future as he cannot give it up at present. It is not known how he will give up greed in future when he cannot give it up at present. Rather it may increase manifold owing to habits. The greed which man makes firm as a result of habits is not like that greed

which has not become firmly rooted. For this reason, those who make delay in repentance are destroyed. They don't know that the more time passes, the more it becomes difficult to be eradicated. The man of procrastination is like a man who seeing a firmly rooted tree, leaves it to be uprooted in future. But he knows that it will be more firmly rooted in future. The more you grow old, the more you will become weak and there will be less chance of your uprooting the tree.

(4) Medicine of waiting for God's forgiveness. He is like a person who spends all his wealth and makes himself and his family members poor in expectation of His mercy. He hopes that God will bring out a hidden treasure for him out of uncultivated land. His waiting for seeking God's forgiveness for his sins is likewise.

(5) Medicine for the fifth cause. To doubt the prophethood of the Prophet in infidelity. Its medicine is the proofs of his being a true Prophet. He must be said: Is the affair in the next world impossible as the staying of a man in two different places at the same time is impossible? If he says: I have doubt in the next *worldly affairs,* he must be told: Eat the food which you have just left and into which some one has thrown poison. He shall not eat it believing a stranger's words. If he is a liar, you will still not eat the food, saying: I shall not eat it as it is better for me to remain on the good side and to have patience. But if he is true, I shall meet with death if I eat it. So to have patience is better than the pangs of death. Hazrat Ali said to a man who had no faith in the next world: If what you say is true, we will get salvation. If it does not come out true, we shall get salvation but you will perish. In other words, the wise man adopts always the path of safety. Such a disbeliever should be told: You give up food believing a stranger. How can you neglect the sayings of the prophets, saints and wise men backed by miracles? There is no good in arguing with the illiterate. If there is difference of opinion among the wise regarding the next world, the deniers will suffer endless sufferings if it is true. If it is false, then only your temporary pleasures will suffer for some time'. If anybody is wise, he must not doubt in this argument as there can be no comparison of these few days in this world with the everlasting nature of the next world. How can a wise man be able to earn everlasting happiness of the next world as he is engaged in the pleasures of the world?

CHAPTER II

PATIENCE AND GRATEFUULNESS

MERITS OF PATIENCE

Quran: God praised those who adopt patience and mentioned about patience more than several times in the Quran. He kept most good deeds and merits linked with patience. God says: When they kept patience, I created leaders from amongst them who showed guidance according to My instruction - 32 : 24. God says: Owing to the patience of Banu Israil, the words of your Lord were perfected well over them. God says: I will reward those for their good works who are patient. God say: They will be given double rewards for their patience. God says: The patient will be given rewards fully without accounts. God says: Fasting is only for Me and I will give its rewards. He kept connection with those having patience with Himself and promised that He is with the patient. God says: Take to patience, God is with the patient - 2 : 249. God says: If you keep patience and fear God .... your Lord will help you with five thousand well armed angels. God says: There are blessings and mercy upon them from their Lord and they are those who are guided - 2 : 58.

Hadis: - The Prophet said: Patience is half of faith. He said: The lowest measure of what you have been given is sure faith and firm determination of patience. He who has been given a portion of these two qualities has got no fear even if he prays little at night and fasts little during day time. If you can stand with firm foot with patience just as you are now and do not turn away from this way, it is dear to me. If anybody does divine service equal to all of you after turning away from patience, it will not be dear to me. I fear the world will be opened to you after me. You will then cherish hatred for one another and the dwellers of heaven will then be dissatisfied with you. He who keeps patience and expects reward, will get full reward. Then he recited this verse: What is near you will come to an end and what is near God will only remain. I will give full rewards to those who being patient do good works - 16 : 96.

It is reported from Hazrat Jaber that a man asked the Prophet about faith and he said: That is patience and forbearance. The Prophet said: Patience is a jewel among the jewels of Paradise.

The Prophet was once asked: What is faith? He said: Patience. This is just like his saying: Pilgrimage is Arafat. This means that the great pillar of pilgrimage is to wait at Arafat. Similarly the general pillar of faith is patience. The Prophet said: To say against what passion dictates is the best act. God sent revelation to David: Follow My conduct. One of my conduct is that I have great patience. The Prophet once went to the Ansars and asked: Are you believers? They remained silent. Hazrat Omar submitted: O Messenger of God, we are believers. He asked: What is the sign of your faith? They said: We are grateful both in joys and sorrows, keep patience in dangers and difficulties and remain satisfied at what was pre-measured. The Prophet said: By the Lord of Ka'ba, you are then really believers. Prophet Jesus Christ said: You cannot earn what you love till you keep patience at what you do not love. The Prophet said: Had patience been given the form of man, it would have been kind. God loves the patient.

Sayings of the wise: Hazrat Omar wrote to Abu Musa Ash'ari: Take to patience. Know that patience is of two kinds, one is better than the other. It is good to have patience at disaster but better than this is to protect oneself from unlawful things. Know that patience is the gist of faith. The reason is that God fear is the greatest religious act and that is gained by patience. Hazrat Ali said: Faith is built upon four things-sure faith, patience, Jihad and good judgment. He said also: Patience is to faith just as head is to body. He who has got no head has got no body. Similarly he who has got no patience has got no faith. Hazrat Omar said: Iman has got two burdens - blessings and mercy. This appears from the following verse - 2 : 157. On them is blessing from their Lord and mercy and they are those who are guided. We found him patient. How good is the servant as he is most repentant. Hazrat Abu Darda'a said: To remain patient at commands and to remain satisfied with fate is the best rank of faith.

REAL KNOWLEDGE AND MEANING OF PATIENCE

Know, O reader, that patience is an important stage of religion and a station for the so journers in the path of religion. The stages of religion are controlled by three matters - knowledge, condition and action. Knowledge is the root and condition arises out of knowledge and action is the fruit of condition. So knowledge is like a tree, conditions are its branches

and actions are its fruits. These three matters are engrained in all the stages of one who walks in the path of religion. Patience is an attribute of man only and angels, birds and beasts have no such attribute. An angel has got no necessity of patience as he has got no no nature of evil. Lower animals are guided by instincts and greed. They have got no need for patience. The angels are always immerged in love of God and they have got no evil propensities. Man has got animal propensities in his infancy. Then he feels greed for food, then desire for plays and sports, then desire for marriage comes. At first he has got no power for patience, then after dawn of intellect clashes begin and at that time patience is necessary. At the time of maturity he is placed under two angels. One shows him the path of guidance and another gives his strength. By these two angels, he is raised from a lower animal to the rank of a man. At that time, he is given two qualities - one quality is that of the knowledge of God and His Prophet and another is the knowledge of good on consideration of the ultimate good. These two things are gained from the two angels of guidance and knowledge. A lower animal has got no knowledge or consideration for the ultimate good. It is guided by present happiness. Man knows by the light of guidance that he will suffer in the end if guided by low desires but that is not even sufficient to remove evils. There are many injurious things which he cannot remove for want of strength. So to remove the disease of low desires, strength is necessary with which he fights with low desires and greed. For that, God places another angel who helps him and gives him strength to control greed like an unseen soldier. Then fight ensues between the angel of greed and the angel of suppression of greed. This struggle ensues between these two forces. Mind is the battle field. Inspiration for good comes from the angel and propensities of passion come from the devil. To establish the instinct of good, patience is necessary which control the propensities of evil. If patience is acquired, there comes Marfat or knowledge of God which is the cause of fortune in the next world and in this world. The knowledge of God which is deep rooted is called faith or Iman. The above two angels are within the control of two angels called Keraman Katebin or honourable writers. They are entrusted to every man. They write sins and virtues in the pages of mind called Records of deeds or Amalnama.

This record of deeds will be opened twice-once at the time of death and then on the Judgement Day. The Prophet said: When a

person dies, his resurrection occurs. He remains alone at that time and he is said: You will come to me alone as I have created you first. He is then said: Your soul is enough in rendering accounts. On the great day of Resurrection, he will be presented among the people.

PATIENCE IS HALF OF FAITH: There are two reasons and two necessities to show that patience is half of faith. The first reason is to confirm the basic principle of religion and to act according to it. There in there are two pillars of faith sure faith and patience. The meaning of sure faith is immutable-knowledge which God shows to a man about the fundamental principles of Islam. The meaning of patience is action to the requirements of the immutable faith. This grows knowledge that sin is injurious and virtue is beneficial and to give up sin and to gain virtue are not possible without patience. Patience is to put in to action the inclination of virtue after suppression of evil propensities. In this angle of vision, patience is half of faith. For this reason, the Prophet mentioned patience and faith together. He said: You have been given but little of sure faith and patience.

(2) **Second Reason.** Faith arises out of knowledge which again arises out of the good deeds of a man. Man's actions are divided into two what is beneficial both is this world and in the next and what is injurious in both the worlds. Patience is necessary about what is injurious to men in both the worlds and gratefulness is necessary about what is beneficial in both the worlds. In this view, gratefulness is half of faith. Ibn Masud said: Iman is divided into two - patience and gratefulness.

DIFFERENT KINDS OF PATIENCE: The first kind is to have patience over physical pains, such as patience in the difficult tasks of divine services and in the sudden accidents and dangers such as severe beating and serious disease. If patience is observed according to the dictates of religion, it is praise-worthy. The second kind is to have patience at the inclination of evil and greed of passion. To have patience at the greed of belly and sexual passion is named Afat or self-control. Bravery is patience is battles. Forbearance is patience by appeasement of anger. Expansion of breast is patience at turns of fortunes. Renunciation is patience from happiness and pleasures. Satisfaction is patience at present possessions. Most conducts of faith lie in patiences. For this reason, when the Prophet was asked about faith, he

replied that patience is faith as there is no act of faith more difficult than patience. The Prophet said: Pilgrimage is Arafat. in other words the acts of Arafat are more difficult out of the actions of pilgrimage. To forbear all these hardships is called patience. God says: Those who keep patience in dangers, wants and struggles are the truthful ones and they are also the God fearing ones.

PATIENCE IN CONSIDERATION OF STRENGTH AND WEAKNESS

(a) To control the evil inclinations of nature requires the constant exercise of patience. Their numbers are few and they say: God is our Lord and they are firm in this. They are the truthful ones. They are addressed by God as thus: O satisfied soul, return to thy Lord well-pleased with Him and well-pleasing Him - 89 : 28.

(b) To surrender to the forces of devil and all inclinations towards religion are routed. They are the heedless ones and their numbers are many. The enemies of God rule over their souls. God says about them: I would have guided everyone had I wished, but My promise will come out true: I will fill up Hell with man and jinn - 9 : 112. God says regarding them: Turn away from those who turn away from My remembrance and who do not wish except the pleasure of this world's life. The signs of this life are despair and hopelessness. For that reason, the Prophet said: Wise is he who humbles himself and acts for what will come after death and fool is he who follows his low desires and hopes against God.

(c) To continue struggles between two forces-forces of good and forces of evil. Sometimes the forces of good prevail and sometimes forces of evil. Such a man has mixed up good with evil.

PATIENCE IN CONSIDERATION OF SEVERITY AND EASE: The first kind of patience is not acquired without great efforts and the second kind of patience does not require such efforts. God says: He who gives charity and fears God and takes to patience and considers good as good, I shall make his path easy - 92 : 7. The practice of patience leads to contentment which is therefore higher than patience. The Prophet said: Do divine service with contentment. If you are unable to do it, there is

abundant good in keeping patience in fighting with your baser self. A friend of God said: A patient man stands on three stages. In the first stage, he gives up following his baser self. In the second stage, he remains satisfied with his fate and this is the rank of one who renounces the world. In the third stage, he likes what his Master does about him and this is the rank of the truthful and this is the stage of love. The stage of love is higher than that of contenment and the stage of contentment is higher than that of patience.

PATIENCE IN CONSIDERATION OF LAWS: Patience is divided into compulsory optional, unlawful and abominable things in consideration of laws. To keep patience from unlawful things is compulsory and to keep patience from the abominable things is optional. To keep patience at a difficulty which is prohibited is also prohibited. He is like a man who keeps patience seeing that his hand is being cut off, or the hand of his son is being cut off, or he is like a man who keeps patience even seeing that a stranger is cohabiting with his wife. Such kind of patience is unlawful. So patience is sometimes good and sometimes bad.

CASES IN WHICH PATIENCE IS GOOD: There are two kinds of things which a man has to face in this world, things which are conformable to his nature and things which are against his nature. In both these things, patience is necessary. Things which are conformable to nature are physical health, safety, properties and wealth, name and fame, great number of followers and helpers. To keep patience at these worldly things is necessary as he who throws himself to enjoy these things without control keeps himself busy in sins. A wise man said: A believer can keep patience in untoward circumstances but nobody other than a truthful man can keep patience in pleasures and happiness. The saint Sahal Tastari said: To keep patience in pleasures and happiness is more difficult than to keep patience in disasters. When the treasures of the world fell into the hands of the companions, they said: We have been tried with various kinds of dangers and difficulties and we kept patience over them. But now we are being tried with wealth and riches and we can't keep patience about them. For this reason the Almighty warned us from the following things. God says: O believers, let not your property or your children keep you forgetful from the

remembrance of God - 63 : 9. God says: There are enemies for you amongst your wives and children. So be careful of them - 64 : 14. The Prophet said: Children are the causes of miserliness, cowardice and sorrows. When the Prophet saw his grandson Hasan coming towards him drawing up his clothes, he descended from his pulpit, lifted him up and said: God has truly said: Your properties and your children are trials for you. When I saw my grandson faltering, I could not help but lift him up. There are lessons from this for the wise men. He who can keep patience at pleasures and happiness is called a real man. The meaning of patience from pleasures and happiness is not to be addicted to these things. Such a man thinks that everything has been kept as trust to him and soon he shall have to return it. He does not let himself swayed by the strain of happiness and does not keep himself engaged in sports and plays, enjoyments and happiness. He spends his properties and wealth in the way of God, and towards fulfillment of his duties towards God and His creations. He fulfills the duties of his tongue by delivering sermons and speaking truths and the duties of his body by physically helping others.

2. **Patience at things against nature:** This patience is divided into three classes - (a) patience at things within the control of man, such as divine service, giving up sin etc, (b) patience which is out of control of man, such as natural calamities, dangers and difficulties (c) and patience at a thing in which a man has got no freedom but he can remove it, such as removing the difficulty of man by avenging. With regard to the subjects within control of man, they are sub-divided into two. The first sub- division includes such divine services in which patience is necessary. To have patience in divine services is difficult, as nature does not want to be slave but loves to be master. For this reason, a certain sage said : There is no such man who does not say what Pharaoh said : I am your biggest lord. There is no such man who does not say this kind of words with his servants, slaves and persons subordinate to him. As the serfdom of body is difficult, so also divine service is difficult. One is not willing to serve God by prayer and other services owing to idleness and to pay zakat and other charities owing to miserliness. It is difficult to do divine service through pilgrimage and jihad and owing to idleness and miserliness. A worshiper feels necessity of this patience under three circumstances. Firstly by having patience in divine

services, such as to make motive sincere, to free himself from the evil of show, to determine firmly to do sincere deeds. The Prophet said : All actions are based on motive and everyone gets what he intends for. God says : They are not ordered but to do divine service being sincere to Him. For this reason, God preceded patience before actions saying : Those who have patience and do good deeds. Secondly, patience in divine services, such as observing rules of Shariat in worship, restraining oneself in evil actions and thoughts in the midst of prayer and to remain attentive to the thoughts of God. The third, circumstance is to have patience after divine service, such as patience from broadcasting it to the people, from restraining oneself from a desire of getting honour. God says : Don't make your action void. He says : Don't make your charitable actions void by harsh treatment and rebuke- 2:264.

SECOND SUBDIVISION

Patience in sinful actions-To restrain oneself from sinful deeds means patience in sinful deeds. The necessity of such patience is beyond description. God prohibits sinful deeds in this verse : He prohibits you from obscene and abominable actions and rebellion- 16 : 90. The Prophet said : The refugee is one who gives up evil deeds and Mujahid is one who fights with his passion. Sin is committed if one acts according to the promptings of his passions. If habit is added to passion, two enemies of devil stand against the party of God. Under this circumstance, only inspiration of religion is not sufficient and not strong enough to control it, such as backbiting, telling falsehood, self- praise, to take pride etc.

The objects of the second class are things out of control of man. Though these subjects are not under control, yet a man can remove them. If anybody gives trouble to another by his words and deeds, patience is sometimes compulsory in such a case and not to take retaliation and sometimes it is regarded as additional virtuous act. A certain companion said : If anybody cannot have patience at the trouble inflicted by another, he can't regard his faith as real faith. God says : We shall certainly have patience at what they trouble us with those who rely on God. Once the Prophet was distributing alms among the poor and the distressed. A certain desert Arab said to him at that time : By this distribution God, pleasure is not sought. When the Prophet was

informed of this, his two cheeks turned red and then he said : May God show mercy on my brother Moses. He suffered more than this and he took patience. God says : Leave the trouble inflicted by them and rely on God-33 : 48 . God says : Have patience at what they say and leave them a good leave-73 : 10. God says : I know that your heart is saddended at what they say. Do glorify your Lord-5 : 98. God says : You will certainly hear many words troubling you from the People of the Book and polytheists. If you can have patience at that and fear God, it will be an act of bravery-3 : 186. For this reason, God praised those who restrain themselves from taking revenge. God says : If you take revenge (for religion), inflict such trouble as has been inflicted on you, but if you take to patience, there are abundant good for the patient-16 : 126. The Prophet said : Join the tie with one who severs it from you. Give charity to one who deprives you. Forgive one who oppresses you. I saw in the Injil in which Jesus said : You have been said before : Take a tooth for a tooth and a nose for a nose, but I say to you : Don't do harm in lieu of harm but turn your left cheek to one who slaps your right cheek. Give pour cloth to one who takes your shirt. Walk with one two miles with his load who takes you to one mile with his load." These are instructions for patience at the injuries inflicted by others. So high merits are obtained through patience.

Third class of patience which is outside human control. Examples of such patience are sudden mishaps, dangers, pangs of death, loss of health owing to illness, loss of eye sight. Hazrat Ibn Abbas said: There are news of three kinds of patience in the Holy Quran - (1) to have patience in doing compulsory things ordained by God, (2) to keep oneself away from the forbidden things of God, (3) and to have patience at sudden dangers and difficulties. Good merits are obtained for such patience. Every believer can have patience at unlawful things but it is only the prophets who can have patience at the natural calamities. For this reason, the Prophet said: O God, I pray to you to grant me such firm faith as can make dangers and difficulties from Thee easy on me. It is understood from this that sure faith is linked with patience. (1) Abu Solaiman said: By God, we can't have patience at what we love. How can we then have patience at what we do not love? (2) The Holy Prophet said: God says: When I send on My servant any physical, economic or family trouble and if he forbears it, I will feel shame to set up for him balance and

measure on the Resurrection Day. (3) The Prophet said: To await with patience for release from a danger is included within divine service. He also said: If a servant prays with the following according to the order of God after falling in a danger, his prayer is accepted: We are surely for God and to Him we shall return. O God, give me blessing in my danger and leave good behind it. (4) Hazrat Anas said: That Prophet said that God said: O Gabriel, do you know what reward I give to one whose eyes I have robbed? He says: O God, we don't know anything except what You have taught us. God said: Its reward is his constant living in My abode and his look towards My face. (5) The Prophet said: God says: When I examine a servant with a trial and he keeps patience at that and does not complain of Me to his visitors, I give him better flesh in lieu of his former flesh and better blood in lieu of his former blood. When I cure him, I cure him after forgiving his sins. (6) Hazrat Daud prayed once: O Lord, what is the reward of a person who keeps patience at his dangers by seeking your pleasure? God said: His reward is this that I will dress him with the dress of faith and will never take it from him. (7) The Caliph Omar bin Abdul Aziz once addressed the people thus: If God takes away a gift which He gave to a person, He gives him a gift better than his previous gift provided he keeps patience. Then he read this verse: The patient will be given full reward without account. (8) When the saint Fazil was asked about patience, he said: To keep satisfied with the decree of God is patience. He was asked: How is that? He replied: The satisfied man does not expect rank more than his rank. (9) It is narrated that when Shibli was imprisoned at Maristan, some people met him. He asked them: Who are you? They said: Your friends. We have come to meet you. He then stoned at them. When they were about to flee away, he said to them: If you are my real friends, you would have kept patience at my difficulty. (10) A certain sage used to take out a writing from his pocket every hour and read it. Therein it was written: Be patient at the decree of your Lord as you are in My careful sight - 52 : 48. (11) It is narrated that the wife of the saint Fateh Mussalli once slipped down and her joint was broken. She then gave thanks to God after rising up. She was asked: Have you got no pain? She said: The joy of the reward of pain removed from my heart the pangs of pain. (12) Hazrat Daud said to his son Solaiman: Fear of God in a believer is proved by three things. (1) He relies on God for what he cannot earn. (2) he remains satisfied with God for what he earns and (3) he keeps patience for what

goes away from him. (13) Our Prophet said: Not to complain of your wants and sufferings and not to tell anybody of your dangers appertain to the glorification of God and spiritual knowledge. (14) A certain pious man said that he had lost a purse on the way owing to the action of a pick-pocket. He said, O God: Give him similar reward. Perchance he has got greater need of the purse than mine. (15) Another pious man said: Once during my journey, I saw Abu Huzaifa fallen on the ground wounded in the battle field of Mawla Salem and asked him: Shall I give you water? He said: Take me near the foes and put water on my shield as I am fasting. If I live up to sun set I will break my fast therewith. Such was the patience of those who sought the next world. (16) It has been reported from Ramisah Omme Salim that she said: One of my sons died during the absence of his father. I kept him covered with one sheet of cloth in a corner of the house. A little after my husband came. I presented before him food. He ate it and asked me: How is my son? I said that he is a little better by the will of God than he was before. I lay with my husband in that night being well dressed. Then I said: Will you not be astonished at my neighbour? He asked me: What has become of him? I told him: I lent him a good thing. When I demanded it of him, he threatened me and began to weep out of sorrow. He said: What he did is manifestly wrong. I said: This is your son. I took him as a loan from God but He took him close to Him. He recited: We are for God and to Him we shall return. Next morning he went to the Prophet and gave him this news. He said: O God, make their last night good. (19) At the time when Ibrahim, son of the Prophet died, the Prophet began to shed tears. He was asked; Why do you weep when you have prohibited us from it? He said: It is through affection. He who is kind gets kindness from God. This weeping did not out me from the state of contentment.

From what has been discussed above, it has been clear to you that in all circumstances and actions of life, patience is absolutely necessary. If one keeps patience, still hundreds of empty thoughts may arise in his mind and keep him forgetful of God. Thus he is not free from the whisperings of the devil and mind is not free from thoughts-thoughts of past and future causing loss of valuable time. The weapon of a man is his Qalb or heart and his life is his valuable asset. When a moment is lost without remembrance of God, it is spent uselessly.

DEVIL'S TWO ARMIES: The devil has got two company of armies. One company lover over the sky and another over land. The movements of the company which lover over the sky are called passions. This is because the devil was created of fire and man of dried clay. Dried clay means clay burnt by fire. The nature of fire is to rise upwards and of earth to go down. When the devil was ordered to make prostration before man, he was thereby ordered to remove the pride and passions of upward tendency and to be subservient to man but he declined and disobeyed God. The life of prostration is humility and its body is placing of forehead on the ground. It means to crush all sorts of vanity and pride. So you should shift the jewel from its outward cover, life from its body and the seed from its outer form and guide your life accordingly. This open world is the outer cover and the next work is its inner seed. If you take up the outer world and neglect the next world, you will be taking up the cover only without the inner seed. You should understand that the devil has been given time up to the Resurrection Day and he will not stop to whisper evils. If your object of thought be one and the same (God), the devil will not find place of refuge in your heart. When you become sincerely devoted to God, the supremacy of the devil will vanish. The devil runs in your vains like the blowing of wind in a cup. It will be impossible to keep the cup empty either of water or of air. So also the case with mind. It is engaged always with religious thoughts and actions, it becomes free from the influence of devil or devilish tendencies. For this reason,. God says: I appoint a devil for one who remains aloof from God-remembrance and he becomes then his companion. The Holy Prophet said: God is dissatisfied with a young man having an empty mind. When Manusr Hallaj was raised upon the gallows, he was asked: What is Sufism? He replied: It is your soul. If you engage it, it will keep you engaged. So the meaning of patience is to keep away from every destructive and inurious thing.

MEANS OF RAISING STRENGTH OF PATIENCE: Know, O readers, that every disease has got a medicine. Though patience is troublesome, yet it is possible to acquire it by the medicine which is a mixture of knowledge and action. When patience has got different classes, its diseases also are different. The medicine of a disease is its opposite thing. We shall explain it by a few examples. Take the case of sexual passion. When it

becomes strong, when it cannot be kept under control, when sight cannot be kept under control and when mind cannot be kept under control, different medicines shall have to be taken. In order to remove them from mind, it shall have to be kept engaged in Zikr, Fikr and good deeds. There are three modes. (1) Firstly, if it rises out of delicious and excessive food, it should be brought under control by fasting and by breaking it with little food without meat and other exciting foods. (2) Secondly, the basic causes shall have to be cut off, namely sight of eye, as it enkindles passion in mind. The remedy is to live in loneliness and to be careful in seeing beautiful things. The Holy Prophet said: Sight is a poisonous arrow out of the arrows of the devil. The devil throws it with such force that no shield can protect it. The sure remedy is to flee away from it or to shut up the eyes. (3) To satisfy passion in a lawful manner by marriage. This is most useful in case of many persons. The Prophet said: You should marry, if you are unable, keep fast which cuts the sexual passion. These are the three modes for giving up food to cut off the basic causes of passion.

MODES OF INCREASING RELIGIOUS IMPULSE: There are two modes to make strong religious impulses.

1. Firstly, to give to the mind the sweet taste of rewards and merits of temporal and spiritual matters as a result of efforts against passion and to think of the traditions that promised temporal and spiritual rewards of patience. The merits that are gained in having patience in dangers and difficulties cannot be gained otherwise. This should be realised in full. Mind should be given the lesson that satisfaction of carnal desires is short lived but one can gain everlasting supremacy by patience in dangers and difficulties, that dangers and difficulties are short and remain during life time but their rewards will remain for ever. This sure belief is termed Eqin or certain faith and this in turn produces firm determination for patience.

2. **Secondly**, to make religious, feeling habituated to fight passions so that it may have pleasure of victory. In this way, religious impulse is made strong. For this reason the strength of the peasants and soldiers increases as they acquire it by habits. The second medicine is that one should be habituated from childhood to fight against low desires and passions, as a boy, if trained in physical exercises from boyhood becomes an athlete. If

a man gives up fight with passion completely, he becomes weak in religious exercises and becomes unable to control his passions and low desires. This is the medicine in all kinds of patience. One is kept busy in the preparation of procuring food, dress and other necessities of livelihood. But if he can free his mind from these things, he can save himself and the secrets of heaven and earth are disclosed to him. Many a time a good game is earned with little efforts and many a time it cannot be gained with excessive efforts. This depends entirely on the mercy of God and man has got no hand in the matter. But it is true that it is under the control of man to be fit to earn that mercy of God by cutting of all worldly connections. The worldly things attract a man downwards and not upwards to heaven. So the thing which attracts downwards shall have to be cut off.

The Prophet said: There is breath of your Lord in the days of your life, why don't you face it? There are heavenly causes of the attraction to that breath, as God says: There is provision for you in heaven and what has been promised to you." This is an affair of highest order which is not known to us, but we should prepare ourselves to receive that thing. This is like the man who cultivates his field well, plucks out the weeds therefrom and thereafter grows seeds therein. These efforts become fruitless if God does not send rain. The work is sufficient for a peasant if he cultivates the field well, plucks out the injurious things therefrom and grows good seeds therein. So a servant must cultivate his mind well, make it fit for growing seeds of faith and sincerity and then wait for the mercy of God because no year or month passes without the descent of the mercy of God. As rain is expected in the rainy season, so descent of God's mercy is mostly expected in opportune moments and times like the day of Araft, Jumma day, the night of blessing, the night of Qadr in Ramzan, the month of Ramzan, the time when sorrows and sufferings or illness comes, the time when people pray in congregation. As there is rain after prayer for rain, so also the rains of the mercy of God from the hidden treasures of God and the rain of Kashf come down. As the vapours rising from mountains and seas from cloud and shower rain, so also feelings come out of soul and shower blessings. But you are far away from this rain as your mind is best with passions and low desires. If these are not removed, the illumination of Ma'arfat or spiritual knowledge will not come out from the recess of heart. It is easier to bring

water after digging the bottom of a well than to take it by digging lanes up to this well. Likewise the water of mercy that lies hidden in the innermost recess of the heart and which lies covered with refuges like worldly passions must be blown by removing those passions.

The great saint Junaid said: It is easy to take journey towards the next world from the world for a believer, but it is difficult to renounce the company of men in order to gain divine love, to take journey towards God from passions and low desires is very difficult, but it is much more difficult to have patience after living with God. The temptation of having name and fame is very great. Then why will it not be a greater object of test to have Rabubiat or to have the pleasure of the attributes of God in one's life?

God says: Say, soul is an order of God - 17 : 15Q. So to love God is an attribute of soul. If it does not love Him, it is the effect of the machination of the devil. As soul is a divine thing, the devil tries to misguide it. This soul searches after everlasting things, such things which never come to an end. It seeks such honour as has got no disgrace, such safety as has got no fear, such wealth as has got no want, such perfection as has got no decrease. These are the attributes of God which should be searched by all men. He who searches them attains perfection and honour. For this reason, the Prophet said: Fool is he who follows his passion and dares against God. God mentioned about the disgraceful men in this verse: Never, you love the world and give up the Hereafter. God says: Turn your faces from those who turn away from My remembrance and who do not like except this world's life. God sent down Prophets to reclaim lost humanity and to turn their minds towards the next world. God says: O believers, when you are advised to walk swiftly in the path of God, what has become of you that you keep attached to the world? Are you satisfied with this world in preference to the next world? The enjoyment of this world is nothing but insignificant in comparison with that of the next world.

A certain king asked a saint: Have you got any need? He replied: How can I seek my need from you when my sovereignty is greater than yours. The king asked him: How is that? He replied: He who is your master is my slave. The king asked him: How is that? He replied: You are the slave of greed, anger,

passions and belly, but I have overcome them all. So they are my slaves.

The modes of one engrossed in name and fame (1) He shall flee away from his place of name and fame. God says: Is not the world of God wide enough for the purpose of emigration? (2) He shall keep himself in actions opposed to his habits as a thing can be removed by its opposite thing, such as cold by heat. (3) He shall do these things carefully and gradually as nature can not be changed all of a sudden. Habits should be changed one by one as the Prophet said: Don't take the religion as a rigour, as he who thinks it as a rigour, it will overcome him. So habit is the second nature. A boy at first should be compelled to learn reading and writing. When he is habituated to it, he takes pleasure in education. A certain pious man asked the saint Shibli about patience - which patience is difficult? He replied: Patience about God. The pious man said: I don't ask you about it. Shibli said: Tell me then which patience is most difficult? The pious man said: Patience from God is most difficult. The saint Shibli then raised up such a loud shriek that he was about to expire. God says: Be patient, vie in patience with one another and have perseverance therein. In other words, have patience about God and stick to Him. A certain pious man said: There is wealth in having patience for God and there is permanency in having patience about God and there is fulfillment of promise in having patience with God and there is dryness in having patience from God.

SECTION 2

MERITS OF GRATEFULNESS

Quranic verses: Know, O dear readers, that God conjoined gratefulness with Zikr and said: Zikr (remembrance) of God is most great. He says: Remember Me. I will remember you. Be grateful to me and be not ungrateful. He says: If you be grateful and have faith, what will He do in giving you punishment? He says: I will soon reward the grateful - 3:144Q. God says of the devil: The devil said: I will surely sit on the straight path for them. It has been said that the meaning of straight path is gratefulness. The devil said: You will not find most of them grateful - 7 : 17Q. God says: There are a few grateful people among My servants - 34 : 14Q. God says: If you are grateful, I will surely grant you more - 14 : 7Q. The subjects of this increase are

five-wealth, grant of invocation, provision, forgiveness and repentance. The Quran says about each subject in the following verses. About wealth: If God wills, He will make you free from want out of His grace. About grant of invocation: He can give you what you pray for if He wills. About provision: He gives provisions to whom He wills without account. About forgiveness of sin: He forgives what is besides that one whom He pleases. About repentance: He accepts repentance from one whom. He pleases. These are the attributes of God as He says: He accepts gratefulness and is patient.

Hadis: The Prophet said: He who expresses gratefulness after taking food shall have rank equal to the rank of one who fasts with patience. Hazrat Ayesha said: All the actions of the Prophet are wonderful. One night the Prophet slept in my bed, so much so that my body touched his. Then he said: O daughter of Abu Bakr, leave me, will you worship my Lord? Hazrat Ayesha said: I wish to spend some time in your company, but I like what you wish. Then the Prophet made ablution an stood up for prayer. He wept so much in prayer that his tears flowed down his breast. Bilal came and asked him: O Prophet of God why do you weep while your past and future sins have been forgiven? The Prophet said: Shall I not be a grateful servant? Then the following verse was revealed: In the creation of heavens and earth and in the changing of night and day, there are surely clear signs for those who are intelligent - 3 : 190Q.

So it appears that weeping should never be stopped. This is understood from the following anectode. A certain Prophet was passing by a small stone which was then gushing forth abundant water. He was greatly astonished. Then God gave it the power of speech and it began to say: Since I heard the following verse of God "The fuel of Hell will be men and stones (2 : 24Q).' I have been weeping being afraid of it." The Prophet then prayed to God for saving it from Hell and the prayer was granted. After some days, the Prophet saw it in previous condition and asked: Why do you weep now? The stone said: I wept before out of fear, but now I weep out of joy and gratefulness.

The mind of man is hard like stone, rather harder than stone and the hardness is removed by a state arising out of fear and gratefulness. The Prophet said: It will be proclaimed on the Resurrection Day: Rise up those who proclaimed the glory of

God. Then a party will rise up with banners and they will enter paradise. He was asked: Who are the proclaimers of glory? He said: Those who express gratefulness to God in happiness and adversity. The Prophet also said: Praise is the sheet of the Merciful. God revealed to Jacob: I am pleased with My friend for his gratefulness. God then revealed to him describing the qualities of the patient. "Their abode is the abode of peace. They will enter therein. They will be busy in gratefulness." That is the good speech. They will pray more at the time of gratefulness. Then I will grant them My vision." When the following verse was revealed about hidden treasure "Those who hoard up gold and silver and do not spend them in the way of God give them news of severe chastisement (9 : 35Q)." Hazrat Omar asked the Prophet: What wealth shall we keep? The Prophet said: A remembering tongue, a grateful heart and a believing wife.

SPIRIT OF GRATEFULNESS: Know, O dear readers, that gratefulness is one of the good stages for those who travel in the path of religion. There are steps of gratefulness-knowledge, condition and action. Knowledge is the root out of which condition takes birth and out of condition action arises. Knowledge consists in the fact that fortune comes from the Fortune-giver. The happiness that occurs out of getting that fortune is called condition or state of mind. To stand upon love and the objects of fortune- giver is called action which keeps connection with mind, tongue and limbs of body.

WHAT IS KNOWLEDGE OF GRATEFULNESS? To know it, three things shall have to be known first - (1) source of gratefulness. (2) cause of given fortune (3) and the attributes of the fortune giver. Fortune, fortune-giver and fortune-taker to know these three things are necessary. This knowledge follows the knowledge of Tauhid and Taqdir. It means that one should have knowledge that whatever is in the universe comes from God and His gifts. If there is perfection of this knowledge there can not be Shirk or setting up partnership with God. If any gift comes from the king and if any body feels that there is kindness of his minister therein, it is setting up partnership in the gift and thus enjoyment will be divided. Although the gift comes through his minister and in black and white, he or the paper and the ink are not entitled to have gratefulness as they are only mediums and not the source of the gift. They have no power and are guided

by the king. Likewise, he who knows God and His wonderful creation knows fully well that all the things in the world - the sun, the moon, the stars and all other things are His creation and guided by Him as the pen is guided by a writer. Those animals which have got will are subservient to His will although He has given them freedom of will. They are like the man in charge of the treasures of the king. The man has got no power to wish against the will of the king and cannot spend a farthing therefrom without the will of the king. So the man who takes the gift from God to you is bound to take it to you as God enkindles in him a strong desire to make a gift to you. God also enkindles in him a will to gift it along with a feeling that it will do him good both in this world and in the next and that the gift of a farthing here will be met with innumerable rewards in the hereafter just as a seed sprins forth a hundred seeds. This gift of charity is not to the poor man but rather it is to your self as you will get good rewards in lieu of your charity. In this way, you will recognise. God and get acquainted with His works. So God is to be praised and entitled to get gratefulness.

One day, the Prophet Moses said in his invocation: O God you have created Adam. How has he expressed gratefulness to you? God said: He knew that everything came from Me. This knowledge is his gratefulness. So instead of being grateful to the giver, be grateful to Him who created the giver and his will.

(2) **State of mind on gratefulness:** Know, readers, that the mind assumes a state when knowledge of gratefulness comes to it. The happiness which arises in mind out of gratefulness is called its state the feeling of gratefulness and humility for the donee. This state of mind in gratefulness is of three kinds. Take an illustration. When a king wants to go out and gives a horse to a certain man, the latter feels joy for three causes - (1) for getting a horse which will be useful to him, (2) for getting it from the head of state, (3) and for enjoyment of getting by riding on it. These are the three stages of gratefulness. In the first stage, the attention of the donee remains confined to the horse only and not to its giver. In the second stage, he expresses gratefulness to the giver. In the third stage, gratefulness gains perfection as he expresses it to God who enkindled a will in the king to gift the horse to him. This is the highest stage. The saint Shibli said: To turn attention to the giver rather than to the gift is gratefulness. The saint Khaoas said:

People in general express gratefulness on getting food, dress and drink but the really wise men do it in getting beneficial things to soul. He who gets enjoyment in getting only the things enjoyable to eye, ear, belly and sexual organ, cannot express real gratefulness as there is disease in his soul. Real happiness consists in the happiness of soul by remembering God. A diseased man may get pleasure in eating earth or displeasure in sweets.

(3) To get acquainted with actions arising out of gratefulness. It is to act with happiness by getting acquainted with the giver of gift. This action is connected with mind, tongue and all bodily limbs. These are the three modes of expressing gratefulness. To express gratefulness by mind is to pray for good of all people and to cherish such a will. To express gratefulness by tongue is to praise God under all circumstances; and to express it by the bodily limbs means to employ them in the service of the Lord and to save them from committing sins prohibited by Him.

The Prophet once asked a man: How are you? He replied: I am well. The Prophet asked him the same question and he replied the same with addition: I praise God and I am grateful to Him. The Prophet said: I wanted to have this reply from you. The pious man of yore asked the same question to have the third reply. Whenever a person is asked about his condition, he either expresses gratefulness or tells him his sorrows and difficulties or remains silent. In case of gratefulness there are rewards, in case of sorrows and difficulties, there are sins on the part of the pious. Why will it not be sin when complaint is made against God's actions? When a man cannot remain patient in dangers and difficulties, let him tell it to God as He only gives troubles and removes them. God says: Those who are worshipped besides God are not the master of your provisions. So seek provision from God, worship Him and be grateful to Him. God says: Those whom you worship besides God are servants like you.

MODES OF GRATEFULNESS IN DUTIES TOWARDS GOD: There are two causes for which gratefulness to God is not similar to gratefulness to men. The first cause is that God is above all wants, while men are in wants. God is free from name, fame, prayers and prostrations. The second cause is that man has got freedom of will by which he does everything and that freedom is a gift from God. The Prophet Moses said: O Lord, how can I

express gratefulness to Thee when I am unable to express it without another gift? To be able to express gratefulness to Thee is another gift from Thee to me. That gift compels me to express gratefulness to Thee. There is another Hadis: When you understand that gi.'t comes from Me. I am pleased with that gratefulness. Take an illustration - A certain king sent to his servant one conveyance, one dress and some cash money with this object that he would come to him from a distance using all these things. Two conditions arise out of these gifts. The first condition is that if he comes to the king, he may engage him in some important work. The second condition is that if he comes to him, his service may not be necessary and his glory will not be increased or decreased by his presence but it will do him benefit and not the king. The first condition does not apply to God as He is above all wants, but the second condition applies to Him. In other words, the gifts of God if utilised in proper manner will do him benefit and not God. A servant may be grateful or ungrateful. If he comes to the king by utilising his gifts, he will be grateful and if he does not care them and misuses his gifts, he will be ungrateful. Similarly if he utilises the gifts of God according to the ways prescribed by Him, it shall be expressing gratefulness to Him, but if he acts to the contrary, it will be expressing ungratefulness to Him. God says: (95 : 6Q). I have created man in the best mould. Then I threw him to the lowest abyss except those who believe and do good. For them there is great reward never to be cut off." By this help of the gifts of God, man can rise to the highest pinnacle of glory and if not utilised he may go down to the lowest abyss. Proper use, misues or absence of use will not affect God in the least, but they are linked with fortune and misfortune of man. To use God's gifts according to His will and directions is gratefulness.

ACTIONS DEAR AND NOT DEAR TO GOD: Know, O dear readers that gratefulness does not become perfect if we do not know the distinction between actions loved by God and actions not loved by God, because gratefulness means to spend His gifts in acts loved by God and ungratefulness means to spend them in acts not loved by Him or keep them without use. There are two subtle things for this distinction-(1) to hear the verses of the Quran and tradition of the Prophet and (2) to see with the eye of thought or knowledge. For this reason. God sent the apostles who showed them His ways. So these ways are the foundations

of good actions. Those who do not tread these ways do not express gratefulness. There is wisdom in the creation of everything in the world. That wisdom is of two classes-open and secret. The open wisdom is learning or knowledge. Wisdom of God in creating the sun is that thereby we can understand the distinetion between day and night, that day time is for procuring provisions and night time is for rest. There are other subtle causes. The Quran described the open causes but we can understand the secret subtle causes by knowledge. God says : I send profuse rain, then split up the earth and grow therein crops and grapes- 80 : 25Q. God says : I have adorned the sky of the world with adornment of stars-37 :6Q. So there are hundreds of purposes in the creation of these and other things. We see that God created eye to see and not to hear, ear to hear and not to see, hands to catch and not to walk, legs to walk and not to catch, nose to smell and not to hear. There are secret limbs, such as stomach, heart, spleen, livers, sinews and other things. Each limb has been assigned a special function to perform. Some limb helps digestion, some purifies blood, some circulates blood, some creates urine. Those who have been given special knowledge of the functions of each limb cannot be compared with that of God. So if a man does not utilize a thing for which it is created becomes ungrateful to God for the gift. He who unjustly beats another with his hand expresses ungratefulness for the gift of hands as hands have been created for removing the injurious things to soul and receive the beneficial things, but not to destroy a thing or beat or assult a person. The man who looks to a strange woman with lust expresses ungreatfulness for the gift of eyes. By the above act. he does a thing against the will of God. His will is that by His help and by the help of the created things, he will meet with God. So one cannot meet with. Him till he loves Him. He will not get His love .ill he remembers Him always. This remembrance does not becom possible without a body and the body does not go alright if it is not given food and the food is not possible without earth, water and air. These things are not possible without earth and sky and without the open and secret limbs. So all these things have been created for body and body is the outer cover of soul and a satisfied soul will reach God by virtue of long divine service. For this reason, God said : I have created man and jinn that they may serve Me and I don't expect povision from them-50 : 156Q.

GOD'S PLAN IN CREATION OF GOLD AND SILVER

God and silver are two gifts of God and by their help all the worldly acts are smoothly done. These are nothing but stones and have got no value of their own. People want to have them as by their exchange commodities of the world can be purchased. There are several thing which he cannot gather and several things for which he has got no necessity. For example, a man has got food, but has got no riding camel. He who has got a camel has got necessity of food. So between them there is the necessity of exchange of these two things and fixation of their value. But value of these things are not equal. Therefore gold and silver work as judges for all things for fixation of value and for getting the things through their medium. Then it is said that a camel's price is one hundred dinars and that the price of 100 fowls is the same. So by the help of gold and silver their values are adjusted, although they have got no value of their own. God appointed them as judges for ascertainment of values and prices of all things and for their exchange. For this reason, these gold and silver are dear to men. He who has got gold and silver possesses as it it were all things. A mirror has got no value of its own, but its value lies in the fact that it assumes picture of all things. Similar is the case with gold and silver. as by their exchange all necessary things can be purchased. There are other plans, just as a word has got no meaning unless it is conjoined with other words.

Misuse of gold and silver. He who by these gold and silver does such an act which is opposed to the above plan of God, commits sin and is ungrateful to the gift of God. If instead of using them one buries them underground or hoards them for long, he does opperssion to them and make inoperative the object of God. These gold and silver have not been created specially for Zaid or Amir but as medium for exchange of things. They are however not been created for food but for getting food. There is writing of God on everything without words. God says (in 9 : 34Q)-Those who hoard up gold and silver and do not spend in the way of God give them news of grievous punishment.

Gold and silver used as utensils. If anybody uses gold and silver for utensils, reservoirs and cups or for anything else like these, acts contrary to the object for which these are created and is ungrateful to God and he commits sins. His condition is worse than that of the man who keeps them buried, Cups can be made

of iron or copper but they have no value of exchange and all things cannot be purchased through their medium. For this purpose gold and silver have been created. For this reason, the Prophet said : He who drinks in cup of gold and silver, enkindles as it were the fire of Hell in his belly.

Gold and silver used as bargain of interest : He who opens the business of purchase and sale of gold and silver in order to earn profit or in other words to take usury and interest, will be working against the plan and object of God and therefore will commit sin. He is ungrateful to the gift of God as these two things have not been created for purchase and sale but as mediums to get necessary things. When there is business of the same kind of things, there is action against the will of God. The plan of these two thing in like the place of a word in a sentence or the place of a mirror in colours. So exchange of gold and silver for gold and silver has got no meaning. If the object be hoarding, it will be an act of opperssion.

Question: Why is it that gold can be purchased legally in exchange of silver ?

Answer : The object of gold is separate from that of silver, as a piece of gold can be exchanged for several pieces of silver, just as a rupee can be exchanged for one hundred paisa by which many small things can be purchased. If it is prohibited, things cannot be easily purchased or sold. One rupee can be exchanged for another rupee as nobody will be willing to do that without profit. but one rupee cannot be exchanged for more than one rupee. The use of counterfeit coins is not lawful as an owner of good coins will not be ready to receive counterfeit coins, even though the number of the latter is greater. Barter system is not also lawful as the good and bad of it are the same.

Hoarding of food-stuffs is bad as they have been created for the upkeep of the body. If there is hoarding business of these things for long the object for which food stuffs have been created is frustrated. He who has got surplus food-stuff should transfer it to those who have got necessity for them. He who wants food-stuff in exchange of the same kind of food-stuff cannot legally get it as he has got no need of it. For this reason, Shariat cursed those who hoard up food stuff.

There are illustrations about the objects of the creation of gold, silver and food-stuff. So don't misuse anything for which it has been created. God says : He who has been given wisdom has been given abundant good-2 : 269 Q. Those minds which are the store houses of temptations and playgrounds of the devil cannot grasp the root-cause of God's object in creating a thing. For this, the Prophet said : Had not the devil moved in the heart of man, they would have seen the sovereignty of God. When you have understood this thing, you can guess whether your movements and actions are grateful or ungrateful as there is nothing which is outside these two attributes.

OWNERSHIP OF LAND: Only God is the permanent owner of lands, as everything in heaven and earth belongs to Him. So declares the Quran. How can a servant of God become the owner of a land when he cannot keep himself under his control but his master controls him? It is true that every man has got necessity for food and the earth is the dinning cloth of God. The people have been ordered to eat what is absolutely necessary for them from the foods served on this dining cloth out of the food-stuffs grown by God in the earth. The king has spread dining cloth of food for his servants. If a servant takes a morsel of food out of it and if another snatches it away from him, it is not allowed. The reason is not that the former has become owner of the morsel as the hand which catches it and the person possessing the hand are both servants, but when he has got necessity of a morsel of food, he becomes possessor of it. This is justice. Its peculiarity is first possession. This is true in case of all servants of God. No servant has got any right to possess what is not necessary for his livelihood. So it is true that he who amasses and hoards wealth for long or hoards up food stuffs beyond his necessity is an oppressor and belongs to those persons who are condemned by God in the following verse : Those who hoard up gold and silver and do not spend in the way of God. Give them news of grievous chastisement. Way of God means performance of duties towards God which means spending wealth for the servants of God who are in need and wants. To hoard up food-stuff, in godowns after snatching them from the needy people is a heinous offence. After meeting one's own necessity, the surplus wealth should be distributed among the needy and the destitutes. To this effect, the Quran says : They ask you about spending. Tell what is in excess.

The above view is opposed to open Shariat or religious law now prevalent in the society, as it is difficult to asertain the limit of necessity. A certain amount of wealth may meet one's necessity but it does not meet the necessity of another. So necessity differs in different persons. Therefore it is said to be lawful for the common people to hoard up if Zakat is paid, but the Zakat giver is said to be miser according to the above view. So only payment of Zakat is not the limit of charity, as the Quran says : If He wants this from you and then compels you, you would be miser—47 : 37 Q. The thing which has got no wrong is justice. It is also justice for a servant not to take beyond what is necessary for him in his walk of worldly pursuits from the wealth of the gifts of God. Every servant of God is a sojourner to reach the Almighty by using a conveyance. He who takes excessive load in his journey and does not give his fellow travellers what is necessary for them is an oppression. He gives up justice and works opposed to the plan and purpose of God and thus exposes ungratefulness for the gifts of God bestowed on him. It has been well established by the Quran, Hadis and good conscience that the thing in excess of the necessity of a traveller to God will come as a burden or punishment on him both in the world and in the next. So God says : There are very few among My servants who are grateful. The devil was pleased to hear this verse : You will not find most of them grateful. Those who do not understand the basic and subtle meaning of these verses do not understand their implications.

Question: By this argument, it is understood that in everything there is an object and plan and man's action is either an instrument to fulfill that object or is opposed to it and that any action which leads to God's plan is gratefulness and any action which goes against it is ungratefulness. But these actions of men are in fact the actions of God as they cannot move without the will of God. When man have got no freedom of will apart from the will of God is there any meaning of their being grateful or ungrateful?

Answer: The answer is buried in the deep ocean of spiritual knowledge. He who can understand the language of birds can understand it. There is an special attribute of God cut of which new creations come into being in the world. That is an attribute which cannot be seen by the eye of language and there is no such

word as can explain that attribute of God. Intelligence is then lost just as a bat becomes blind before the scorching rays of the sun. It does not occur because of any defect in the sun but it does occur owing to the weakness of sight of the bat. Similarly those whose eye of knowledge has been opened for seeing the superb beauty of God, can appreciate it. They term it as extraordinary power. Man has been divided into two classes. The original decree is so powerful on one class that they are bound to do what has been decreed and extraordinary power is so great on another class that it carries them to the highest pinnacle of glory. That state of mind is called contentment. The condition of one who does not fulfill that object is called displeasure. A certain king removed the dirtiness of a slave and adorned him with fine and good dress and then said to the slave: How beautiful you are. How good is your dress. In fact the king is beautiful and for the beauty of the slave the king is to be praised. By praising the slave, he is praising himself.

Similar is the case of actions in the record of fate. The causes are guided by God but not by the wishes of men. He is not to be asked why He does it, but the people will be asked for their actions. The Prophet said: When fate is mentioned, refrain from talking of it. To learn swimming is possible but he who walks upon water does not require training in swimming. The latter person can understand it. For this reason, the Prophet was asked: How could the Prophet Jesus walk over water? He replied: Had his sure faith increased more he could have walked through the air.

Take an illustration. A certain king required the services of two men - one to give him drink of wine and another to act as sweeper in his house. The former is beautiful and good and the latter is ugly and bad. The sweeper can not say: To give drink of wine to the king is my duty. The king himself did justice in enjoying the good man in superior work and the bad man in inferior work. Similarly your knowledge, your strength, your power, your actions and movements are all His works and He divided the management in the best possible manner. Actions of man flow from them. But you see that you are free to do whatever you like and that the spiritual and unseen world has got no hand in the matter. If you entertain such idea in your mind, you become just like a boy who looks to the movement of toys and praises the toys for their movements. The man who makes the

toys move stays behind the screen outside the view of the boy who sees that the toys dance, stand and sit. The wise man understands that the toys are only plays of the real man behind the screen. Similar is the case with the people of the world who are like toys before the wise or before those who are beloved of God. They can see the thin thread that is conjoined to men of the work and that is not visible to the naked eye.

Then the threads have been placed in the hands of their angels who move the heaven and the angels receive orders from the Almighty. God says: There is provision for you in the sky and what you have been given promise. God says: He created the seven heavens and the earth like them and He sends affairs between them that you may know that God is Powerful over all things and that His knowledge encompasses everything - 65 : 12 Q. Hazrat Ibn Abbas says of the wise men among whom He sends down orders as mentioned on the above verse. He also said: If I disclose what I know of this verse, you will throw stones at me.

Now the meaning of gratefulness is that it makes His plan perfected by the actions of men. He who is grateful to God by doing good works is dear to God. The angels are most dear to Him as there is order in them. Among them there is an angel named Israfil who is dearest to God and through whom God corrected the prophets. In this world, the prophets are dearest to God, through whom God showed the right path to men. Of all the Prophets, the Prophet Muhammad has been given the highest rank as through him Islam was made perfect and as he is the seal of the prophets. Next to the Prophets are the learned men who are the heirs of the Prophets as they are themselves pious and they showed the people the paths of piety and truth. Next is the rank of the just rulers as they keep themselves busy in doing good and justice to the people. Except those, all the people are shepherds.

MODES OF EXPRESSING GRATEFULNESS: Gratefulness is expressed for gifts. It is impossible to recount the number of gifts of God on man. God says: If you count the gifts of God, you won't be able to count them - 16 : 18Q. We shall now describe the modes of expression of gratefulness.

Know, O dear readers, that every good, taste, fortune or every desired thing is called gift but true gift is fortune in the next world and without this gift of other things is misnomer. The

worldly gift which does not help the hereafter cannot be called gift.

(1) **First division of next worldly fortune.** Though one, it has got several divisions. (1) What is beneficial both in this world and the next knowledge and good conduct. (2) What is injurious in both the worlds - ignorance and bad conduct. (3) What is beneficial in this world but injurious in the here-after-pleasure of temptation, (4) what is injurious in this world, but beneficial in the here-after-control of passions, temptations and opposition to vain desires. What is beneficial both in the world and the next is truly gift - knowledge and good conduct. What is injurious in both the worlds is misfortune. What is beneficial in this world but injurious in the hereafter is a danger to a man of insight but gift to a blind man. He is like a hungry man. He sees honey mixed with poison as a gift because he is ignorant. When he comes to know of poison he learns that he is being guided to a danger. What is injurious in this world but beneficial in the hereafter is a valuable gift to a wise man, but a danger to an ignorant man. it is just like that medicine which is distasteful but its result is good. A boy will think it a danger, but a wise man will take it as fortune. A father gives good education to his son though his mother often does not like it.

(2) **Second Division:** The second division of getting next worldly fortune is as follows. The things of the world remain mixed with good and evil. What is necessary out of wealth, children, relatives, name and fame is beneficial but enormous wealth and world wide name and fame are not good. There are many pious men who get benefit from lawful wealth and there are people who have got little wealth which does him evil.

(3) **Third division:** Some gifts are enjoyable in the world but are causes of sufferings in the next world. The next worldly fortune is divided into three classes. The first class of good things are generally dear as they are sought for themselves. The second class of good things are sought for other purposes and not for themselves such as gold and silver. They are loved as through their medium all things of enjoyments can be purchased. This is like his love for his king. In his love for his king, he loves his messenger, but he loves his messenger so much that even he forgets his love for the king. This is foolishness to the extreme. The third class of good things are such gifts which are sought for

themselves and for others, such as health and safety. The cause of these gifts is that by their help one can remember God.

(4) **Fourth division:** The good works of the next worldly fortune are divided into three classes - (1) beneficial. (2) enjoyable and (3) beautiful. The things which are profitable in the next world is beneficial. The things which give enjoyment at present is enjoyable. The things which are good in all circumstances are beautiful. The injurious things are of 3 kinds - injurious, heinous and troublesome.

(5) **Fifth division:** Every pleasure giving thing may be called a gift. There are three kinds of pleasures of men - (1) pleasure of knowledge, (2) bodily pleasure which is connected with some animals (3) and the pleasure which is connected with all animals. The pleasure that is gained by knowledge cannot be gained by the other organs of body except by soul. The pleasure of learning cannot be gained except by the learned Nature does not get fatigued with the acquisition of knowledge. The best benefit of learning is that it does not require any guard but wealth requires it. The more you spend learning, the more it increases, but the more you spend wealth the more it decreases. Learning guards you but you guard riches. Wealth may be stolen, but learning cannot be stolen. The learned live in peace but the rich live in fear: Learning is always beneficial but wealth sometimes leads to salvation and sometimes to destruction. For this reason, God in some places in the Quran termed wealth as Khair or good. Some people do not find pleasure in learning because they have got disease in their hearts. They are like the diseased man who does not get the taste of honey and considers it as bitter. Those who get no pleasure in learning and knowledge are divided into three classes - (1) those whose hearts have not increased like those of boys (2) those whose hearts have become dead by constantly following their passions and low desires. (3) those whose hearts are diseased for following their passions. God says: There are diseases in their hearts - 2 : 10 Q. From this it appears that there is disease in intellect. God says: To warn those who are alive. Those whose hearts have been dead have been told of in this verse. He whose body is alive but heart is dead is dead to God, though he is alive to the ignorant people. For this reason, the martyrs are alive before their Lord and they are given provision. Though their bodies are dead they are alive.

The second kind of pleasure of men lies in some matters such as supremacy, victory etc. The third kind of pleasure all animals enjoy in some matters - food, drink and sexual cohabitation. Most of the people consider these things as the most pleasure giving, but this pleasure is worst of all pleasures. The lower animals also feel these pleasures in these things just like men. This world means the physical world and the next world means the spiritual and unseen world. This material world follows the spiritual work as the picture in the mirror follows the picture of one who sees in the mirror. Though the picture in the mirror is the exact second picture, but it is the first picture from the point of view of your seeing as you have not seen your picture, and you have seen your picture first in the mirror and you can recognise it after you have seen it. The picture in the mirror stands as your prototype. So from the point of view of recognition, what remains behind comes forward and the thing which comes forward stays behind. Similarly the spiritual and unseen world is the second picture of this material world. There are such men who get pictures by receiving such admonition. If they see a thing of the spiritual world, that becomes the cause of their admonition. For this reason, God says: O those having eyes, take admonition. There are also such man whose eye-sight is blind and who does not accept admonition and remains confined in this material world. Soon the door of Hell will be opened up for him and the fire will rise upon his heart. There is screen between his heart and the fire. When the screen will be lifted by the event of death, the fire will encompass him. Hell-fire is such a thing which can be felt by such thing as can be called knowledge of certainly or faith out of knowledge. Sometimes it can be seen by such thing which can be called certainty of eye or faith arising out of sight. The latter cannot be attained except in the next world, but the former can be felt in this world. The man who has been granted light of perfect faith gets such grace. For this reason, God says: Had you felt certainly arising out of knowledge, you would have certainly seen the fire of Hell (in this world) - 102 : 6.

(6) **Sixth Divison** is the combination of all gifts. Know, O dear readers, that gifts are of two kinds - one kind is sought for its own sake and another kind is sought for the desired object. Next worldly bliss is the desired object. It has got four divisions - (1) everlasting bliss which has got no end, (2) everlasting bliss which has got no trouble, (3) perfect knowledge which has got no ignorance (4) and

full pleasure which has got no want. These four things are called real gifts. For this reason, the Prophet said: There is no bliss except the bliss of the hereafter. This was uttered by the Prophet to console his companions when they were digging the trench at the battle of the Allies - He recited it at several other times also.

FOUR ITEMS OF FULL BLISS: There are four principal basic things of attaing full bliss - (1) The things which are connected with soul and which are special and near such as one's own good. (2) the things which are connected with body, such as physical health, (3) the things which have got no connection with body though near it, such as wealth, family members, relatives and (4) the things which unite the attributes of soul and earn them for soul, such as grace, guidance. These are the four items of spiritual bliss.

(1) **First basic thing of bliss:** The things which are connected with soul and special and near are acquired by good conduct and with the extension of branches of faith. Knowledge of faith is of two kinds - I spiritual knowledge and worldly knowledge. Knowledge of the attributes of God, His angels and His apostles is spiritual knowledge. The worldly knowledge is of two kinds - to give up necessity of greed and anger called self-control and to proceed keeping justice and righteousness after abstaining from the urge of greed. God says: Don't exceed in measurement and establish the scale of justice and don't decrease in measurement - 55 : 9Q. Full justice is such a state of moderation which does not exceed the limit, nor reduces it and their balance is even.

FOUR THINGS DRAW NEAR GOD: There are four things which bring a man near God - (1) spiritual knowledge, (2) knowledge of duties, (3) self-control, (4) and justice. Without physical bliss, they do not become perfect and this is again of four kinds - (1) health, (2) strength, (3) beauty and (4) long life. These four gifts again do not become perfect without things beneficial to body which are again of 4 kinds - (1) wealth, (2) family members, (3) name and fame and (4) relatives. These are also not beneficial unless the followings are not adopted - (1) guidance, (2) injunctions of God, (3) efforts and (4) God's help. There are therefore sixteen gifts in total and basically they are of four kinds which are interconnected and which are absolutely necessary. What is necessary for the next worldly fortune is faith and good conduct and there is no alternative for men but acquisition of these attributes by efforts as

there is nothing for man but what he strives for. There is no fortune for man in the next world without acquisition of merits in this world. So for acquisition of attributes of soul, knowledge of the above things is necessary. In order to acquire purity of character, physical health along with wealth, honour and relatives is necessary.

Question: What is the reason that wealth, honour, relatives and name and fame are necessary for a man to get happiness in the next world?

Answer: These are like the wings of a bird to fly to the destination.

(1) **Wealth:** A poor man is sometimes unable to gain perfection. He is just like a warrior who runs to fight without arms or like a bird of prey which roams to catch prey without wings. For this reason, the Prophet said: How good is lawful wealth for a pious man. He also said: How good is the help of wealth for God-fear? Why will it not be good when a great deal of time is spent in search of wealth, dress, house and subsistence unless there is wealth. Many troubles keep such a man away from Zikr and Fikr. He is also deprived of the merits of pilgrimage, Zakat and charities. A certain pious man was asked: Which is the thing called gift? He replied: Wealth, as a poor man has got no happiness. He was again asked about gifts. The pious man said: Security is also a gift as a fearful man has got no rest. He was again asked: What are the other gifts? He said: Peace arising out of self-control as a patient has got no happiness. He was again asked: What are the other gifts? He said: Youth, as there is no happiness in old age? These are the gifts which help towards the gifts of the next world. For this reason, the Prophet said: If one gets up at dawn with health of body, mind free from fear and with daily provision, he acquires as it were the whole world.

(2) **Children, wives and members of family:** It is not secret how useful are the wives and children. The Prophet said about wife: A religions wife is a help towards religion. He said regarding children: When a man dies, all his pious acts are closed up except three things - a pious issue who prays for him etc. We have mentioned this usefulness of children and other things in the chapter of marriage and it should not be repeated here.

(3) **Relatives:** They add to the strength of a pious man. If he has no such relatives, his works increase and he gets no leisure in religious services.

(4) **Name, fame and influence:** These are means to remove dishonour and disgrace. In their absence, the enemies may give him trouble and oppressors may create trouble for him in his works and thus these things may keep away his mind from the remembrance of God. The mind of a believer is his principal thing. So honour and influence may remove these things from a man. God says: Had God not removed one party by another party, the world would have been destroyed - 2 : 2518. Influence has got no meaning unless the opinion of the people are brought under control.

Question: What gift is there in the honour of relatives?

Answer: The Prophet said: The leaders are from the Quraish. For this reason, the Prophet was born in the most respectable family out of the families of the children of Adam. The Prophet said: Choose for your semen women of your equal ranks. He also said: Give up impure green tree. The people asked him. What is impure green tree? He said: A beautiful woman of bad family. A woman of good family is a gift.

Question: What is the meaning of physical gift?

Answer: It means health of body and long life, as without them, knowledge and action donot become perfect. The Prophet said: To spend the whole time in divine service is a great fortune. Beauty is also a gift. It is useful for the next world for two reasons - (1) an ugly appearance is reprehensible to nature. The application of a beautiful man is acceptable and its influence falls in the minds of men. So it is a strength which can help towards God. The pious men said that face and eyes are mirrors of mind. They also said: A broad forehead tells what is in mind. Once Caliph Mamun cut off the name of an ugly man from the list of soldiers. When soul shines, appearance becomes bright. The Prophet said: Seek good from those having beautiful face. Hazrat Omar said : When you send messengers, search for those having good appearance and good men. The jurists said that if for the purpose of Imamate in prayer two men are equal in qualities, he who has got better appearance shall be Imam. God says : He gave him increase in knowledge and body.

Question :God says : There are your enemies in your wives and children. So beware of them-64 : 14. God says : Your wealth and children are a trial-64 : 15. So why has not God treated them and wealth as gifts?

Answer: Wealth has got benefits as well as dangers, It is like a snake which has got jewel in its forehead as well as poison. The snake-man saves himself from its poison and takes out its jewel from it. Who knows how to take its jewel, snake is a good thing for, him, but it is dangerous to others who catch it. He who dives in ocean to collets jewels and emeralds from its bottom knows how to save himself. He who does not know the modes of diving and swimming will destroy himself. Similar is the case with wealth. To him who knows its use, it is a gift and to him who misuse it, it is a danger. For the above reason, God termed wealth as Khair or a good thing, Similar is the case with name, fame, honour, wives, children and relatives.

Every man is like a boy and wealth is like a snake and the Prophets are like the experienced snake-charmers. What can not do any harm to an experienced snake-charmer can do harm to a boy. So the people are like boys under the care of the Prophets. The Prophet said : I am to you just as a father to his son. The Prophet also said : You are roaming around the fire like insects and I am catching hold of your loins to save you.' Their responsibility to save their followers from destruction is great as they were not sent but for this purpose. Nobody has got any share in excess of what is necessary for him, although there is no sin in keeping excess wealth. Don't keep yourself confined in excess wealth, rather spend it, as there is poison in hoarding it and there is jewel in spending it. When wealth is taken according to needs and excess wealth is spent, it is not reprehensible. Every traveller should take in his journey what is necessary for him and not overload himself. Similar is the case with a man walking in the path of religion. The Prophet said : Any man among you should keep such worldly wealth which a man in journey takes with himself.' The pious man spend their excess wealth in the way of God. The Prophet once said that the rich man will enter paradise with great difficulty. Then his companion Abdur Rahman- b-Auf sought his permission to gift away all his wealth to which he gave permission. Gabriel then came down and said : Tell him to spend his wealth for giving food to the poor, clothes to those who have got no cloth and to entertain guests.

GUIDANCE : There are three stages of guidance:

1. **The first stage of guidance** is to know the paths of good and bad, This is seen from the following verse : I have showed him two him two paths. God says : I gave guidance to the people of Samud but they liked misguidance in place of guidance—41 : 17 Q. The religious scriptures, the apostles and power of wisdom are the materials of this guidance and jealousy. pride, attachment to the world are the obstacles of this guidance. God says : It does not make the eye sight blind, but it makes blind the hearts which are in the breasts. The causes which make the hearts blind are love for the world and habits. God says : They say, shall we follow a man among us? This ignorance leads the people to misguidance.

2. **The second stage of guidance** is the guidance through efforts of special people. This comes after the advent of general guidance. God leads a servant from one condition to another. This comes as a result of continued efforts. God says: I will surely show My paths to those who strive hard for My cause - 29 : 69Q. In another verse, He says: God gives increased guidance to those who walk in the paths of guidance - 47 : 17.

3. **The third stage of guidance** comes after the second. It is a kind of light which rises in the world of prophethood and sainthood after perfection of character and conduct and by which a man can reach to such a world to which he cannot reach by intellect and 'wisdom and which is not possible to attain by efforts learning and wisdom. This is the highest stage of guidance. The other kinds of guidance are only preliminaries and screens. God says regarding this guidance: Say, God's guidance is the real guidance - 2 : 12Q. He named it a real life in the following verse: I brought one back to life who was dead and granted him a light with the help of which he walks amongst men - 6 : 122Q. God says: He whose breast God has expanded is on light from Him - 39 : 22.

WILL TO WALK IN PATHS OF GUIDANCE: This will arises out of mind. God says: I have given (Rushd) will to walk on good path to Abraham and I am congnisant of it - 21 : 51Q. So Rushd means such a guidance which leads to good fortune and gives incentive towards that. To know the modes of acquisition of fortune is called Rushd. He who finds guidance may not find

Rushd or to move according to that guidance. So Rushd is better than guidance.

Tasdid: are efforts with body and mind to reach the cherished goal. So guidance gives clue to true path. Rushd generates strong will to tread on it and Tasdid is efforts to put that will into action by moving the bodily organs.

Ta'yeed is help from unseen quarters. It is the combination of all the above attributes. God says: I helped him with the Holy Spirit - 2:86.

The above gifts are the elements of the next world. When these qualities are united in a man, God gives him additional gifts of clear understanding, attractive ear, fore-sight and humble heart and wips out what prevents him from religion and gives him such honour which saves him from the oppressions of the ignorant. Each of these four items gives rise to sixteen virtues which also give rise to other attributes. Thus there grows a chain of help and at last it falls upon the ultimate cause (God).

GOD'S INNUMERABLE GIFTS: Know, O dear readers that God created inanimate objects, such as stone, iron, copper and other mineral substances. They have got no growth and do not take food. Plants are more perfect than mineral substances as there is a kind of strength in them with which they draw juice from the earth through their principal arteries. When they gain strength, other arteries come out of them. But they cannot move and search for food. Animals are therefore more perfect than plants. Among animals, man has got the highest perfection for the following reasons.

SENSATION OF TOUCH: When fire touches him, he flees away from it. This is the first attribute of animals without which they cannot go on. Nose has been created for man with which he takes smell. Then eyes have been created for him to see things near an distant and ears to hear and tongue to taste. These things would not have been sufficient without the strength of perception in the front portion of head. By its help, it is known which thing is bitter and which is sweet. Without it eyes would have seen a thing as yellow. Then you have been given intellect with the help of which you can understand everything. You can understand whether, a thing is beneficial or injurious at present and in future. The greatest intellect is Knowledge about God, His

wonderful creations and his workings in the universe. Your five organs then work as police on behalf of the king-soul. Each of them has been assigned a special function to perform news of colour, voice, smell, taste, cold, heat and other attributes. These are the gifts on you arranged in order. Sight is a power and eye is its instrument. There are ten different screens in the eye circle, some are open, some are secret and some secret screens are woven like the spider's net. Some screens are dried, some are wet, some are white like egg and some screens are like ice. The form, mode, length and breadth of each screen of eye are different. If any attribute of a screen is mixed with that of another eye sight becomes curbed. This is true of only one organ. Now guess the wonderful creation of ear, nose and other organs.

GREED AND WILL: There are also different kinds of gifts in the creation of greed and will. There are many diseased men who do not take beneficial food owing to lack of greed. Things of greed are sought for and reprehensible things are hated. So God created in you greed for food and made it strong in you. It urges you to take food and thereby you remain alive. That gives rise in you sexual passion which preserves dynasty. You will be struck with wonder if you think and ponder how He created uterus, how a foetus comes into being out of mixture of the blood of menses and semen, how males and females are created, how semen comes out from the back of a male and mixes with the ovary of a female, how it becomes a lump of flesh, how head, hand, feet, belly, back and other organs of the body are formed. All these are gifts of God.

ANGER: Greed is not alone sufficient for you and many injurious things are coming to you from all around. Therefore anger has been created in order to drive them off. It is not alone sufficient for future benefit and for that will has been created. It is guided by knowledge and intellect.

INSTRUMENTS OF STRENGTH AND MOVEMENTS: The following are the instruments which give strength to the body as a result of which the different organs have got movements.

Two Hands: Two hands are long and fit for catching hold of things. There are many sinews, joints and other technicalities by which the hand may be spread and bent at will. Then the fingers

have been created with a plan with the thumb at the end. If the fingers would have been joined together, your necessities would not have been met.

Mouth: You lift your food with your hands and put it in your mouth. Had it not been the case, you would not have lived. It is the medium to send food to the stomach. In order to chew food, teeth have been created and the teeth of upper jaw have been placed upon those of the lower jaw for the purpose of crushing food. There are teeth for crushing and teeth for cutting.

Tongue takes the food on all sides and places it under teeth for crushing. Then look to your saliva which gives water to the food when it is dry. Behind this tongue, there is a fountain of water out of which saliva comes and helps wetting. Then look to the wind pipe and the throat, how they help the food to reach the stomach.

Stomach has got a peculiar shape and form. The gas which is produced by the internal organs helps cooking of food in the stomach and digestion. To he right side of stomach is liver and to its left spleen and before it there is the sheet of fat and behind it is the flesh of backbone. Gas arising out of them enters the stomach for which food is digested and such a juice comes out of it as becomes fit to enter the veins of blood. That becomes then like barley water. There are many sinews of liver which have got many mouths. Food enters them. It is made of a mixture of blood and looks like a clot of blood. God created spleen and gall bladder and for each expanded mouth upto liver has been created. Gall bladder draws out the yellow refuge and spleen takes out oily black things and as a result pure blood remains. Then God created the glands of urine which have got long necks towards the liver. God takes out sinews from the liver and spreads them throughout the body, some of them are secret and some open. Therein there runs pure blood which reaches the entire body. There are veins and sub-veins just like the leaves of a tree. If there is something wrong in gall bladder and it can not draw out the refuge, blood become impure and the result is the disease of jaundice, erysipelas etc. If the spleen is diseased, it can not draw out black refuge and as a result there grows the disease of leprosy, elephantiasis etc. When liquid cannot go towards throat, there grows the disease of dropsy. Then you can imagine how wonderful is the creation of human body.

Therefore look to the gifts of God and be grateful to Him for all that you have got from Him.

THE SEAT OF LIFE IS HEART: Life is like the fire of a lamp and heart is the seat of that lamp. The black blood in heart is like the thread of lamp and the food of the thread is oil. So the life strength that runs through the body is like the light of a lamp in a house. When the oil of the lamp finishes, the lamp of life extinguishes. This occurs according to the plan and purpose of God. This life is a material thing but soul which God termed in His verse as Ruh is a spiritual thing which intellect cannot grasp. But it can be explained by high celestial light which is more honourable than intellect. A boy can understand things of his ideas but he cannot understand the objects which can be grasped by intellect as he is placed then in the lower stage. An elderly man can understand things of intellect, but he cannot understand what is behind intellect as he has not reached the highest stage which is gained by the light of certain and sure faith. So the pious men said that he who cannot know himself cannot know God. About this soul, God says: They ask you about soul. Say it is from the order of God. God says: O satisfied soul, return to your Lord, well pleased with Him and well pleasing Him - 89 : 30Q.

BASIC GIFT OF FOOD: There are many items of food and God's gift regarding food are innumerable. Food is of three kinds- vegetables, fruits and crops. We shall discuss here about crops and that is the principal food. We shall take up the seed of wheat. God says: I shower rain and split up the earth and grow therein seeds, grape seeds, seeds of creepers and seeds of olive trees. To grow them, air is necessary and so for this purpose soft cultivated land is necessary, so that air may enter therein, God says: I send strong wind producing abundant rain. When water is necessary, God created canals, seas, oceans and fountains and sends winds to carry water to the fields.

Now look to the sun and the moon. He made them subservient and see how the sun makes the earth warm inspite of its great distance and thereby crops and fruits enjoy it, how by the help of the moon fruits become ripe and assume colour and hue. For this reason, if any tree is in shadow, it cannot grow for want of the rays of the sun and light of the moon. When you sleep under the sky, you will suffer from cold for its coolness. So the moon gives moisture to the crops and fruits. There is also a

purpose for the creation of each star in the sky. God instructs us to say: O our Lord, you have not created this in vain. He also says: 'I have not created the heavens and the earth and what is between them out of sports.' The world is like a man and everything in the world is like the organs of the body. As all the organs of the body help your body, so everything in the world help the world. Everything in the word is the workmanship of God and as such God can be well understood from His wonderful creations. So food is perfected by the sun, moon, water, wind, star etc.

TRANSPORTATION OF FOOD: All the foods cannot be obtained from the same place. So God created merchants who travel all over the world and gather them according to the needs of a particular country. God made the love of wealth strong over them and for that they undertake arduous and hazardous journey to gather foodstuffs. In this act, sometimes boats are sunk and wealth is looted by robbers. So God taught them how to make boats and ships.

PURIFICATION OF FOOD STUFFS: Look to a piece of bread and look to what elements are necessary for getting a bread. At first field is cultivated and for that cows, bullocks and buffaloes and ploughing machines are necessary. Then weeds are plucked out and then seeds are sown. Then crops are reaped and thrashed out. Then bread is prepared when wheats are crushed and made powders. For this, many men, machines, irons, woods are necessary.

GIFT OF CREATION OF ANGELS: It has been stated that the angels come down to correct the Prophets and to show them the paths of guidance and to take revelations to them from God. They are divided into three classes - (1) angels of the earth, (2) angels of heaven and (3) angels for carrying the Divine Throne. So look how God engaged the angels for procuring food for you and for your guidance. For every organ of yours, rather for every part of a tree, at least seven angels has been entrusted. It varies from seven to one hundred. They supply food to each vein and sinew as food does not move by itself but it is taken from one place to another by angels. Each angel has been assigned a function of his own and none interfers with the functions of another. The angels of sky help the angels of the earth and the angels of Throne help the angels of the sky. Above all, the Almighty helps them all.

Question: Why is one angel not sufficient for all works?

Answer: Man is different from angel. There is not a single angel who possesses more than one quality. Each one of them has been assigned a special work. The following verse gives such an indication: There is none of us but for whom there is not an assigned work.' For this reason, there is no hatred, rancour or quarrel in them. Their works is like the work of our five organs. Eye is to see but not to hear. Nose is to take smell and not to hear. Angels are prone to divine service unlike a man who is prone to good and bad. They obey what God orders them to do and they glorify God night and day. Some of them always are engaged in bow, some in prostration some in standing. There is no rest in their works. They are gifts of God for men.

God says to men: 'Give up open and secret sins.' Man is not always cognisant of his secret sins-hatred, doing injury to others etc.

There are two gifts in each breath, one gift is that when a man gives out a breath, the burnt gas in heart comes out. If it does not come out he would be ruined. In taking breath, the life of air is stored up in heart. If breath is chocked up, his heart is burnt because of cutting of the life of air. In each of 24 hours, a man breaths one thousand times. There are ten moments in each breath. On account of this thousands of gifts come to your body in each moment. Now imagine what innumerable gifts come from God.

CAUSES OF MAN'S BEING UNGRATEFUL: Man cannot express gratefulness to God as he is not cognisant of God's gifts owing to his ignorance. He thinks that recitation of all praises due to God by tongue is sufficient to express gratefulness. He does not know that if he does his works according to the injunctions of God and if he fulfils the purpose of a thing for which it is created, he will be expressing gratefulness for the thing.

The first cause of his being ungrateful is that he does not consider some gifts as gifts as all are enjoying those gifts in common just as air water fire. If there is want of air for a moment, all will be destroyed. He who has got eye-sight will not be seen to express gratefulness for his eye-sight. When he becomes blind and then gets eye-sight, he expresses gratefulness. Once a man

complained to a wise man of his poverty and expressed sorrows. The wise man asked him: Will you like to be blind if you get 10,000 dirhams? He replied: I don't like to be blind. He again asked him: Will you like to become dumb in exchange of ten thousand dirhams? He said: Never. He asked him again: Will you like that your two hands and feet are cut in exchange of 20 thousand dirhams? He said: Never. He asked him: Will you like that you become mad in exchange of ten thousand dirhams? He said: Never. The pious man said: Should you not feel ashamed to your Creator that He has given you a gift of fifty thousand dirhams but yet you are not expressing gratefulness for them to Him?

It has been narrated that a learned man was hard pressed with poverty. He had not an inch of land. One night he dreamt that a man was saying to him: Do you like that you get a thousand dirhams and in exchange you forget the chapter An'am of the Quran? He said: Never. He again asked him: Do you like that you forget the chapter Cow in exchange of a thousand dirhams? He said: Never. Then he asked him thus of several chapters and he replied the same. Then he said: You have got profit of one lac dinars yet you are complaining. When he got up from sleep, he was pleased and his grievances vanished away.

The saint Samad went to a certain Caliph with a pot when he was drinking water in a glass. The Caliph said to him: Give me advice. The saint Samad said: If you are not given a sip of drink in exchange of your kingdom when you are thirsty, will you not spend all your resources to get it? The Caliph said: Surely, I would spend everything. The saint said: If it is not given to you inspite of your kingdom, will you not give up your kingdom? The Caliph said: I will surely do it. The saint said: In that case, don't remain content with your kingdom, because is not equal even to a glass of water.

Three things are found in every man-intellect, conduct and knowledge. There is no such a man who is not satisfied with his given intellect. He believes that he is the wisest man and prays little for more intellect. Even he who has got no intellect is pleased with his position. So for his satisfaction he should feel grateful to God. Regarding conduct, there is no such man who does not find fault with others and for that he hates him. Regarding knowledge, there is no such man who has got no

speciality regarding his secret thinking. He becomes ashamed if the people come to know of it. About these three gifts, every man knows them God made some believers and not unbelievers. He gave them life and not made them dead, made them men and not beasts, made them males and not females, made them healthy and not unhealthy, made them qualified and not guilty. It is wonderful that man considers the gifts of God as insignificant as he looks to one who is superior to him in wealth and does not look to one who is inferior to him and so does not consider God's gifts on him as great. More wonderful it is that he looks towards one who is inferior to him in religion but not to him who is superior.

For this reason, the Prophet said: He who looks to one who is inferior to him regarding worldly affairs and look's to one who is superior to him in religious matters, is recorded by God as a patient and grateful man. He who looks to one who is superior to him regarding worldly matters and inferior to him in religious matters, is not recorded as a patient and grateful man. The Holy Prophet ;said: God does not make one free from want who does not consider himself as above want even after getting signs from God. It has been said with a look to the gift of learning. The Prophet said: Surely the Quran is a valuable gift. There is no wealth after it. The Prophet said: If one who has been given the Quran by God thinks that another man is more fortunate than him scoffs at the gifts of God. The Prophet said: He who does not read the Quran it a melodious voice does not belong to us. He also said: Sure faith is a sufficient gift. A certain pious man of yore said: God said in a certain revealed book: I make My gift perfect on a servant when I make him free from want of three things - his having no necessity to go to a king his having no necessity to go to a physician, his having no necessity of what his brother has got. A certain poet said to this effect.

Your fixed provision must come to you,
your health and security must remain.
If you get up at dawn, being brother of sorrow.
Your life will never be happy.

The Prophet said: He who gets up at dawn with peaceful mind, sound health and with the day's provision in hand is given as it were the gifts of the whole world. The people in general do not express gratefulness for these three things as well as for the

faith which will take them to the abode of peace. He whose insight has been opened does not remain satisfied except with Marfat and sure faith even if he is given the wealth from the east to the west.

The saint Rabi-b Khashim was a man of very deep insight. He dug a grave within his house. He tied up his food along with his neck and used to go to this grave and say; O Lord, take me back to the world that I may do good works. Then he used to say: O Rabi, what you wanted has been given to you. Now engage yourself in divine service and you will not be again sent back. This is the medicine for one who remains aloof from expressing gratefulness. He should know that when gratefulness for a gift is not express, the gift takes a back turn and does not come back again. For this reason, the saint Fazil-b-Iyaz used to say: You should stick to the expression of gratefulness for your gifts. If gifts go away from a nation they seldom come back to them. A certain sage said: Gift is like a wild beast. Keep it confined by gratefulness. There is in Hadis that if gifts descend upon a man profusely, the necessity of his expressing gratefulness becomes great. When he neglects them it prepares itself to go from him. For this reason, God says: God does not change the condition of a people till they themselves change it - 13 : 11.

PATIENCE OF GRATEFULNESS: From what has been described above, it is seen that every created thing is a gift of God. It is also seen from this that there is really no existence of any danger and difficulty.

Question: If there is no danger and difficulty, what is the meaning of patience? If on the other hand, there is danger and difficulty, what is the meaning of gratefulness? How can a man express gratefulness in dangers and difficulties.

Answer: There are dangers and difficulties as there are gifts. If there are gifts, there arises the necessity of dangers and difficulties. To get relief from a danger is a gift and to be deprived of a gift is a danger. Gift is divided into two- limitless gifts and limited gifts. The example of limitless gift is the attainment of the fortune of nearness to God in the next world or of faith and good conduct and the things that help, these two things. The meaning of limited gift is that it is a gift from one point of view and a danger from another point of view. For example, wealth is a gift as it helps religion and it is also a danger as it acts contrary to

religion. Similar is the division of danger in to limitless danger and limited danger. The former is to be away from God in the next world and the danger of infidelity, sin and bad conduct in this world. Poverty, disease and other calamities, are limited dangers as they are in this world and not in the next. Limitless gratefulness is necessary for limitless gifts. Though wealth is a gift, yet it becomes a cause of destruction, so much so that the owner is even killed for its sake. Similar is the case with health.

So there is no gift in this world which has got no possibility of turning into danger. There is also no calamity which has got no possibility of turning into gift. There are many men whose good lies in poverty and disease. Had they been sound in health and solvent in riches, they would have grown rebellious and naughty. God says: If God had given His servants abundant riches they would have surely become rebellious in the earth. God says: Never, man is inordinate as he sees himself free from want. The Prophet said: God saves his believing servant from this world though He loves him just as one of you saves a patient from water. Such is the condition of sixteen kinds of gifts, such as wives, children and relatives. There lies therein fortune and also misfortune. Knowledge is a gift but it sometimes becomes a danger. At that time, ignorance is a bliss. When a man does not know the time of his death, it is a bliss for him. Had he known it, his life would have been troublesome. Similar is the case with the secret sins of a man. If his relatives would have known them, he would have fallen from their estimation. There is good is not knowing some matters - the time of resurrection, the blessed night, the auspicious moment of Jumma day.

Question: Patience and gratefulness are opposed to each other. How can they unite? Patience does not come but in calamity and gratefulness does not come but in happiness.

Answer: One thing becomes an object of happiness for one purpose and a cause of sorrow for another purpose. So patience is in calamity and gratefulness is in happiness. There are five matters in poverty, disease, fear and worldly calamities. A wise man becomes grateful being pleased with them.

(1) **First matter:** In every calamity or disease, there is a greater calamity or disease. So for a lesser calamity or disease, a man should be grateful.

(2) **Second matter:** is that the calamity or disease is in this world and not in his religion. Once a man asked the saint Sahal Tastari: A thief stole all my household properties. He said: Be grateful to God. If the devil entered your heart, he would have robbed your Tauhid. Which thing do you prefer? Jesus Christ used to Pray: O God, don't give me trouble in my religion. Hazrat Omar said: God granted me four gifts out of each calamity that befell on me. (1) It has not entered into my religion, (2) a greater calamity has not come and (3) I have not been deprived of pleasure therein. (4) I hoped for rewards therein. He who has got power over you to inflict 100 stripes should get gratefulness from you if he inflicts on you only ten stripes. Once a pious man was walking on the road. Some one threw a basketful of refuges over his head. At once he expressed gratefulness to God and fell in prostration. Being asked the reason of his prostration, he said: I was awaiting to be thrown into Hell fire but as only ashes were thrown on me, I had prostration of gratefulness. God however gives respite to the unbelievers and the great sinners. God says: I give them respite, so that their sins may increase.

(3) **Third matter.** There is no such sin of which punishment is not delayed upto the next world. The calamities of this world reduce the punishment of the next world though the latter will last for long. It is true that he who is given punishment for a sin in this world will not be punished in the next world for the same for the second time as the Prophet said: When a man commits any sin and suffers for that in the world, God is more honourable to inflict on him punishment for the second time for the same.

(4) **Fourth matter.** These disasters and calamities were recorded in original book of fate which must come.

(5) **Fifth matter.** The rewards of disasters and calamities are more than them. The worldly calamities show path towards the next-world for two reasons:

First reason: It is that though medicine is bitter and distasteful, it is a bliss for a patient. Similarly medicine to remove a sin is bitter but it is a bliss in the end. When he will see the rewards of calamities in the next world he will be grateful to God just as a boy when he attains age expresses gratefulness to a teacher for beating him and teaching him lessons of good behaviour. Calamities are just like bitter lessons to a man

walking in the path of God. Once the Prophet looked at the sky and laughed. On being asked the reason, he said: I wonder at the fate of a believer. If He recorded happiness in his book of fate, he is pleased with it and that is better for him. If He recorded sorrows for him, he is also pleased with it and that is better for him.

Second reason. The root of destructive sins is attachment for the world, the root of the cause of deception. If the gifts are not mixed with calamities, they lead the mind to enjoy the worldly enjoyments and pleasures. Ultimately it becomes difficult for him to give them up. For this reason, the Prophet said: This world is a prison for the believers and paradise for the unbelievers'. Calamities are gifts from God. So one should remain satisfied with them, just as he remains satisfied with a bitter medicine in hope of recovery. Every calamity in this world is like a bitter medicine which is troublesome at present but a bliss in the long run. This world is like a palace of a king. People enter it through the door of grace and come out of it through the door of grave. He who fixes his love for the place of the world, falls into danger. Whoso's mind is aloof from that, it is a gift for him.

REWARD OF PATIENCE IN CALAMITIES: The Prophet said: God said: When I give calamity to the body of a servant or to his wealth or children and he proceeds forward keeping patience, I shall feel ashamed in setting up balance for him on the Resurrection Day. He also said: When a man falls into danger and says according to the order of God 'We are for God and to him we shall return, O God, give me protection in my calamity and leave for me good therefrom." God does for him accordingly. The Prophet said: God says: The reward of one whose two eyes I have robbed is that he will live in My house forever and will look constantly towards My face. It has been narrated that a man asked the Prophet of God: My wealth has gone and body is diseased. The Prophet said: There is no good in one whose wealth has not gone and whose body is not diseased. When God loves a servant, he examines him with a calamity. When he falls into it, He keeps patience. The Prophet said: The rank of a man is not earned near God by any of his actions till his body is not attacked with any disease which raises him to such a rank. Hazrat Khabbab reported: We once came to the Prophet and saw him covered with a sheet of cloth under the shade of the Ka'ba. We

complained to him: O Prophet of God, don't you invoke God to help us? At this, his face became red with rage and then he said: There were such men among your predecessors who were buried alive. There were such men who were sewn to pieces by saws. Yet they did not turn back from religion. Hazrat Ali reported: He who is confined by the king unjustly and as a result dies becomes a martyr. If as a result of beating he dies, he becomes a martyr. The Prophet said: Not to complain of your troubles and of your pains appertain to the glorification of God. Abu Darda'a reported: You are born for death, you erect buildings for destruction, you covet for what will not last and give up what will last. Three undesirable things are good for you - poverty, disease and death. The Prophet said: When God wishes good of a man and establishes love with him, He sends down upon him troubles and calamities and afflicts him with mishaps. When he prays to God, angels say: This voice is acquainted with us. When he prays to Him second time and says O Lord God says, O My servant, I am present, fortune for you. I have given you what is good for you and I have kept deposited with Me what is better for you. When there will be resurrection, the pious will be brought and their actions will be weighed in the Balance - the actions of those who prayed, those who paid Zakat, those who fasted and those who made pilgrimage. Then those who were afflicted with calamities will be brought but their book of deeds will not be opened in their presence. Rewards will be rained over them as calamities were thrown over them. Those who were happy and safe in the world will see the high rank of those who suffered troubles and calamities and say: Alas, how good it would have been if the flesh of our bodies were severed by scissors. For this reason God says: Surely the patient will be given full rewards without account. Hazrat Ibn Abbas reported that a Prophet complained to God and said: O Lord, a believer obeys you and gives up disobedience to you but you keep the world distant from him and send down upon him troubles. The unbeliever does not serve You dares against You and commits sins. You remove from him dangers and difficulties and give him varieties of comforts and riches. *What is its reason? God then revealed to* him: The people are Mine and dangers and calamities also are Mine. Everything glorifies My praise. When I see the sins of a believer, I keep away the world from him and present to him dangers and difficulties. I expiate his sins by the worldly calamities and he becomes dear to me and I give him the rewards

of his virtures. If an unbeliever does good in the world, I give him abundant wealth, remove from him calamities and give him rewards of his good actions in the world. At last he comes to Me with sins and I give him punishment for his sins. It has been reported that when the following verse was revealed: He who does evil will get requital of it - 4 : 120Q. Hazrat Abu Bakr said: How can there be joy after this verse? The Prophet said: O Abu Bakr, may God forgive you. Why, will you not fall ill? Will not calamities fall on you? Will you not be sorry? These are the requital of your sins.

The Prophet said: When you see a man engrossed in sins and yet he gets his cherished objects, know then that He is delaying his punishment. Then he recited this verse; When they forgot what they were admonished with, I opened the door of everything for them till when they were engrossed in what they were given, I caught them all of a sudden. Hazrat Ali reported: Shall I not inform you of such a verse of the Quran which is greatly hoped for? They said: Inform us. Then he recited: Whatever calamity befalls on you, it is on account of what your hands have wrought and He forgives much - 42 : 80Q.

The Prophet said: No person swallows sips dearer than two *sips to God, sip of anger which he swallows with* patience and sip of calamity over which he keeps patience. There is no drop dearer to God than two drops - one drop of blood which is shed in the way of God and one drop of tears which falls in prostration in the grim darkness of night and which nobody sees except God. There are two steps of a servant very dear to God-one step taken for performing compulsory prayer and another step for keeping the tie of blood.

Caliph Omar-b-Abdul Aziz said at the time of the death of his son: O dear son, my getting you in my scale of virtues is dearer to me than your getting me in your scale of virtures. In other words, if you die before me, I would get you in my scale of virtues. The son said: O father, what you love is dearer to me than what I love.

Some learned man said: God sends down calamity after calamity on a servant till he walks upon the earth free from sins. The saint Hatem Asam said: On the resurrection day, God will bring before four classes of men four persons are proofs - (1) Hazrat Solaiman before the rich. (2) Hazrat Ishaq before the poor,

(3) Hazrat Eusof before the slaves. (4) and Hazrat Ayub before the patients.

It is reported that Hazrat Zakaria flew from the unbelievers and took refuge to a tree. They found clue to this tree and cut the tree to two pieces by a saw. When the saw touched the head of Hazrat Zakaria, he raised a shriek. Then God revealed to him: O Zakaria, if you raise shriek for the second time I will remove your name from the register of prophethood. At this Hazrat Zakharia bite his teeth and kept patience till he was hewn to pieces.

Loqman advised his son: O dear son, a religious man is tried by calamities, just as gold is tried by fire. When God loves a party of men, He gives them trial. He becomes pleased with those who remain satisfied with it and he becomes displeased with those who become displeased with it.

The saint Ahnaf-b-Qais said: One day I awoke in the morning and complained of pain in my teeth. I told my uncle: I could not sleep last night owing to pain in my teeth. I told him of this three times. He said: You complain much of pain of one night, but nobody knows that I became blind for the last 20 years. God revealed to the Prophet Ozair: When any calamity befalls on you, don't complain of it to My created beings but tell Me of your complaint, just as I do not make complaint of you to My angels.

MERITS OF CALAMITIES: You may say now that calamities are better than gifts. Shall we not then pray for calamities? The answer is in the negative as the Prophet used to pray for being saved from the calamities of this world and the next. He and the other Prophets prayed: O Lord, give us good in the world and in the next. They used to seek refuge from the calamity of enemies. The Prophet said: You pray to God for calamities while I pray to him for peace of mind. He said: Pray to God for peace of mind. Nobody has been given a greater good than peace of mind except sure faith. The meaning of sure faith is peace of mind. Mental peace is better than physical peace. The saint Mutref-b-Abdullah said: That I am forgiven and that I express gratefulness for that is dearer to me than that calamity falls on me and I keep patience.

Calamity is considered as a gift for two reasons. One reason is that calamity has got connection with more gifts, either

temporal or spiritual. Another reason is the hope for getting rewards in calamities.

The saint Samnun prayed: I have got no joy except without Thee. Examine me as Thou liked. After this, Samnun fell ill of constipation. He used to tell the boys: Pray for your false speaking uncle Samnun, as I am not successful in examination.

Which is better - patience or gratefulness? There is a great deal of differences in this matter. Some say patience is better and some to the contrary. The Prophet said: Of all the things that you have been given the best is certain faith and firm determination of patience. God says: The patient will be given full rewards without account. The Prophet said: A grateful eater is equal to a patient fasting man. From the above, it appears that patience is greater than gratefulness. The Prophet said: Jumma is the pilgrimage of the poor and women's jihad is to live with husband in a good manner. He said: Patience is half of faith. The Prophet said: Of all the Prophets. Solaiman will go last to Paradise, as he enjoyed rule of kingdom. Abdur Rahman-b-Auf will go last to paradise among my companions, as he was enormously rich.

CHAPTER III

FEAR AND HOPE

Fear and hope are like two wings by which the friends of God can fly to every praised place and can cross the ways of the next world and reach the Almighty.

What is Hope? Hope is a station out of the stations of religion and a condition of those who search. This hope is perfected by state knowledge and action. Knowledge is cause and state is its fruit. State again leads to action. Out of these three, state is called hope. Take an example. When you meet a hateable thing, you meet with three states what is at present what was before and what is hoped to remain in future. It is only a thing that is hoped for. If the future hoped for object is disliking, it produces pain in your heart which is called fear. To wait for a dear thing is called hope.

This world is a seed ground for the next world. Mind is like earth and faith is like seed and divine service is like cultivation of the earth of mind. To purify mind is like canaldigging and the water flows towards the canal. The mind that is addicted to the world is like hard soil in which no seed can grow. The Resurrection Day is the day of reaping crops. He who sows seeds now can expect to reap fruits in the hereafter. If anybody sows seeds in a barren uncultivated land and does not water it, he entertains unnatural hope to get crops. So to wait for a dear thing is called hope. So whoever sows the seeds of faith in his heart waters it with the water of divine service, purifies the region of heart from the thorns of bad conduct and awaits the mercy of God to establish it upto his death, his waiting is called hope. That is good and real hope. The Prophet said: He who leads his life according to his low desires and yet hopes for paradise is a fool. God says: After them, such a nation became their successors who destroyed the prayer and followed their low desires. Soon they will will meet misguidance. God says: Those who have got faith those who migrated and fought in the way of God can hope for God's mercy-1:218 Q. In other words they are fit persons to hope for God's mercy. This means that those who act to the contrary can not expect to have God's mercy as they do not walk in the ways of God. Ihay-b-Ma'az said: To me that person is more a fool who hopes for forgiveness but remains engrossed in sins

without doing virtuoes acts, who hopes for the fruit of paradise after sowing the seeds of Hell, who hopes for the rank of the pious by doing sinful acts.

Once a companion asked the Prophet: I ask you a question: what is the sign that God wants good of one man and does not want good of another man? He said: What is the condition of your mind when you get up from bed? He said: I get up from bed with love for the pious and good works. I soon do a good work at that time if I can and have firm faith that it will bring rewards. If I cannot do it, it pains me very much and I hope for doing it. The Prophet said: This is the sign of one for whom God intends good. If He intends not to do good to you. He refrains you from that and He does not think into which well of Hell you fall and perish.

MERITS OF HOPE: Love is made strong by hope. Take its instance from two kings. One king is feared for his punishment and another king is obeyed for getting rewards from him. For this reason hope is subject matter of good thought. God says: Don't be despaired of God's mercy -39:53 Q. So He made hopelessness unlawful. The story runs thus of Prophet Eakub that God revealed to him: Do you know why I made separation between you and Eusuf: The reason is that you uttered: I fear lest a tiger may eat him when you remain unmindful from him. Why did you entertain fear of tiger and not hoped in Me? Why did you look to the neglect of his brother and did not look to Me? The Prophet said: Let nobody die without having a good idea of God. He said: God says: I work according as My servant thinks of Me. Let him entertain any idea about Me. The Prophet once went to a man at the time of his death and asked him: What is your condition? He said: I fear for my sins and hope for my Lord's mercy. The Prophet said: God gives him mercy in whose mind fear and hope unite. Hazrat Ali saw a man very much despaired on account of his many sins. He said: O brother, your despair of God's mercy is a greater sin than your sins. The saint Sulaiman said: He who commits a sin and then feels that God has given him power over it and hopes for forgiveness. God forgives him. The reason is that God rebuked a people and said: This is because of your thought about your Lord which has destroyed you. God says: You entertained evil thoughts and for that you have met destruction. The Prophet said: God will say on the Resurrection Day to a servant: Why did you not prohibit when you saw an evil

act being perpretated? He will say if he is taught the reply by God: O Lord, I hoped Thy mercy and feared men. God will say: I forgive you. There is in Hadis that a man lent loan to the people. He gave time to the rich and rescued the distressed from the liabilities of debts. He did no other good works and met God who said to him: Who is more entitled to My forgiveness than him? He then forgive him as he had good idea about God and hoped for God's forgiveness inspite of having no merit of divine service. God says: Those who recite God's book, establish prayer and spend from what I give him of wealth openly and secretly hope for such a business which will never perish. The Prophet said: If you have known what I know, you would have surely laughed little and wept much and went out to wilderness and wept after clapping your breasts. Gabriel came down and said: Your Lord says to you: Why should He grow despair in our servants? Then he cam out and began to say words of hope and encouragement. There is in Hadis Qudsi-God sent revelation to David: If you love Me, love those who love Me and grow love in My servants. He said: O Lord, how can I grow love for Thee in Thy servants? He said: Remind them that every action of Mine is for their good and remind them of My mercy and kindness for them as they do not know from Me except good.

The sage Ibn Abu Ayash used to give words of hope to the people. Someone dreamt after his death that he said: God took me to His presence and asked me: Why did you say words of hope to the people? He said: O Lord, I hoped to enkindle love for Thee in the hearts of the people. God said: Then I have forgiven you.

There is in another Hadis that a man of Banu Israil used to say words of despair to the people and mete out to them harsh treatment. God will say to him on the Resurrection Day: To-day I shall deprive you of My mercy as you deprived My servants of My mercy. The Prophet said: A certain man after living in Hell for one thousand years will cry aloud and say: O Merciful, God will then say to Gabriel: God and take My servant out of Hell. Then he will be taken out of Hell and will be asked to wait before his Lord. His Lord will ask him: How have you seen the place of Hell? He will reply: A very obnoxious place. God will say: Take him to his former place. Then he will walk and look behind. God will say: At what thing are you looking back? He will say: I hoped that after my deliverance from Hell. You will not take me back to Hell.

ıd says: Take him to Paradise. This shows that hope for God's ːrcy will lead to his salvation.

MEDICINE FOR DESPAIR AND MODE OF ACQUIRING ɔPE. Know, O dear readers that the medicine is required for two ısses of patients. Despair is so strong on the first class patients that y give up divine service. Fear is so strong on the second class ients that they strive hard in divine service and thereby they troy themselves and their family members. These two classes of ıple take a wrong path out of the middle path and go to the reme. so medicine is necessary for them in order that may walk he middle path. The who entertains false hope and commits sins ieving in the mercy of God and turns away from divine service, dicine of hope for him is destruction like poison which is sweet ıim like honey. He who has got cold and cough, honey is good for ı but he who has got hot temper, honey is poison for him. The ldle path of everything is good. Hazrat Ali said: A learned man is vho does not prevent the people from the mercy of God and does give them guarantee from the wrath of God.

TWO MODES OF INCREASING HOPE: The first mode is ing admonition and the second mode is the reading of the ran, Hadis and wise sayings. Regarding admonition it is to ık of the gifts which we have described in the chapter of tefulness and to realise the gratefulness of God. He prescribed ːrything what is necessary for a man from the cradle to the ve. The second mode of increasing hope is to read the Quran l Hadis. The Quran says regarding hope: Tell those who ɔressed much on their soul: Don't be despaired of God's rcy. Surely God can forgive all sins. God is Forgiving , rciful-29:59 Q. God says: The angels glorify their Lord and k forgiveness for those who are in the earth-42:5Q. God says: ır the fire of Hell which has been prepared for the infidles. God 's: I warn you of the fire of Hell. Nobody except the fortunate enters therein -those who disbelieved and turned :k. God says: God is forgiving to the people inspite of their s. It is reported that the Holy Prophet used to pray constantly his people. He was even told: Are you not satisfied with the lowing verse: Your Lord is forgiving to the people inspits of ːir sins-13:6 Q. God says: Soon your Lord will give you such ng as will satisfy you-93: 5Q. In its Tafsir, it has been said that will not be satisfied even if a single man stays in Hell.

Hadis:- The Prophet said: My people are the recipients of mercy. There is no punishment for them in the Hereafter. God sends down earth quakes and battles in the world as punishment. He said: Fever is a touch of Hell fire. It is a punishment from the fire of Hell for a believer. God says: God will not put the Prophet and his companions to shame on that day. In explaining this, it has been said that God revealed to His Prophet: I will entrust you to take account of your followers. He will say: O Lord, You are more kind to them than myself. God said: I will not put you to shame amongst them. Hazrat Anas reported that the Prophet prayed to God regarding the sins of his followers. He said: O Lord, entrust me with the judgement of my followers, so that their sins my not be expressed before others. Then God revealed to him: They are your peoples but My servants. I am more merciful to them than you. I will not entrust their account on others. You or any other man can not have proper look on them. The Prophet said: My life is good for you my death is also good for you. As long as I live, I will teach you the lessons of religion and establish for you laws and regulations. When I die your actions will be presented before me. I will thank God for the virtuous acts I will see and I will seek forgiveness to God for the sins I will see.

The Prophet once heard a person praying: O God, I seek from Thee full perfect gift. He asked him: Do you know what is perfect gift? He replied: I don't know. The Prophet said: It is to enter paradise. There is in Hadis: When a servant commits a sin and seeks forgiveness to God, God says to His angels: Look to My servant. He has committed a sin and he knows that he has got his Lord who forgives all sins and gives punishment for sins. I testify to you that I have forgiven him. There is in another Hadis that if the sins of man reach so high as the clouds of the sky, I forgive him so long as he seeks My forgiveness and hopes for My forgiveness. There is in another Hadis: If My servant meets Me with earthful of sins, I meet him with earthful of forgiveness. There is in another Hadis: If a man commits a sin, the angel keeps his pen lifted up for six hours. If he repents and seeks forgiveness, he does not record it. If he does not do it, he records a sin. In another narration, when he commits a sin as well as a virtue, the right hand angel says to the left hand angel: Throw away this sin, rather I give up one tenth of this virtue for the sin and record nine-tenths of virtue. Then he throws away the sin.

The Prophet said: When a man commits a sin, it is recorded in his name. One desert Arab said: If he repents for that? The Prophet said: It is then wiped out from him. He again asked: If he commits sin again: The Prophet said: it is then recorded in his name. The desert Arab asked: If he repents? The Prophet said: It is then wiped out from his record of deeds. He asked: How far is it done? The Prophet said: So long he asks forgiveness and repents to God. God does not become tired of forgiveness till a man does not become tired of seeking forgiveness. When a man wishes to do a virtuous act, the right hand angel records a virtue in his name before he does a good work. If he translates his wish into action, he records ten merits for him. Then the Mereiful increases it up 700 merits. When he wishes to commit a sin, one sin is recorded for him and behind it God's for giveness is recorded for him.

One day a man came to the Prophet and said to him: O Apostle of God, I fast during Ramzan, I will not keep fast beyond it. I pray five a times a day, I will not pray more. No Zakat is due on me. Pilgrimage is not compulsory on me. I will not do it even willingly. If I die in this state, where shall I remain? The Prophet smiled and said: Yes, if you can save your mind from treachery and hatred, control your tongue from back-biting and false speaking, protect your eye from seeing God's unlawful things and seeing with hatred any Muslim, you will be able to remain in paradise with me and I will place you upon my two palms.

A desert Arab once came to the Prophet and asked him: O Prophet of God, who will judge among men on the Resurrection Day? He replied: The Almightly Merciful God. He asked: Will He judge himself? The Prophet replied: He will himself judge. At this, the desert Arab smiled. The Prophet asked him: O desert Arab, why have you smiled? He said: If an honorable man gets power, he pardons; and if he judges, he shows compassion. The Prophet said: This dessert Arab has spoken the truth. Beware, there is nobody more compassionate than God. He is the greatest of the compassionate. Then he said: This desert Arab is a wise man.

There is in Hadis that God made the Ka'ba an object of veneration. If a man takes out a stone therefrom and destroys it and then burns it, he commits more sin than hating a friend of God. A desert Arab asked: Who is the friend of God? The Prophet

said: All believers are the friends of God. Have you not heard the verse of God: God is the friend of those who believed. He takes them out from darkness into light-2:257 Q. There is in Hadis that a believer is better and more honorable than an angel, There is in another well known Hadis: God recorded mercy on Himself before His creation. The Prophet said: He who recites 'There is no deity but God" will enter Paradise. He who utters at the time of his death 'There is no deity but God'. Hell fire will not touch him. Hell has been made unlawful for one who meets with God without setting up partner with God. There is in Hadis: He in whose heart there is faith to the weight of a mustard seed will not enter Hell. The Prophet said: If a believer knows the extent of mercy of God, he would not have become despaired of Paradise.

The Prophet read this verse of the Quran: The earthquake of the Hour will be most severe. He said: Do you know which is this day? On this day Adam will be asked: Rise up and send to Hell out of your progenitors. He will ask: How many? He will be told: 999 out of every thousand will go Hell and only one to Paradise. Every one present began to weep and refrained from works. The Prophet came to them and asked: What is the matter with you that you refrained from your works? They said: After hearing what you said, who will do works? He asked: Where is the *explanation* what will be you number out of so many peoples? Series, Mensaq, Eajuz and Meajuz are some peoples. Nobody knows their numbers except God. You are like white hairs on the back of a black ox in comparison with other peoples and like a different color in the foot of a quadruped animal.

The People said: If you had not committed sin, I would have feared the worst sin from you. He was asked: What is it? He said: Self-praise. The Prophet said: By him in whose hand there is my life, God's mercy upon His servants is much more than the affection of a mother for her children. There is in another Hadis: God has got mercy of one hundred divisions. He has kept for himself 99 divisions of mercy and distributed one division only in the earth on account of which the created beings show kindness to one another, mothers show affection to their children and the lower animals to their young ones. On the Resurrection day. He will unite these one hundred divisions and show mercy on His creations.

The Prophet said: Act, give good news and know that only divine service of anybody will not give him salvation. The Prophet said: I have reserved intercession for those who commit great sins out of my followers. Do you hope that those who do divine service and who are God-fearing will get that? Rather my intercession will go for the sinners and the guilty.

Wise sayings:- Hazrat Ali said: God is more honorable than exposing the sins in the next world which He kept secret in the world. God is more just on a servant who suffers for a sin in the world than inflicting on him another punishment. A certain sage said: When a believer commits a sin, God keeps it secret from the angels, so that they may not see it and bear witness therefor. Hazrat Hasan Basari said: If a believer did not commit any sin, he could fly in the sky but God humbled him on account of his sins.

There is in Hadis that two men of Banu Israil made friendship for the sake of God. One of them oppressed much on his soul and another was religious. The latter advised his friend and warned him. His friend used to reply: Leave me to God. He has not appointed you as guard over me. One day the religious man saw his friend committing a great sin and being greatly dissatisfied said to him. God will not forgive you. He said: God will say to the sinner: Is there anybody to snatch My mercy on My servant? Go, I have forgiven him. He will say to the religious man: Hell is fixed for you. He will say: By One in whose hand, there is my life; you have uttered such a word by which you have destroyed your world and the next world.

The sage Mosruq reported that a certain prophet fell in prostration when a sinner gave such a forceful strike on his neck by his foot that the stone on which he was prostrating shifted away. The Prophet flew into rage and said: Go God will not forgive you. God then revealed to the Prophet: you have taken oath over Me regarding My servant. I have forgiven him. Once the Prophet grew into rage on the polytheists and cursed them. At once revelation came down: You have got no hand in the matter. Thereafter he gave up cursing.

A certain sage said: Two religious men were equal in divine services and they entered paradise. One of them got much higher rank therein. Another man said: O Lord, this man did not do divine service more than myself, but you have raised him to the

highest of paradise. God said: He has prayed to Me higher rank but you have prayed only salvation from Hell fire. So I rewarded him according to the prayer of each man. This shows that it is better to do divine service being hopeful of higher and higher rank, as he who loves with hope is better than one who loves with fear. For this reason, the Prophet said: Pray for high rank to God, as you pray to God, the Most Compassionate. The Prophet also said: When you pray to God, pray for Ferdous paradise with great hope, as there is nothing greater to the Almighty than it.

It has been reported that one day a Magian guest came to the Prophet Ibrahim. He said to the guest: If you accept Islam, I will entertain you, At this that Magian went away. At once revelation came to Abraham: O Abraham, you have not given food to the Magian as he has not changed his religion. I am giving him provision for the last 70 years inspite of his infidelity. There was no harm if you had entertained the Magian for a night. Then the Prophet searched for the Magian, took him to his house and entertained him. Thereafter he accepted Islam.

The sage Ibrahim Atrash said: We sat one day with the great saint Ma'ruf Karkhi on the bank of the Tigris. At that time some young men were drinking wine and beating drums and sporting He said to Ma'ruf Karkhi: Are you not seeing the youths committing sins openly? Shower curse on them. At once he raised up his two hands and prayed; O Lord, as you have given them enjoyment in the world. So give them such enjoyment in the thereafter. The Prophet said: We have asked you to shower curse on them. He said: When He will give them enjoyment in the next world. He will give them the grace of Tauba or repentance in this world.

WHAT IS FEAR?

Know, O dear readers, that fear is a painful state of mind like burning fire in fear of a future calamity. He who has cemented love with God and whose heart is strong with truth and illumined with the brightness of truth has got no fear or hope and his condition as above fear or hope. In short when the mind of a lover is engrossed in the sight of the beloved, fear of separation and hope of sight are injurious for him.

THREE CAUSES OF FEARFUL STATE: The state of fear arises in mind for three causes knowledge, state and action. The

cause of knowledge of fear arises in mind owing to an undesirable act. For instance, a man fears to be killed if he is arrested on account of a crime against the king or State. The more powerful is the thing the more is the fear. If a man falls under the clutches of a ferocious beast, he entertains a great fear. Similar is the fear of God, as it arises from a knowledge of the attributes of God. If He destroys the whole world, He does not care and nobody can prevent Him. Such fear sometimes arises owing to commission of sins. The more is the knowledge of God, the more is He feared, The Prophet said: I fear God greater than you all. God said: The learned among My servants fear Me most.

THREE EXPRESSIONS OF FEAR: (1) The signs of the burning of heart is expressed in bodily organs and nature. Slothness body being yellow, falling into swoon crying and weeping are the signs of fear on body. Then he meets with bitterness and faces death which reduces intellect and despair and failure grow. If fear is expressed in bodily organs, the body can not move to commit sins as it remains confined to virtuous acts and prepares for the future after repenting for the past misdeeds. For this reason, it has been said: He who weeps and wipes out tears is not a fearful man but the fearful man is he who gives up the objects of fears for fear of punishment. He who fears a thing, flees away from it. He who fears God flees to Him. The saint Jun-Num was asked: When does a servant fear? He said: When he takes himself to the position of a patient and saves himself for fear of continued disease. If fear is expressed in nature, he controls his passions, gives up pleasures and enjoyments and his dear actions become disliking to him just as honey is hated by one who comes to know that there is poison therein. His desires then are burnt and his limbs come under control. There come then in mind modesty and humility and there go away pride, conceit and hatred. He then engages himself in Morakaba (meditation), taking account of actions and making efforts for divine service. He then becomes like a person who falls in the clutches of a ferocious beast. Such is the condition of one in whose heart fear is strong. Such was the condition of the companions and their successors.

STAGES OF FEAR: The lowest sign of fear that is expressed in action is to abstain from unlawful and prohibited things. The

fear which keeps away from unlawful things is fear of sin. If the proportion of fear is excessive and it keeps one away from doubtful things, it is called Taqwa or self-abnegation. The meaning of Taqwa is to give up doubtful things and to act on things of sure faith. The fear which gives advice to give up everything in excess except what is absolutely necessary for a man is called Taqwa or God fear. If this Taqwa reaches to such a high pitch that it leads a man to erect no other house except one to reside, not to hoard anything which is eatable, not to look to the world with this knowledge that it shall have to be left behind and not to pass a minute without remembrance of God, it is called Sidq or truthfulness ad such a man in called Siddiq or a great truthful man. Taqwa is a higher stage of fear of unlawful things, because it keeps away not only from unlawful things but also from things of doubtful nature. Sidq is a higher stage than Taqwa. So a Siddiq possesses three qualities fear of unlawful things, fear of doubtful things fear of losing a moment without remembrance of God and possessing other qualities as mentioned above.

CLASS OF FEAR: Fear is good, specially God-fear with which He guides His servants to knowledge and action, so that they may attain nearness of God. As a lower animal requires a stick, so also a boy. So fear has got increase, decrease and middle state and the middle state of fear is the best. The fear which is weak can be called modesty. Too much fear leads to despair and prevent actions. It grows disease, weakness, senselessness, loss of intellect and memory. The object of fear is to give encouragement to actions. The Prophet narrated the causes of hope, as excessive fear leads to despair. The benefits of fear is to take care, to give up unlawful things and doubtful things, to make efforts for divine service and to engage in Zikr, Fikr and such other things which take one near God.

Fear generates avoidance of undesirable things which are of different classes. One kind of undesirable thing is naturally an object of dislike such as fire. Another kind of undesirable thing leads to dangers and sorrows. A patient does not like fruits as they may lead him to death.

Of all the fears, the greatest is the fear of ultimate end as it is the greatest object of thought and above all fears. What is in fate is known only to God and it is the result of Taqdir. For instance a king has written an order. Nobody knows whether the order is

for killing him or for giving him rewards. So until he receives the order, he keeps himself busy with thought. The Prophet once stood on a pulpit and said after catching his right hand: This is God's book wherein all the names of the dewellers of paradise and the names of their fathers have been written. Then he caught his left hand and said: This is God's book. Therein the names of the dewellers of Hell and the names of their fathers have been written. The fortunate sometimes will do the works of the unfortunate till the people will say: They are included within the unfortunate people. Before their death, they will be rescued by God even though for a short while. The unfortunate will do the works of the fortunate till the people will say: They appertain to the fortunate ones but God will take them out of fortune even though for a short while. The fortunate are those whose names were recorded as fortunate in the original record of deeds and the unfortunate are those whose names were recorded as unfortunate in the original records deeds. Action will be judged by the condition of the ultimate end.

There are differenccces between two men-one fearss sin and another fears God's glory and attributes. The first man may have got faulty ideas but the latter lives in security. He who recognises God and His attributes fears God without committing sin. He who is fortunate feels easy to tread the paths of virtue and he who is unfortunate feels difficulty to tread them. He who raised the Prophet to the highest paradise recorded him as such before he was born. He who was recorded as virtuous entertains a strong will to do virtuous acts and he who was recorded as a great sinner entertains a will to do evils and sinful acts. So everybody should fear what was recorded in his original fate.

It is in Hadis that God revealed to the Prophet David: O David, fear Me as you fear a destructive ferocious beast. This will make you understand the original object of fear. This is not stayed for any cause of fear, as to know cause and to know the secret of Taqdir are the same. A ferocious beast is not feared for its fault, but for its ferocious nature, attack, strength, fearful look etc. and it does not hesitate to kill. It does not care whether you live or die. For God there is the highest example. The inner sight of one who has recognised Him is stronger than his sight of open eyes.

MERITS OF FEAR

Merits of fear are known in two ways - by guess and meditation and by the Quran and Hadis. The mode of guess and meditation is this that there is good of a thing in proportion to the good fortune of meeting with Lord in the next world as there is no good fortune without meeting and companionship with God. ;There is good in that thing which helps towards that goal and that depends on proportion of the object. It appears from this that there is no alternative for meeting with Him in the next world without earning love for Him in this world. His love can not be attained without His knowledge and His knowledge is not possible without constant thought about Him and remembering Him. That is not possible without severance of relegious and attachment from the world. Attachment for this world is not again possible without giving up worldly comforts and passions and low desires. They are not possible if they are not kept under control and passions cannot be brought under control without fear. So the fire of fear burns the evil desires and passions. The more they are burnt, the more the merits of fear will be achieved. So there is difference of merits according to the difference and degree of fear.

MODE OF THE QURAN AND HADIS: There are innumerable verses of the Quran and Hadis about the merits of fear. Fear has been united in four things for a God-fearing man-guidance, grace, knowledge and pleasure. These are the attributes of the dwellers of heaven and God grants them at the same time. Here are the verses. God says : For those who fear their Lord is guidance and favour-7 : 154Q. God says : The learned out of His servants fear God most-35 : 28Q. This is because of their knowledge. God says : God is pleased with them and they are also pleased with God - 98 : 8 Q. These speak of knowledge which leads to fear. Moses said : Those who fear God have got the Highest as their companion and they do not set up any partner with Him. This is because they are learned men who will get the rank of the companions of the Prophets, as they are their heirs.

ROOT OF FEAR: The root of fear is knowledge and its fruit is fear of unlawful things and fear of doubtful things. God gave speciality to fear by keeping His relation with it. He says : God will not accept its flesh and blood, but He will accept from you

Taqwa or God-fear-37 : 22 Q. Taqwa means to give up unlawful things owing to fear. For this reason, God says : The most honorable of you is one who is most God fearing-49 : 13. He therefore gave order to fear Him to the predecessors and successors. God says : I ordered those before you who were given the book and you to fear God. God says : Fear Me if you are believers. He made fear compulsory on the believers. For this reason, a believer is not free from fear. If he is weak in faith, his fear also becomes weak.

The Prophet said with regard to God-fear : God said : O men. I gave you dynastic honour and you also gave superiority to dynastic honour. Now take your dynastic honour and establish Mine, I said : He who is most God fearing amongst you is the most honorable of you. You did not admit it, you gave superiority to one who is rich. He will then address the God fearing men: O God fearing men, where are you? A standard will be raised for this and they will follow it and reach their destination and enter paradise without account.

The Prophet said: God fear in the root of all wisdom. The Prophet told Ibn Mas'ud : If you wish to meet me, fear God after my death. The saint Fazil said : He who fears God will be led to every good. The saint Shibli said : On the day I feared God, the door of my wisdom and admonition was opened in such a way which I did not see before. The sage Ihya-b-Ma'az said : Two virtues of a believer-fear of punishment and hope of forgiveness assume such state as that of a hare between two tigers. Moses said : God will say on the Resurrection Day : There is no such person whose account I will not take or into whose accounts I will not enquire. I will not however take the accounts of those who feared unlawful things as I shall feel ashamed to take their accounts. They are more honorable than two await them for accounts. God says : For him who fears the Glory of his Lord, there are two gardens—54 : 45Q. The Prophet said : God says : By my honour, I will not place two fears and to securities upon My servants. If he lives without fearing Me in the world, I will throw him in fear in the next world. If he fears Me in the world. I will make him free from fear in the next world. The Prophet said : Everything fears one who fears God and God shows fear from everything to one who fears other than God.

The Prophet said: He who fears God most amongst you and daily observes most the injunctions and prohibitions of God is an experienced wise man. The saint Ihya-b-Ma'az said : The son of Adam is unfortunate. If he feared Hell as he fears poverty, he would have entered Paradise. The saint Jun-Nun said : Whose fears God much, his love for God deepens and his wisdom is purified. He also said that fear should be much more than hope. If fear is strong, mind becomes disturbed. The sage Abul Hussain Jarir used to say : Fear of misfortune is the sign of fortune, as fear is like a string between God and His servants. When it is severed, he is destroyed with the destroyed thing. The saint Sahal Tastari said : God fear will not come in you till you do not eat lawful things. The saint Abu Solaiman Darani said : If mind is ruined, fear goes away. Hazrat Ayesha asked : O Prophet of God, "God says : Those who have been given wealth, spend and their hearts are fearful." Can such men commit theft and fornication ? The Prophet said : They can not commit theft and fornication, rather they fast, pray, pay zakat, but they fear whether those will be accepted or not. So there are innumerable saying about the merits of fear.

Hope and fear are mixed up together. He who hopes to get his desired thing fears for its loss. For this reason God says : They pray to Me out of hope and fear. He says : They call their Lord out of fear and hope. God says : What is the matter with you that you do not hope for the sake of God? It means : Why don't you fear Him. God says : Laugh little and weep much. God says: They weep and their fear increases. the Prophet said : If the two eyes of a believer shed tears so small as the head of a bee and it flows down his cheek, God will make that place unlawful for the fire of Hell. He also said : If the mind of believer trembles owing to fear of God, his sins fall down like the falling down of the leaves of a tree.

The Prophet said: O God, give me provision of two eyes shedding profuse tears. The Prophet said : On the day on which there will be no shade except the shade of God, God will give shade to seven persons. He mentioned about that person also who shed tears through his two eyes remembering God in loneliness. Hazrat Abu Bakr Siddiq said : Let him weep who can weep and let him assume weeping who can not weep. The saint Abu Solaiman Darani said : The face of one whose eyes shed tears

will have no uncleanliness on the Resurrection Day. If his eyes shed tears, the first drop of tears will extinguish fire like ocean. If any man shed tears among a party of men, God will not punish that party of men. The saint Sulaiman said : Weeping comes from fear, and hope and pleasure come from love and attachment. Hazrat Abdullh-b-Amer said : One drop of tears is dearer to me than the charity of one thousand gold coins.

Hazrat Hanzalah reported: We were once near the Prophet who was giving us sermon. Our minds became soft for that and our eyes shed tears. Thereafter we returned to our houses and began to talk worldly matters with our wives. We forgot the state in which we were near the Prophet. We thought that we have turned hypocrites. I said: O Prophet of God our mind became soft when we were near you and our eyes shed tears. When we returned to our houses and mixed with our wives that state of mind went away. The Prophet said: O Hanzalah, had you been in that state of mind all along, the angels would have handshaked with you in your paths and beds. O Hanzalah, mind changes every moment.

Hazrat Ali said to one of his sons: O darling fear God in such a way that if earth-load of virtues is given to Him. He will not consider it as fit to be accepted from you and hope for mercy of God in such a way that if earth-load of sins is given to Him. He will forgive you. For this reason Hazrat Omar said: If all men are called for entering Hell except one men. I hope that he shall be myself. If all men are called to enter Paradise except one man, I fear I may be that man. This is the end of hope and fear.

The Prophet said: Some one will do the deeds of a dweller of Paradise for fifty years, even there will remain only half a cubit distance between him and Paradise. Then suddenly his fate comes and his death ends with the deeds of a deweller of Hell. So everybody should be fearful of his ultimate end. Hazrat Ihya-b-Maaz said: He who worships God only for fear of God, is immerged in the sea of thoughts. He who worships God hoping only His mercy, wanders in the field of mistake. He who worships God out of fear and hope, is established on the high way of remembrance of God.

It is better that there should be increase of fear before death. When death becomes near, hope and good idea are better. Whose

desires to meet with God, God also likes to meet with him. When there remains no object of love except remembrance of God and thoughts about Him and His creations then the world becomes prison to him, as prison means such a place where one can not meet his beloved things Death releases him from that prison and he is awarded such thing as "no eye hath seen, no ear hath heard and no heart hath conceived". So it is better to accept the advice of the Prophet who said: 'O God, give me the provision of Thy love and the love of those who love Thee and the love of those who lead towards Thy love. Make Thy love to me dearer than cold drink'. So at the time of death, hope should be strong as it leads to love. Before death, fear should be strong as it burns passions and roots out from mind the love for this world. For this reason, the Prophet said: Let nobody die among you without having a good idea about his Lord. God says: I act according as My servant entertains idea about Me. So let him entertain any idea bout Me what he likes.

When death came to Solaiman Taimi, he said to his sons: Read out to me the Hadis which contains words of ultimate end and remind me of the words of hope till I can meet Him with good idea. At the time of the death of Sufian Saori, he called the learned men who sat round him and made him hear words of hope. At the time of the death of Imam Ahmad-b-Hanbal, he said to his son: Let me hear those traditions which contain words of hope and good idea. God revealed to Prophet David: Make Me dear to My servants. He asked God: By what means? God said: Remind them of My mercy and gifts. So fortune means to court death with love of God.

MEDICINE FOR ACQUIRING FEAR OF GOD: There are two modes of generating fear. This is explained by an illustration. When a child remains in a room, he does not fear when a ferocious beast or a snake comes to him. Even he extends his hand to catch them. If his father comes there, he fears them and flees away. When the child sees his father doing so, he also flees away out of fear. The second mode is that his father fears as he knows the destructive poison of the snake and ferocious attack of the beast. The child has got fear only from hearing from his father about their nature as he has full faith in his father. Similarly there are two modes for fear of God. The first mode is the fear of His punishment and the second mode is to fear Him.

The learned and the pious men fear those verses of God which excite fear. God says: 'Fear God as is due to Him'-3: 102. Most of the people fear punishment. The second kind of fear is high and that is to fear God, to fear to remain distant from Him, to fear falling of screen between Him and His servant. The saint Jun-Nun said: The fear of Hell is like a drop of water when compared with the fear of separation from God. The general believers fear like the fear of a child of a snake. That is on account of blind faith. This fear is weak and it goes away on the first onslaught.

God said after creation: -'These are the dwellers of Paradise and I don't care. These are the dwellers of Hell and I don't care'. If it occurs in your mind that He will not punish without sin and will not give rewards without divine service, then think over the matter that He helps the worshipers in such a way that they are compelled to worship whether they wish or not and He helps the sinners with sins in such a way that they are compelled to commit sins whether they wish or not. Is it for their past sins? Has the past any limit? Is it for his first sin which was recorded in his book of deeds? The Prophet said to this effect that there was altercation between Adam and Moses before their Lord. Moses said to Adam that for his fault. God sent down his descendants from heaven to the earth. Adam said: How many years before my creation, did you come to know that He had written the Torah? Moses said: 40 years before. Adam said: Did you not see therein that Adam was misguided being disobedient to his Lord? Moses said: I saw it. Adam then said to Moses: You now impute fault to me for such an action which God recorded 40 years before it was done by me, or before my creation. Thus Moses quarrelled with Adam.

So those who come to know the original cause which arises from the light of guidance enquire about the secret causes of Taqdir. Those who believe it only by hearing are included within the general believers. These two classes acquire the quality of fear as every person falls within the clutches of a mighty power just as a boy falls within the clutches of a ferocious beast. God created the ferocious beasts of this world as well as of the next and instruments of punishments. According to the dictates of the orignal fate one is guided towards that for which he was created. He created paradise and its dwellers and made subservient to

them some instruments or causes inspite of their willingness or unwillingness. He created Hell and its dwellers and their punishments or causes inspite of their willingness or unwillingness. So whoever sees himself immerged in the current of Taqdir, it is inevitable that he should fear. This is the fear of those who recognise God. He who has not been raised to the stage of deep insight has got the only means of hearing the Quran and Hadis and reading the actions and behaviours of the God-fearing. Those who are free from this fear belong to the party of Pharaoh and the fools. Our Prophet is the leader of men past, present and future, yet he was the most God fearing man.

It is reported that he led funeral prayer of a boy and said: O God, save him from the punishment of the grave and Hell. In another narration, he heard a person say: What a joy for you, a sparrow out of the sparrows of Paradise. He was dissatisfied with that and said: Who will inform you that it may be otherwise. By God, I am the Apostle of God, I don't know what will be my case. God created Paradise and its dwellers. They will not increase or decrease. When one of the dwellers of Ahle-Suffa died, his mother cried: Happy are you, you are a bird of Paradise. You have migrated to the Prophet and is a martyr in the way of God. The Prophet said: Who will inform you that perhaps he uttered such a word which did not do any benefit to him and perhaps he was miser in such a work which did not do him any injury. The Prophet said: The chapters Hud and such like chapters, chapter Waqeah (56Q). chapter Eja-Shamsu Kobberat (81 Q), chapter Naba (78) made my hairs grey. There are verses of fear in the Quran from the beginning to the end for those who read it with care and meditation. The Prophets remained in fear inspite of the shower of mercy on them as they were not safe from the contrivance of God. When the Prophet Abraham was thrown into fire, he said: God is sufficient for me. This was his greatest invocation in his great trail. Gabriel met him in the fire and asked him: Have you got any necessity. Abraham said: I have got no necessity from you. God is sufficient for me. He fulfilled his word for which God gave him this news: And Abraham is he who fulfilled-53:37.

In the battle of Badr when the strenght of the Muslims was weak, Prophet prayed : O God, if You destroy this small party, there will remain in the world not a single man to worship Thee.

Hazrat Abu Bakr then said : What your Lord has promised with yoiu will certainly come true.

The Prophet Jesus will be asked on the Resurrection Day : Did you say to the people : take myself and my mother as Lords besides God? He will reply : You are pure, what right have I got that I will tell them over which I have got no control. If I had said that, you know it best. You know what is in my mind, but I do not know what is in your mind. If you punish them, they are your mere servants and if you forgive them, you are and Almighty, Most Wise—15: 116.

Nobody can be safe about his condition as the heart of a believer is confined within two fingers of the Merciful and human mind changes more than the bubbles of hot water. He who remains safe from the contrivance of Lord is ignorant. A sage said : If anybody gets matyrdom on his death near the door of the Ka'ba and upon Islam on his death near the Black stone, I would prefer to die upon Islam, as I do not know what will be the state of my mind between the door of the Ka'ba and the Black stone. The saint Abu Darda'a said : By God, the faith of one who remains sure that his faith will not be snatched at the time of his death will surely be snatched away. The sage Sakil said : The fear of ultimate end of the truthful occurs at every step and every condition. When Sufiyan was about to die, he began to weep and tremble. He was asked : O Abu Abdullah, you should have hope as God's forgiveness is greater than your sins. He said : Do I weep for my sins ? If I had known that I would die upon Tauhid, I would not have cared to meet my Lord with mountainful of sins. The Prophet said : O my disciples, you fear for your sins and we Prophets fear infidelity. There is a tradition that a certain prophet was complaining to God for several years of hunger, lices and want of cloth. God sent to him revelation : O My servant, are you not satisfied that I have saved you from infidelity ? Even you would have prayed then for wordly comforts. Then he placed earth on his head and said : O Lord, I am satisfied. Save me from infidelity.

CAUSES OF EVIL END

There are several causes of evil end at death, such as establishment of innovation, hypocrisy, pride etc. For this reason, the companions feared hypocrisy most. Hazrat Hasan

Basari said : Had I known that I am free from hypocrisy, it would have been dearer to me than all the things over which the sun shines. The signs of hypocrisy are many. The Prophet said : He who has got four things in him is called a hypocrite evern though he prays, fasts and thinks that he is a Muslim—(1) to speak falsehood when he speaks, (2) to break promise, (3) to break trust when he is entrusted and (4) to do wrong at the time of dispute (or to break trust after contract). The companions and their followers gave such an interpretation of hypocrisy that nobody is safe from it. The saint Hasan Basri said : The meaning of hypocrisy is to make difference between open and secret matters, that the tongue and heart are not the same and the inner and outer things are not the same. The companions of the Prophet used to say : You commit such sins which are more insignificant to you than a hair, but we considered them as great sins at the time of the Prophet. A certain companion said : The signs of hypocrisy are to bate which a man does and which he does, to love one who does an oppresive act and to get dissatisfied with truth. Huzaifa once heard a man rebuking the tyrant Hajjaj and said to him : Do you think that if Hajjaj would have been present here, you could have rebuked him ? He said : I could not have rebuked him. Huzaifa said : We considered it a hypocrisy at the time of the Prophet. Hazaifa was an expert in the matter of hypocrisy.

MEANING OF ULTIMATE EVIL END: The are two conditions of ultimate end. One of them is greater then the other. If the greater thing becomes strong at the time of death, there is danger. The second thing is below the first. In this condition, love of the world becomes strong and punishment becomes due. If the hearts of believer is sound and turns away from the attachment of the world, the fire of Hell tells him : O believer, take rewards as your light extinguished my flame. The second cause is weakness of the original faith and attachment of the world over mind. God says : Say : If your parents, your children, your brothers, your wives, your relatives, your wealth which you hoard, your merchandise, slothness of which you fear and your abode which gives pleasure to you are more loved by you than God and His Messenger and fighting in His way, then wait till God comes with His order-9:24.

Second condition of ultimate end: In this condition, there are two stages one stage is many sins with strong faith and

another stage is few sins with weak faith. What man loves comes before his mind at the time of his death. If his love is strong for divine service, God's obedience will become more dear to him at that time if his love is strong for sins, those will come to him at that time. He who commits sins off and on, remains, aloof from this danger. He who does not commit any sin, remains far distant from this danger. This can be understood from dreams. Man dreams such thing which he is accustomed to do. He who comes of age will not see in dream the actual act of coition if he did not do that previously. This is contrary in the case of one who did the act of coition. Death is like sleep. Everything becomes vivid at the time of death. The dreams of virtuous men are opposite to those of the sinners as things which are uppermost in the minds of the former are contrary in the minds of the latter. If one does good works continually and keeps his mind for long from evil thoughts, they become of his habits and they become principal things at the time of his death. He courts death upon a thing which he used to do and he will be resurrected upon that condition.

A curry seller was taught to recite at the time of his death the Kalema Shahadat but he was saying five, six. Thus he was engaged in counting before his death. A certain A'ref said : Arsh is a valuable jewel. Its light sparkles. The condition in which a man remains is reflected in Arsh. When the swoon of death comes that reflection is disclosed to him. Similarly his picture will come out on the Resurrection Day. A sleeping man can know what will happen in future from the Guarded Tablet (Lauhe Mahfuz). This is reflected in true dreams. So fear of ultimate end is great. The saint Sahal Tastari said : I saw in dream that I entered Paradise. I saw there about 300 Prophets and asked them : What was the most fearful of all the fearful things which you saw in the earth ? They said : Evil end. Sudden death is not good. There is such a condition in sudden death when evil becomes strong and rules over the heart. About martyrdom, it has been said that at that time soul comes out in such a condition that the heart does not contain except love. Such a man stands in the row of fight after giving up all connections in the world. He then purchases the next world in exchange of the world as God said : God purchased from believers their lives and properties in exchange of Paradise for them—9 : 111. If he entertains any thought about victory, booty, heroism or power, he does not gain that state of martyrdom.

Now it is clear to you about the evil end and its causes. So be prepared for good state at the time of your death, engage yourself in the divine service of Lord, remove your attachment for the world save your limbs from sins and save your mind from evil thoughts. Try for these things, so that your mind may be pure. The present breath may be your last breath. So don't put off anything when you sleep. Sleep in pure state and remember God. What is uppermost in your mind at the time of sleep remains uppermost at the time of getting up from bed. Death and resurrection are like going to sleep and getting up from bed. Similarly the state of mind in which you go to sleep will remain when you get up. Believe it as sure. If you have not attained the fortune of seeing it with your deep inner sight, you will remain in great anxiety. Men are in loss except the learned. The learned also are in loss except those who are engaged in good works. They are also in loss except those who work sincerely and they shall be also in difficulty except those who remain satisfied in the world with only what is necessary for them.

What is necessary for you in the world is food, cloth and abode. Everything else is unnecessary. Food is necessary in such quantity as can keep your backbone erect and save your life. So you should take such quantity of food. You should not desire food more than what you wish to give out as urine and stool, as there is no difference in taking food in and letting it out. Both are necessary. Your Taqwa or God fear is expressed in three things, time, quantity and kinds of food. Regarding time of food it is sufficient to take food once in 24 hours and its quantity shall not be more than one third of your stomach. Don't search for tasteful and rich dishes. If you can adopt these three things, you will be able to give up doubtful foods and you will then get peace by eating lawful foods.

REGARDING CLOTH AND ABODE. Its object is to save you from heat and cold and to cover private parts. The cloth which removes heat and cold from your body is sufficient for you and the other clothes are additional. If you attain the object of cloth, there is no further necessity of cloth. If you do beyond this you will be like that person who fills up his belly with earth. Similarly. If you get an abode with roof like sky and bed like earth, it is sufficient for you. If you build special abode for living, it will be difficult for you and spending your valuable time. If you exceed your limit of necessity and roam in the valley of hope,

your thoughts will be diverse and God will not care in which valley you will perish. If you cannot do these things, you can soften your mind by hearing the stories of God fearing men regarding these things. The wisdom of the Prophets and their companions and the saints and pious men was not less than that of yours. Think then why they took such rigours of life, why they wept for fear of God, why they sacrificed their lives in the way of God. They were not hypocrites or cheats. If that does not make your heart soft, then know that the hearts of the heedless are hard like stone and harder still, as sometimes stones also gush forth torrents of waters.

STORIES OF FEAR OF ANGELS AND PROPHETS

(1) **Hazrat Ayesha reported** that whenever there was vehement blowing of winds and storms, the face of the Prophet became changed. He then walked to and for within the room being fearful of the punishment of God. Once while reciting the chapter Waqeah he fell into swoon.

(2) Once the Prophet saw the real figure of Gabriel and fell down senseless.

(3) It has been reported that when the Prophet stood in prayer, sound of his breast was heard like the sound of the boiling waters in a cauldron.

(4) **The Prophet said:** Whenever Gabriel came to me he used to instill fear of God in me. He was asked: Why has the condition of the devil become worse? Then Gabriel and Mechael began to weep. God then revealed to them: Why do you weep? They said: O Lord, we are not secure from your plan. God said: So don't be secure from My plan.

(5) **Muhammad-b-Munkader reported:** When Hell was created, the hearts of the angels flew away from their proper places. When the children of Adam were created, those hearts came back. Once the Prophet asked Gabriel: Why do I not see Michael laugh? Gabriel said: It is said that since the creation of Hell, the angels did not laugh being fearful of God's punishment.

(6) **It has been reported from Ibn-Omar:** I came out once with the Prophet. He entered the garden of an Ansar took some dates and began to eat them. He said: O Ibn-Omar why don't you eat dates? I said: O Prophet of God, I have got no relish. He said: I

have got relish. Ihave not eaten anything for the last four days having had nothing to eat. If I had prayed to my Lord. He would have certainly given me the kingdoms of Persia and Byzantium. O Ibn Omar, what will be your condition when you will live among such people who will hoard up their annual food and whose faith will be weak? He said: By God, soon this verse was revealed: How many an animal there are who do not bear their provisions. God gives them provision and He is Hearing, Wise-29:60. The Prophet then said: God has not ordered you to hoard up wealth and to enjoy therewith the comforts of this transient life, as life is in the hand of God. Beware, I shall not hoard up dirhams and dinars and shall not hoard up food for tomorrow.

(7) **Abu Darda reported:** Whenever the Prophet Abraham stood in prayer, the sound of his breast out of fear of God was heard from a distance of one mile.

(8) **Mojahed reported** that the Prophet David once wept in prostration for 40 days. He did not raise up his head till grass grew out of his tears and covered his head. Then proclamation came: O David are you hungry that I would give you food? Are you thirsty that I would give you drink? Are you without cloth that I would give you cloth? Then he gave out such a long and hot breath that a dry wood caught fire from it. Then God accepted his repentance and forgave him. Prophet David said: O Lord, imprint my sin on my hands. Thereupon his sins were imprinted on his hands. From that time he began to weep at the time of taking food, drink and other works. He wept so much that if a cup was placed below his eyes, it would have been filled up with tears. It is reported that he did not raise up his head towards the sky till he gave up his life owing to shame of sins.

(9) **Prophet David used to say in his Monazat:** O God, when I remember sins the world becomes narrow for me inspite of its vastness. When I remember Thy mercy, my life comes within me. I went to one who is a physician among Thy servants. I informed him of my sins. He told me to return to Thee. Woe to one who is despaired of Thy mercy. Hazrat Fazil reported that once when Prophet David repented for his sins, he placed his hand over his head and gave such a loud shriek that its echo came back from the mountains. The beasts then gathered round him and he said: Return, I have got nothing to say to you. I want that everybody

should weep for his sins. Don't come to me without weeping. When he was rebuked for excessive weeping, he said: let me weep before going out for the day of weeping, before my limbs are crushed into dust and before the angels are ordered to take harsh and stringent measures against me. They don't disobey what they are ordered with.

It has been reported that when the weeping of David continued for long and it produced no benefit, his hands became lean and thin, his thought were heavy and he said: O God, don't you feel mercy on me seeing my condition? God then sent revelation to him: O David, forget your sin and I am now remembering your weeping. He said: O Lord, how can I forget my sins? Before I committed sin, the current of torrents stopped when I recited the Zabur, the blowing of wind stopped, the birds in flocks spread shades over my head and surrounded me. O Lord, that was between You and me. Now there is nothing of it. God then revealed to him: O David, you were in that condition before for extensive love for divine service and strong attachment. Now there is this condition owing to sin. O David, I created Adam up to My image, I created him with My own hand. I instilled life into him from My Spirit, I made My angels prostrate before him. I adorned him with My dress of honour. I put upon his head the crown of My honour. I created for him his mate seeing him alone. I put him in My paradise. But when he disobeyed My word, I drove him out dishonored and clothless. O David, listen to Me. I am telling the truth. You have obeyed My word for which I accepted your prayer. But when you disobeyed My word, I rejected you. I will accept you if you return to Me inspite of what has happened to you.

(10) **The sage Ibn Qasir reported:** I heard that whenever David wished to repent, he used not to eat and drink before it and to cohabit with his wife for seven days. When only one day remained, his pulpit was once taken out He ordered his son Solaiman to call all to hear his bewailings. Then the beasts and birds came out and men and women assembled in thee field. Then David ascended on the pulpit and all sat around him including Solaiman. Then Prophet David after reciting praise of God wept and shrieked and began his song of repentance. It was so forceful and impressive that a party of men and beasts and birds expired. When Solaiman saw this, he said: O father, the

audience have become exasperated and many men, birds and beasts expired'. At this, he fell into swoon. Solaiman then carried him on a palanquin. When he recovered he entered his praying place and after closing its doors said: O Lord, are you dissatisfied with David? Solaiman sought permission to enter the room with a dish of food and said: O father, eat the food and gather strength.

(11) **The sage Rakkashi reported:** One day Prophet David came out to admonish the people the number of whom was forty thousands. After learning his sermon, thirty thousand persons breathed their last. Only ten thousands could return home. When his body was about to fall out of fear of God, his men made him stand on his feet.

(12) **Hazrat Ibn Omar reporte:** Hazrat Ihya, son of Prophet Zakaria, once entered Baitual Moqaddas when he was 8 years old and saw that the worshippers wore dress of wool and some of them leaned themselves against the pillars of the mosque. At this, he went to his parents out of fear. Some of the boys of the street called him to play and he said to them: I have not been created to play. Then he asked his parents to dress him with dress of wool. When this was done, he went to the mosque. During day time, he used to serve the mosque and at night time he used to do divine service therein. When he was 15 years old, he came out of the mosque and took refuge to a cave of a mountain. His parents searched for him and found him near a fountain in the condition that he put his feet in water although he was about to die parched with thirst and saying: By Thy honour and glory, I will not drink this cold water till I know my condition His parents requested him to eat and drink with them to which he responded and paid expiation of his oath. His parents took him to the sacred mosque. When he wept in prayer, the trees and plants used to weep with him. His father also used to weep so much at seeing his son's weeping that he sometimes fell in swoon. He wept so much that the flesh of his cheeks melted and his teeth were visible and assumed an ugly look. His mother once said to him: O my dear son, if you give me permission, I may cover your face. When he gave her permission, his mother covered his face with an old skin. When he prayed, he wept and the skin became wet with his tears and his mother squeezed the skin.

(13) **One day the prophet Zakaria said to him:** O my dear son, I prayed to God to console my eyes through you. Prophet

Ihya said: O father, Gabriel gave me the news that there is a vast field between Hell and Paradise. Nobody will be able to cross it except one who weeps for fear of God. Zakaria said, O darling, then keep on weeping.

(14) **Jesus Christ said:** O my disciples, patience arises out of sorrows and difficulties out of God-fear and love of Ferdous and keeps one away from the world. I tell you with truth that it is a common word to search for Ferdous by eating barley and lying in the foul places with dogs.

(15) **It has been reported** that when Abraham remembered his sins, he fell into swoon and the sound of his breast was heard from a distance of one mile. Gabriel then came to him and said: Your Lord tenders you salam and says: Have you seen a friend fearing his friend? He then said: O Gabriel when I remember my sins, I forget friendship. So there are innumerable sayings about the fear of the Prophets.

FEAR OF COMPANIONS AND OTHER SAGES

(1) Once Hazrat Abu Bakr said to a bird: O bird, how good it would have been if I would been a bird like you and not a man! (2) Abu Zarr said: Would that I would have been a tree fit to be cut. (3) Hazrat Osman said: Would that after my death, I would not have been resurrected. (4) Hazrat Ayesha said: Had I been a thing to be forgotten. (5) It has been reported that when the Prophet once read the Quran, he fell in swoon out of fear and for several days he did not recover. One day he took a handful of dirt and said: Alas! Would that I would have been earth. Would that I would have been a thing not tò be mentioned. Would that my mother would not have given birth to me. (6) Two black spots fell in the face of Hazrat Omar as a result of his shedding tears. He said: The anger of one who fears God is not expressed. He who fear God does not do what he likes. One day he recited: When the sun would be lifted, when the books of deeds would be spread". When he reached upto this verse, he fell into swoon. One day Hazrat Omar was passing by a house in which the owner was reciting the chapter Tur (52). He was over hearing it. When he reached this verse: Surely the punishment of your Lord must come to pass and there is nobody to prevent it-(52):8Q). he alighted from his ass and stayed for long after leaning against a wall. When he returned home, he suffered from illness for a month.

Hazrat Ali said: I saw the companions of the Prophet but I did not see them before in the condition in which I see them today. Their hairs are dishevelled, their dress mixed with dust. They spend the whole night in prayer and recite the verses of God. They stay on their foreheads and feet in divine service. When the day dawns, they are engaged in Zikr in such a manner as the trees are moved by storm. Their eyes shed tears, so much so that they wet their clothes. Thereafter he did not laugh till he was struck with dagger.

Hazrat Ihya used to weep much. One day a man recited the following verse: When they will wait before their Lord-have you considered it? At that time he gave such a loud shriek that he fell ill and suffered for four months. The people from the town of Basra used to come to see him.

Hazrat Ibn Abbas was asked about two God fearing men and he said: Their hearts are stricken with fear of God and their eyes shed tears. They say: When death is behind our back how can we make enjoyments? When graves are in our front when the Hour has been promised near when our path is over Hell and when we stand facing God, how can we engage ourselves in enjoyments? The saint Hatem Asem said: Don't be deceived by your good abode as there is no better place than Paradise. Hazrat Adam got therein his enjoyments. Don't be deceived that you have done a good deal of divine service, as you know the condition of the devil although he did divine service for long. Don't take pride for your learning as you should look to the condition of Balaram even though he knew the greatest name of God Don't be overjoyed because of the companionship of pious men, as nobody got such a fortune as the Prophet but his relatives got no benefit though they lived with him.

It has been reported that an Ansar youth used to weep for fear of Hell and stayed at home. The Prophet came to him and as soon as he embraced him, he fell down dead. The Prophet said: Bury your companion as his liver has melted owing to fear of Hell. A man asked the saint Forqad: Inform us of any wonderful news of Banu Israil. He said: I heard that 500 unmarried girls once entered the sacred mosque at Jerusalem. They wore coarse cloths and blankets. When they were reminded of God's punishment, they all breathed their last in the same day.

The saint Ali Salami was a God-fearing man. He did never pray for paradise and only prayed for forgiveness. When he was asked during his illness whether he had any desire, he said: Fear of Hell did not leave any place in my mind for any desire. It has been said of him that he used not to raise his head towards the sky out of fear and did not laugh for forty years. One day he raised up his head towards the sky and at once he fell down senseless out of fear and his intestines were cut.

Hazrat Ata said: One day we came out with Otbatul Golam. There were old and young men with us. They used to pray Fajr prayer with the ablution of Isha prayers. Their feet got swollen owing to long standing in prayers. Their eyes went into sockets and their flesh was mixed with their bones and their glands remained like wood. When they got up at dawn, it was seen that their skins became like outer covers of water-melon as if they came out of their graves. They gave information how God honoured the pious and destroyed the sinners. When they travelled they used to fall in swoon whenever they heard the recitation of any verse. The companions of Otbah were weeping sitting round him in an intensely cold day. His perspiration began to come out in the state of swoon. They brought water and washed his face and he regained consciousness. When they asked him about his state, he said: I remembered that I committed a sin here.

Saleh Mari said: One day I read out this verse of the Quran to a pious man: 'The day in which their faces will be turned up side down in Hell. He said: Alas for us, we obeyed God and His Prophet. Then he fell into swoon. When he recovered he said: O Saleh, recite more verses as I am overtaken by fear. Then he recited this verse: Whenever they will wish to come out of Hell, they will be taken back therein'. After hearing this verse, he breathed his last.

It has been narrated that Hazrat Jarrah-b-Abi Aufa was leading the Fajr prayer as Imam. When he recited this verse. When the Trumpet will be blown, he at once fell down senseless and expired. The saint Yezid Raqqashi once went to Caliph Omar-b- Abdul Aziz who said: O Yezid, give me advice. He said: O Commander of the Faithful, know that you are not the first Caliph to die. At this he began to weep and said: Give me more advice. He said: O Commander of the Faithful, there was no such

father between Adam and you who did not die. At this he began to weep. He said: O Yezid give me more advice. He said: O Commandeer of the Faithful there is no good abode of yours except Hell and Paradise. At this, he fell down senseless. Maimun-b-Mehran said: When this verse was revealed: Surely Hell was promised for them all, Salman Faresi raised a loud shriek, placed his hands on his head and began to run outside for three days. Nobody could catch him.

One day, the said Daud Tai saw a woman near the grave of her son weeping and saying: O darling, I don't know which cheek of yours has been eaten by worms. At this Daud Tai fell down senseless. When Sufyan Saori fell ill the details of his illness were presented to a non-believer physician who said: Fear has severed the liver of the man. Then he touched his veins and said: I don't know that there is a man like him in Hanifi religion. The saint Abdullah-b-A's said: Weep. If you cannot weep, do like that. By One in whose hand there is my life, had you had knowledge, you would have raised such a loud shriek that would have choked your voice. You would have prayed such a prayer that would have broken your back. The saint Saleh Mari said: Ibn Samak once came to me and said: Show me some wonderful acts of your men. I took him to a man who lived in a cottage. We sought permission to go to him and saw him making a mat. I recited to him this verse: When chains would fall on their neck they will swim in hot water and they will be burnt in Hell fire. The man raised such a loud shriek that he fell down senseless. We came out leaving him in that condition and came to another man to whom we recited the above verse. As a result, he also fell down senseless., We along with our spiritual guide went to a third person. He said: If you desire to make me unmindful of our Lord, then come. Then I read: This is for one who fears My glory and fears My warning. Then he raised such a loud shriek that blood was oozing out from his nose and that wetted his clothes and it became dried up. We came out leaving him in that condition. Then we went to six saints and we recited verses and they also fell into swoon. Then we went to the seventh saint and sought permission to see him. It was given and we entered and saw an old man sitting in praying cloth. We saluted him, but he could not understand it. I said loudly: Beware, tomorrow the people will keep standing. The old man said: Alas for you. Then he was bewildered and his mouth remained open His eyes went upward

and he said in a low voice: Alas. Then That voice also stopped. His wife said: Go out as you cannot get any benefit from him. Some days after this, I enquired from the people and came to know that three of them recovered their senses and three reached God. The old man was in that condition for three days and could not do his compulsory duties. After three days, he regained his sense.

People considered the saint Ezid-b-Aswad as one of Abbals. He promised that he would never laugh never sleep on bed and never eat food having fat up to his death. He was not seen to laugh,or lie on bed and eat food having fat. The governor Hajjaj once asked Sayeed-b-Zubair: I heard that you do not laugh. He said: How can I laugh when the fire of Hell is burning and the chains are ready?

A man asked Hazrat Hasan Basri: O Abu Syeed, how have you got up from bed at dawn? He said: In good condition. He again asked: How are you? Hasan Basri smiled and said: Are you asking me about my condition? What do you think about the man who got on board a boat. When it reached the middle of the sea, it was broken and every passenger floated on a plank. What is their condition? One man said: Grievous moment Hazrat Hasan said: My condition is more precarious than their condition.

One female slave went to Caliph Omar-b-Abdul Aziz and prayed two rakats in his house. Then she went to sleep and dreamt. She got up from sleep and said: O Commander of the Faithful, I have seen a wonderful dream. He said: What is that? She said: I saw Hell burning and the Bridge was placed on it. Then Caliph Solaiman- b-Abdul Malek was bought there and placed on that bridge. When he proceeded some steps, the bridge turned down and he fell into fire. Caliph Omar then asked her: What happened next? She said: Then you have been brought there. The Caliph raised such a loud shriek that he fell down senseless. The female slave said in his ears loudly: O Commander of the Faithful, by God, I saw you safe and secure. Then the Caliph moved his feet.

It has been narrated that the saint Hasan Basri did not laugh for 40 years. The narrator said: Whenever I saw him sitting it seemed that he was a prisoner condemned to death. When he made sermon, it seemed that he was seeing as it were the next

world and giving information after he has seen it. When he remained silent it seemed the the fire of Hell was burning before his eyes. When he was rebuked once for his excessive fear, he said: Who will give me surety that God will not rebuke me for my faults and say: Go, I have forgiven you. Then I will require no divine service.

These are the stories of the Prophets saints and religious men about God-fear. We should fear more as we are engrossed in numerable sins. Passions are strong in us, misfortune is prevailing over us and we do not see our condition owing to our negligence and hardness of heart. Even we do not wake up at the advent of death. Our minds do not become soft by the thoughts of the ultimate end. We pray to God that He may do us good out of His infinite mercy.

It is wonderful that when we wise to get wealth of the world, we gather instruments of acquiring it, sow crops, plant trees, do business, embark on seas and oceans and face insurmountable dangers and difficulties. When we wish to acquire learning, we take endless troubles. When God gave us assurance of our provision we do not sit idle on that assurance but say: O God, give us provision. But when we look to the everlasting abode of the next world, we remain satisfied by saying with our tongue: O God, forgive us. We invoke Him on whom we cherish hope but He says: There is nothing for men but what he strives for". "Let them not be deceived by false hope. O man, what has deceived you with regard to your gracious Lord?" These verses even do not awakens and do not take us from the hell of deception. Let us take caution from the above stories and examples and follow the religious paths in the transient world.

CHAPTER IV

POVERTY AND RENUNCIATION

WHAT IS POVERTY?

Know, O dear readers, that the meaning of poverty is not to possess what is necessary to remove wants. Not to have a thing what is not necessary is not poverty. If you have what is necessary and if you have got control over it you are not a poor man. In this sense, everybody is poor except God, as He is ever-living. So God alone is above wants and everybody is dependent on Him. God says: God is above wants and you are poor—47 : 38. This is the widest meaning of poverty. We do not mean that in this chapter. What we mean here by poverty is want of riches. The necessity of man is unlimited. He who has got no riches is poor.

FIVE CLASSES OF POVERTY—(1) The poverty of one who renounced the world. This condition is highest because he does not want riches though they come to him. He flees away from riches being displeased and takes care of their injuries and harms. This is renunciation. These are the people who have renounced the world. (2) The poverty of one who does not hate wealth but likes more to be above wants than to live in wants. If wealth comes to him without efforts, he does not refuse. He is a contented poor man. (3) He loves wealth but he does not make serious efforts for it. He is called a poor man with love of wealth. (4) He is a greedy poor man who has got desire to earn wealth and finds out various means to earn it. (5) The poor man who has got want of necessities and has got no wealth. (6) The condition of another poor man is highest. It is all one to him whether he has got wealth or no wealth. If wealth comes to him, he is not pleased, and if it does not come, he is not displeased. He is not pleased to see that wealth should last with him, nor does he want that it should go. He does not feel want out of riches and does not also consider himself rich in case of having riches. He has got self satisfaction, but he is not a rich man. God adorned his heart with the attribute of self satisfaction. He is not a slave of riches. The world renunciation is a basis of all his good works and is highest in his case. Ordinary world renunciation is harmful in this case, as the virtues of the virtuous men are the evil deeds of those who are close to God. Any engagement with anything except God is

an impediment to meeting with God. Hating the world is an act of engagement. So he who hates the world can be said to remain engaged in an action of the world. Your engagement with your self and your passion mean that you are busy without God. This is just like the lover and the beloved. He who looks to another in presence of his beloved sets up partnership in love. Similarly he who hates another leaving his act of love lessens his love.

MERITS OF POVERTY

Quran : God says : For the poor Refugees who have been driven out of their houses and properties, who seek pleasure from God and his blessings and help God and His Prophet...God says : For those poor men who are confined in the way of God and unable to move in the world...In these places, the poor have been praised.

Hadis:— The Prophet once asked his companions as to who is best. They said : He who is in solvent circumstances and pays his dues therefrom. He said : He is good but he is not like one about whom I am speaking. The companions asked : O Messenger of God, who is best in that case ? He said : The poor man who gives his hard earned money in charity.

The Prophet once said to Bilal : Meet with God as a poor man and not as a rich man. He said : God loves one having a big family and restraining himself from begging. The Prophet said : The poor among my followers will enter paradise 500 years before the rich. The Prophet said : The poor are the best among my followers and the weak among them will first roam in paradise before all. The Prophet said : I have got two dear things. If anybody loves both, he loves me and if anybody hates both hates me—poverty and jihad. It is reported that Gabrial once came to the Prophet and asked him : O Muhammad. God tenders you salam and asks you : Do you like that I should convert this mountain into that of gold for you and that wherever you will go, the mountain also should go with you ? At this the Prophet remained silent for a while and then said—O Gabriel the world is a house for one who has got no house and it is a wealth for one who has got no wealth. He who is not wise hoards for the world. Gabriel told him : O Muhammad, may God keep you steadfast on this firm truth. it is reported that Jesus Christ was once passing by a man who was asleep and he was covered with a cloth. He woke him up and

said: O sleeping man rise up and remember God. He said: What do you direct me to do? I have abandoned the world for the worldly men. He said to him: O dear friend, then sleep. Once the Prophet Moses was passing by a man who was sleeping on the ground. Under his head there was a brick and his face and beard were on the ground and he was covered with a blanket? The Prophet prayed to God: O my Lord, why is this servant of yours suffering in the world ? God revealed to him : O Moses, don't you know that I keep this world far away from one whom I love most. The companion Abu Rafe reported : Once a guest came to the Prophet but he had no food in his house. The Prophet sent me to a Jew of Khaiber for a loan of some quantity of wheat but the Jew refused it without something in mortgage. I returned to the Prophet and informed him. He said : By God, I am trustworthy to the dwellers of heaven and also trustworthy to the inmates of the world.

If he had given me a loan I would have surely repaid it. Take my coat of mail and buy some wheat on mortgaging it. When he came out, this verse was revealed : Don't prolong your eyes for the things of various kinds I have given them for enjoyments, the splendor of the life of this world, through which I test them, but the provision of your Lord is better and more enduring—28 : 131.

The Prophet said : He who among you rises at morn with his body sound, mind serene and with his daily livelihood, all the treasures of the world were as it were gathered for him. God said to Moses : When you see poverty coming to you say, welcome to the sign of the virtuous. The saint Ata Khorasani said : Once a Prophet was passing by the bank of a river and saw a man catching fishes. He threw his net in the name of God but did not get any fish. Then he passed by another man who threw his net in the name of the devil and got huge quantity of fish. The Prophet said : O my God, what is this matter ? You know that everything is in your hand. God said to the angels : Show to My servant the states of the two fisherman. When Moses saw the high honour kept for the first man and disgrace and dishonor for the second man, he said : O my Lord, I am satisfied, Our Prophet said : I peeped in-to paradise and saw that the majority of its innamtes are poor men. I peeped into Hell and saw that the majority of its inamates are the rich and women.

The Prophet said: Poverty is a present for a believer in the world. It is reported in another tradition: Among the Prophets the Prophet Solaiman would go last to Paradise for his riches and among my followers Abdur Rahman-b-Auf will go last to Paradise on account of his wealth. Jesus Christ said : A rich man will enter paradise with great difficulty. The Prophet said : When God loves a servant, he surrounds him with dangers and difficulties, and when he loves one most. He gives him Eqtana. The companions asked him : What is Eqtana ? The Prophet said : It is a condition of one who leaves no property and family. The Prophet also said : When you see poverty coming say. welcome to the sign of the virtuous. When you see wealth coming say : The punishment of sins is soon coming. Once the Prophet Moses asked God : O my Lord, who is dearest to Thee among Thy creations? I will love him God said : Every poor man. The Prophet Jesus Christ said : Certainly I love poverty and hate wealth.

The wealthy and rich men of Arabia once said to the Prophet : Fix a day for us for interview with you and another day for the poor. We will not come to you on the day when they will come to you. The Prophet told them: I will not fix till you and the poor men sit together in the same assembly. At once the revelation came : Keep patience along with those who invoke their Lord morning and evening seeking His pleasure and turn not your eyes from them seeing the adornment of this world's life and don't obey those whose hearts I have kept diverted from My remembrance and tell the truth from your Lord. Let him who wishes be a believer and let him who wishes be a disbeliever. The rich men were Aqra-bin- Habes. Aina-bin-Hasan etc. The poor men were—Hazrat Bilal, Salman-b-Shuaib. Abu Zarr, Khabbab, Abu Hurairah. Once a poor blind man sought permission to see the Prophet. At that time, the Prophet was deeply engaged in conversation with the honorable chiefs of the Quraish. When the Prophet did not give him permission at that time at once the revelation came from God (80:1)—He (Prophet) frowned and turned away, because a blind man came to him. Who will inform you that he might grow pure—80 : 1?

The Prophet said: On the Judgment day, God will gather together the poor men for taking accounts and say: By My glory and honour, I snatched away the world from you not for this

reason that you are small to Me but for bestowing upon you the honour and blessing that I have prepared for you. O dear servants, enter into this assembly, take out one who among this assembly gave you food or cloth by catching his hand. On that difficult day when the people will be afflicted with perspiration, he will enter that assembly and take out one who gave him food and cloth and enter paradise with him. The Prophet said : Keep company with the poor and acquire blessings from them, as there is wealth with them. The companions asked, O Messenger of God, what is their wealth ? The Prophet said : When the Day of Judgment will come, they will be told : Take hold of the hand of those who gave you a handful of food, or a drought of water, or a piece of cloth and enter Paradise.

The Prophet said: When I entered Paradise I heard the sound of the walking of a man and saw that he was Bilal. I found also in the upper station of Paradise the poor and their children. In the lower station of Paradise, I found a few rich men and women. I asked : O my Lord, what is their affair ? He said : Two red things, gold and silk dress, kept the women pleased and long accounts kept the rich busy. I did not first find my rich companion Abdur Rahmen bin-Auf there, but afterwards he came to me weeping. I asked : What is the thing which kept you behind ? He said : O Prophet of God, I could not reach you till I crossed Mushiat. I feared that I might not meet you. I asked : What is its reason ? He said : I was giving account of my wealth.

Now look what thing happened in the case of Abdur Rahman who was a reputed companion of the Prophet and who was one of the ten persons who had been given good news of Paradise in the world.

Once the Prophet went to a poor man and saw that he had nothing. He said : If his light would have been distributed among the inhabitants of the world, it would have been sufficient. The Prophet said : Shall I not inform you about the kings of Paradise ? The companions said : O Messenger of God, inform us. He said : Every weak man who is known to the people as weak, having disheveled hairs and dust ridden cloth, having only two pieces of cloth and bereft of honour. If he is given oath in the name of God. God proves him true.

Hazrat Imran-in-Hussain reported : I had honour and status in the eyes of the Prophet. He told me once : O Imran, you have got honour before us. Will you go to see the ailing Fatima, daughter of the Prophet ? I said : O Messenger of God, my parents be sacrificed to you. I will go. He rose up and I also accompanied him. When we reached the house of Fatima, he knocked at the door and said : Peace be on you, shall we enter ? Hazrat Fatima said : O Prophet of God, enter. He said : Myself and my companion ? Fatima said : O Prophet of God, who is with you ? He said : Imran. Fatima said : By One who sent you as Prophet, I have got no wearing cloth except a blanket. He said : Do such and such and he hinted it with his hand. Fatema said : If I cover my body therewith, my head remains uncovered. What shall I do. The Prophet had an old sheet with him. He gave it to her and said: Cover your head with it. Then Fatema gave the Prophet permission to enter with his companion. When they both entered, the Prophet said : O my darling, peace be on you. How are you, Fatema said : By God. I have got pain which has been increased by my hunger. Want of food and also hunger afflicted me very much. The Prophet wept and said : O my darling, don't be worried. By God, I got nothing to eat for the last three days though I am much more honorable to God than you. If I had asked food from my Lord, He would have certainly given it to me, but I preferred the next world than this world. Then he placed his hand on his thigh and said : I give you good news that you would be the leader of the inmates of Paradise. Fatema said : In that case, what will be the position of Pharaoh's wife Asia and Mary, daughter of Imran. The Prophet said : Asia will be the leader among her contemporary women and Mary will be the leader among her contemporary women and you will be the leader of your contemporary women. You will live in Paradise made of emeralds and jewels. Then there will be no sorrow, no noise and no want of peace. By God, I got you married to such a person who is the leader of both this world and the next. Hazrat Ali reported that the Prophet said : When the people will hate the poor, construct lofty buildings in the world, vie with one another in amassing wealth, God will send on them four kinds of punishment—prevalence of famine, oppressions of kings and rulers, breach of agreements and oppression of the foes.

SAYINGS OF SAGES

Hazrat Abu Hurairah said: Three persons will enter paradise without account—(1) He who wish to wash his piece of cloth without getting another to put on, (2) he who has not got two pots to place on the oven, (3) and he who wishes to have drink but is asked : Which kind of drink do you want? In other words, he who commits no excess in food, drink and dress will enter paradise without rendering account. It is reported that when a poor man came to Hazrat Sufiyan, he said to him : If you are a rich man, I will not allow you to come near. When his rich disciples saw him sitting near his poor disciples and distant from his rich disciples, the latter wished to be poor. The saint Muammel said : I saw the poor more honoured than the rich in the assembly of Sufiyan Saori. A certain sage said : If the unfortunate man feared Hell as he fears poverty, he would have got salvation from both. If he hoped for paradise as he hopes for riches, he would have got them both. If he feared God secretly as he fears men openly, he would have been fortunate in both the worlds.

Hazrat Ibn Abbas said: He who respects riches and dishonors poverty, is cursed. Loqman advised his son : O darling, do not hate a man dressed with old cloth, as your Lord and his Lord is the same. The saint Ihya-bin-Ma'az said : To love the poor belongs to the conduct of the prophets. To sit in their assembly belongs to the conduct of the vituous. To flee from their company is the sign of the hypocrites. What Muwayiah, Ibn Amer and other persons gave as gifts to Hazrat Ayesha amounted daily to lacs of dirhams. She used to distribute them to the poor, yet her over- garment had stitches. Her maid told her : If you kept one dirharm, I would have purchased therewith meat for you and you could have broken fast therewith. He said : If you had reminded me of it, I would have done it.

The Prophet used to give her advice and say: If you wish to live with me in paradise, live the life of the poor and shun the society of the rich. Don't part with your overgarment till it is stitched. Once a man came to Ibrahim bin adbam with ten thousand dioramas. The man requested him to accept it Ibrahim said to him : Do you wish that by accepting the ten thousand dirhams, I would cut off my name from the register of the poor I shall never do it.

STATUS OF THE TRUTHFUL AND SATISFIED POOR MAN

The Prophet said: whose is guided to Islam,gets the provision of his livelihood and whose is satisfied with both should be thankful. He said : O assembly of the poor, give pleasure from your heart to God and you will then get the merits of poverty or else not It appears from these traditions that the greedy poor man will not get meats for his poverty. The Prophet said : There is key to everything and the key to paradise is love for the poor They will sit with God on the Resurrection Day for their patecnce. The Prophet said : The poor man who is dearest to God is he who remains satisfied with what is with him and with the provision God gave him The Prophet said : O God, give sufficient provision for the family members of Muhammad. The Prophet said : There will be no poor or rich man who will not wish and say on the Resurrection Day : It would have been sufficient if there would have been for me bare provision of life in the world God revealed to the Prophet Ismail : Search Me near one who is broken hearted. The Prophet said : If a poor man remains satisfied, there is nobody better then him. The Prophet said : God will say on the resurrection day : Where are those among My creations who are pure-souled? The angels will ask : O God who are those people ? He will say They are those Muslims who remain satisfied with My gifts and with what I decreed for them Take them to Paradise, They will take there food and drink in paradise, while others will remain confined to rendering accounts.

Sayings of Sages. Hazrat Omar said: Greed is poverty and despair is wealth. He who remains satisfied with being despaired of what is with the people remains free from them or indifferent. The sage Abu Mas'ud said : No day passes on which an angel does not proclaim below the Throne : O son of Adam, a little provision sufficient to sustain your life is better than enormous riches which attract towards infidelity. The sage Abu Darda said : There is no man who has got no defect in his intellect. The reason of this is that when the world comes to him with great wealth and property, he becomes satisfied but the days and nights which are destroying his span of life do not grieve him. O son of Adam, alas for you. When your span of life is decreasing, what is the good of increasing wealth ? Some wise man was asked: What is wealth?

He said : Your little hope and your satisfaction with necessary things.

It has been narrated that Hazrat Ibrahim bin-Adham was a great ruler of Khorasan. One day he looked down from his lofty palace and saw that a man was eating a loaf in his hand in the courtyard of his palace and after this he fell asleep. Hazrat Ibrahim told one of his servants : When he gets up from sleep, take him to me. When he awoke from sleep, the servant took him to the king who said to him : O man, have you eaten bread in hunger ? The man said : Yes. He asked him : Have you been satisfied with it ? He said : Yes. He asked: Have you slept with comfort? He said: Yes. Then Ibrahim said within himself : What shall I do with this world ? If I get this much, I should remain satisfied. Once a man was passing by the side of Amer-bin-Qais when he was eating vegetables with salt. He told the sage : O servant of God, are you satisfied with these small things ? The sage said : Shall I not give you information of a man who remains satisfied with a thing more insignificant than this ? he said : Inform me. The sage said : He is the man who remains satisfied with this world in lieu of the next world. The saint Muhammad-bin-Wa'se use to pick up dried bread mix it with water and eat it with salt and say : He who is satisfied with this little food in this world is free from being needy to the people. The great saint Hasan Basari said : God cursed those for whom He look oath but who did not believe it. Then he read the Quranic verse - "There is provision for you in the sky and what you have been promised with." By the heaven and earth, that is certainly true. The companion Abu Zarr was once seated amongst the people when his life came to him and said : Are you seated amongst these people while there is nothing in the house to eat ? He said : O darling, there is a great problem before me. None but the God fearing can be free from it. Being satisfied with this word, she retired. The saint Jun-Nun said : He who does not have patience at the time of hunger is near disbelief. Once a saint was asked : What is your wealth ? He said : To harbor good ideas openly, to cherish hope in mind and not to hope for what is in the hands of the people. It is reported that God revealed in one of the ancient scriptures : O son of Adam, if you get the whole world, you will get nothing but the quantity of food that is necessary for you, when I give you from the world the quantity of food that

is necessary for you, I put its account on others and do you good. For this reason, a poet said about satisfaction :-

Seek what you wish from God,
not from men,

Be satisfied in joy,
there is honour therein.

On friends and relatives,
don't be burden.

Rich is he who hopes from God,
not from men.

Another poet said :

This hoarded wealth is not for you,
but only for your heirs,

Only that wealth will remain for you
which you spend.

Spend money with youthful vigour
and with faith

Be generous to one who
distributes wealth.

The honour and property
gained from Him perish

The satisfaction arising therefrom
does not get old.

SUPERIORITY OF POVERTY OVER WEALTH. Know, O readers, that the learned differed whether wealth is better than poverty or poverty is better than wealth. The savants Junaid, Khowas and other held that poverty is better than wealth. It is true in a general sense but doubt arises in two cases - firstly in the case of patient poor man who has no greed for wealth but remains satisfied with his lot and secondly in the case of a wealthy man who spends his wealth in good works and has got no greed for amassing wealth. The rich man who spends money in good works in better than the greedy poor man. The rich man

who remains engrossed in his riches is not better than the poor man who has greed for wealth. It is related that the poor once complained to the Prophet saying : the rich men do all acts of piety namely charity, Zakat pilgrimage. Jihad ect. The Prophet taught them certain words in praise of God and reminded them that the merits gained by the rich for this Doa (invocation) will be much less than those gained by the poor. The Prophet said that it is the grace of God and that God gives it to whom He wishes. the saint Ata quoted this Hadis and said that the rich are better than the poor. The meaning is reverse as it was said in that Hadis that the merits of the poor gained by the Doa are greater.

It was reported by Anas that a representative of the poor came to the Prophet and said : I have come to you as a messenger of the poor. He said : Welcome to you and to those from whom you have come. They are a class of people whom I love. He said : O Messenger God, the rich have taken away all the virtues. They make pilgrimage but we cannot do it. They make Umrah, but we cannot do it. If they fall all, they spend their excess wealth and gain virtues. The Prophet said : Inform the poor from me. The poor man among you who keeps patience and hopes for virtues will have such fortunes which the rich would not get. (1) The first fortune is that there is a very lofty place in paradise and the inmates will look at it as the people of this earth look at the stars on the firmament. The poor prophets, the poor martyrs and the poor believers will only get it. (2) The second fortune is that the poor will enter paradise half a day (500 years) earlier than the rich. (3) The third fortune is that when the rich man says 'Sobhanallah. Walhamdo Lillah La Ilaha Illah and Allho Akbar' as the poor recite them they will not get equal merits like the poor even though they spend thousands of Dirhams. This is the condition of every vituous act. The representative of the poor returned to them and said what the Prophet had said to him. The poor then said : We are satisfied. This proves that for every divine service, there is additional merit for the poor.

The ultimate goal in this world is to attain the love of God, to seek His pleasure and to tread the path towards Him. It is not possible to achieve these in the midst of heavy engagements. It is true that poverty keeps a man engaged like wealth. To love the world is the real engagement as love of the world and love of God do not unite. He who loves anyone keeps themselves engaged in

the world. Those who are deprived of the world keep themselves engaged in search of it. If it happens that you have rescued yourself from the love of wealth which is like water in you sight, then it is all one whether you have got wealth or not. Every one uses it according to his necessity and to get it in times of necessity is better than not to have it. The hungry man walks in the path of death, not in the path of God. If you are engaged in the management of wealth, it is true that you live far away from the thoughts and anxieties of poverty but you are in the disaster of happiness. The disaster of happiness is more acute than that of adversity. Man cannot be free from it. For this, the companions said : We have been tried by the hardship of sorrows but we remained patient at them.

Jesus Christ said: Don't look at the wealth of the worldly men as the radiance of their wealth will take away the light of your faith. Some wise man said : The disaster of wealth takes away the sweetness of faith. The Prophet said ; Every nation has its object of worship and the object of worship of this nation is silver and gold. The Prophet saw the world coming to him in beautiful appearance and said : Be off from me. The Prophet said : Contentment of mind lies not in riches, but in peace of mind. When it is difficult, it is better for the general masses not to have riches. If one possesses it, it is better for him to give it in charity and spend it in good works, as the possessor of wealth is led to the love of the world. A man goes away from the next world in proportion to his attachment to this world and goes away from the love of God and from God in proportion to this attachment to things other than God. When you will cut off the means of attachment to this world, you will slip away from the pomp and grandeur of the world. When mind turns away from things other than God and resigns to Him, it returns to God as mind cannot live in vacuum. There is in the world nothing but God and things other than God. He who proceeds towards things other than God shifts away from God. He who proceeds towards God shifts away from things other than God. The proportion he advances towards one thing shifts away proportionately from another thing and the proportion he comes near one thing, goes away proportionately from another thing. It is just like distance of the west and the east. He who goes towards the west shifts from the east and vice versa. Similarly he who loves the world goes away from the next world. So he who loves the world very dearly goes farthest away from the next world.

The substance of the above talk is that the question who is better among the two rich or poor can be answered from having a look to one's attachment to the wealth. If the poor man and the rich man are equal in their attachment to wealth, their status is equal. Some ancient sage said : The worshiper who seeks the world is like one who wants to extinguish fire by dried grass or like one who washes his hand with clarified butter to remove fat from hands. The saint Solaiman Darani said : The poor man who does not get his coveted things and then breaths a long sigh is better than the rich man who does divine service for one thousand years. The saint Zohhak said : He who enters a market and greeds for a thing and then keeps patience to acquire virtues, is better than one who spends one thousand Dinars in the way of God. A man asked the saint Bashar bin Hares : Pray from me to God. I am having difficulties in maintaining family. He said : When your wife says to you : We have got no bread or wheat, pray for me as your invocation at that time is better than mine. He used to say : The rich worshiper is like a garden in cowdung. The poor worshiper is like a necklace of pearls in the neck of a most beautiful woman. Hazrat Abu Bakr Siddiq said : O God, when my passion wants to fulfill its desire. I pray then to you for disgrace and I pray to you to be deprived of a thing which exceeds necessity. The best condition of possessing wealth is to earn lawful thing and spend lawful thing. For this also one shall have to wait and render accounts on the Resurrection Day. To wait for long to render accounts is also a punishment. For this reason the companion Hazrat Abdur Rahman-bin-Auf will be admitted in to paradise with delay as he would be engaged in rendering accounts. This is the tradition of the Prophet. The companion Abu Dara'a said : That I should have a shop near a mosque and that I should not miss a prayer or Zikr are dearer to me than that I should earn fifty dinars and spend them in the way of God. The people asked him : What is the harm ? He said : There is the fear of rendering accounts in that case.

The saint Sufiyan said: The poor selected three things and the rich three. The poor selected peace of mind, vacant mind and scanty accounts and the rich selected self-trouble, engagement of mind and a strict rendering of account. The saint Ibn Ata said : Freedom from want is an attribute of God. That is good for this

reason that when a man become indifferent of having wealth or no wealth and when they become equal to him, his condition is like the above.

Greedy poor and greedy rich man. Who is better among these two? When a man searches wealth and makes efforts to acquire it and then wealth comes to him, two conditions appear before him—when he has no wealth and when he has wealth. If he earns wealth up to the necessity of his livelihood and walks in the path of religion, it is better for him to earn such amount of wealth because poverty will keep him engage in earning wealth and prevent him from remembering God. For this reason the Prophet used to pray: O God, give me provision necessary for maintenance of Muhammad's family. He said : Poverty brings one near infidelity. The meaning of this poverty is such pressing want the removal of which is necessary for a man. If the object of earnings is not for treading the path of virtues, then poverty is better than riches as both are equal in the love of wealth and both do not abstain from committing sin. The Prophet said ; The Holy Spirit has infused into my mind: Love what you wish but you shall have to leave it. There is warning herein that separation from dear things is very painful. So love One from whom there is no separation. He is God, the Merciful. You should not love one whom you shall have to leave. That is the world. When you will love the world, you will not love to meet with God. If you die in that state, you shall have to leave it and you will get pain in proportion to your love for it. Now it is clear to you that poverty is better and more honorable than riches.

Two exceptions: There are two exceptions to the above proportions. The first is to have riches like that of Hazrat Ayesha. To her it was equal to possess wealth or not to posses it, rather to have wealth was more beneficial to her than not to have wealth because she gave away all her wealth to the poor and the needy. The second exception is to have wealth less than what is absolutely necessary, as it leads to infidelity. It is in no circumstances better. He should have such wealth as can save his life and give strength in him and as can keep him far away from infidelity and sin. This is the meaning of poverty and riches.

The duties of the poor in poverty. The duties of the poor at the time of their poverty are secret, opens and connected with works. (1) The hidden duty is not to be dissatisfied with the

action of God. It is true that the person who takes cupping is unwilling to take it on account of pain but he does not hate cupping, nor the cupper but entreats him at time. Similarly the disaster of poverty cannot be disliked as it is the work of God. Otherwise the merits gained by poverty is spoiled. To this effect, the Prophet said : O the assembly of the poor, give satisfaction to God from the core of your heart and then you will get the merits of poverty or else you will not get them. The next higher stage of poverty is to rest satisfied with poverty and not to hate it. The next higher stage is to seek poverty, to rely on God in mind and not to love things beyond necessity. Hazrat Ali said : God sometimes gives punishment by poverty and sometimes gives rewards. When it is a reward, the signs of reward are to treat well with the people, to obey God, not to complain against poverty and to express gratefulness to God for poverty. The signs of punishment are to treat badly with the people, to remain engaged in sins, to give up worship and to remain dissatisfied with luck.

(2) The second duty of the poor during poverty is to abstain from beaging and not to express sorrows for poverty to anyone. The Prophet said : God loves the poor man having a big family, who abstains from begging. The saint Sufyan said : To express good thoughts at the time of want is good. A certain sage said : To keep poverty concealed is a treasure house of virtues.

(3) The third duty of the poor during 'poverty is not to submit to the rich for their riches. Hazrat Ali said : In order to get virtues from God, it is better for a rich man to become humble to a poor man. Still more is the pride of a poor man relying of God over a rich man. This is the position of the poor. The lower position is not to have connection with the rich and not to desire to join in their assembly. The saint Sufiyan said : When a poor man keeps company with the rich know that he is ahypocrite. When he frequents the ruler, know that he is a dacoit. An Aref said : When a poor man keeps'company with the rich his faith lessens. When he greeds from them, pledge of protection goes from him. When he lives in their midst, he becomes misguided.

MODE OF ACTIONS OF THE POOR : Don't be negligent in worship on account of poverty. If there is any excess wealth, do not hesitate to spend it to remove the wants of others, as charity of the poor to the poor is like jihad. There is a great merit in a poor

man's spending a little than that of a rich man possessing enormous riches : The Prophet said : To spend a dirhams becomes sometimes better than spending one lac dirhams in the way of God. He was questioned : O Messenger of God, how does it happen. He said : A certain rich man spends one lac dirhams out of his enormous riches and a certain poor man possessing only two dirhams spends one dirhams in charity with a cheerful heart. In this circumstance, the spending of one dirhams by the poor man becomes better than the charity of one laç dirhams by the rich man.

There are three stages of hoarding provisions: The first stage is the highest and it is the stage of the truthful-not to hoard food except for one day and one night. The second stage is the stage of the God fearing man-to hoard food for 40 days. Beyond this, he becomes guilty of cherishing long hope. (3) The third stage is that of all religious men to hoard food for one year. This is the lowest stage. He who hoards beyond it is included within the ordinary people. The Prophet divided food-stuffs among his wives in this way. He used to give some of his food-stuffs for a year and some for one day and one night. Hazrat Ayesha and Hafsa are included within the second class.

METHOD OF RECEIVING UNASKED FOR GIFTS: The poor shall have to look to three things for accepting the gifts of others—(1) source of gifted thing, (2) object of the gifts, (3) and the necessity of acceptance. With regard to the source of gift, the money of gift must be lawful and above doubt. Regarding the object of gifts the giver might have got many purposes—to get self-satisfaction to search the love of the receiver, to get merits from God, to get name and fame etc. If it is a present, there is no harm to accept it. The Prophet used to accept present from some people and reject it from others. He used to accept presents from the Quraish, Saqafi, Dausee and the Refugees and Ansars. Once a purse of 50 coins was presented to Fathe Musolli who said that Ata had recited this Hadis : If a thing is presented without asking and it is rejected God's gift is rejected. Then he took one coin out of the purse and returned the rest. The Saint Hasan Basari used to receive presents from his disciples. The saint Tamim used to receive small gifts from his disciples, not too much or rich presents. The saint Bashar Hafi said : I do not accept presents from anybody except Sarri Sakti as his renunçiation seems to be

good. He becomes pleased to give something from his hand and I help him in his satisfaction. Once a man from Khorasan took some money to Junaid who said : Distribute it among the poor. He said : I have not come to you with that intention. He said : Shall I live up to the time of its enjoyment. He said : I don't wish that you should spend it in purchasing vegetables but in getting sweet things. He then accepted it. The man of Khorasan said : There is nobody at Bagdad whose benefit is greater than yours. The saint Junaid said : I should not accept from anybody but from men like you.

Second rule. If the donee gifts for acquiring merits, the poor receiver will examine whether the gift is fit to be accepted. If he falls in doubt, he should not accept it. If the poor acceptor is engaged in private sin and thinks that if the giver knows it, he will not gift it to him, his acceptance of gift in that case is unlawful.

Third rule. If the purpose of gift is to earn name and fame or show of honesty, it should be rejected. If accepted, it will help his dishonest purpose. Whatever was given to Sufyan Saori, he used to reject it and say : Had I known that they would not broadcast it. I would have accepted it.

NECESSITY OF ACCEPTING GIFTS: The Prophet said: When the receiver of gift accepts it on account of necessity the giver does not get more merit than him. He also said : Whatever is given without asking should be taken to be a provision from God. In other words, he shall not reject it. Some wise man said : If a man does not accept what is offered to him, he will fall in such a disaster that if he want something in future from others, they won't give it. The saint Sarri Sakti used to send presents to Imam Ahmed. Once he returned his present Sarri Sakti said to him : O Ahmed, fear the danger of rejection, as the danger of rejection is greater than that of acceptance. Imam Ahmed said to him : Say what, you have said : He repeated it. Imam Ahmed then said : I returned it as I have a provision of one month with me. Keep it with you and give it to me after one month. The Prophet said : The son of Adam has got no right except in three things, such a food as can keep his backbone erect, (2) such a cloth as can keep his private parts concealed, (3) and such a house as can protect him from cold and heat. Beyond this, the extra wealth is included within wealth which is to be accounted for. There is merit in

whatever you take for these three things. If you accept things beyond these without committing sins, you shall have to render accounts for them. And if you become disobedient to God, you shall have to receive punishment.

A certain man gave instructions at the time of his death to distribute his property to three groups of persons—those who are strong, those who are charitable and those who are above wants. He was asked about their particulars. He said : The strong men are those who rely on God. The charitable persons are those who have good thoughts about God and the rich are those persons who give up everything for God. The poor man ought to look that whatever he accepts, he accepts from God and not from the giver as the latter is only a means. God made him submit to him to make charity.

It is reported that a certain person invited the sage Shaqiq Balakhi with his fifty followers to take feast. The man placed all kinds of his food on the dining cloth. Shaqiq sat on it and said to his disciples : The master of the house is saying : My food is unlawful for one who says that I have not prepared this food and placed it before him. At this, all of them went out except a young man who was lower than them in piety. The master of the house said to Shaqiq : What was your intention to say this ? He said ; I told them this to examine my disciples in Tauhid.

The Prophet Moses said : O my Lord, you have entrusted my food to the children of Israil. They give me food for one night and then again on the night following. God revealed to him : Thus I reward my friends. I give their food to the oppressors, so that they may get rewards. So if anybody gives something in charity, he must believe that God has given him direction to give that thing for charity.

IN WHAT CASES BEGGING IS NOT LAWFUL? Begging is principally unlawful for three reasons. The first reason is that it is complaint against God if one expresses his wants. In other words, he expresses want of kindness of God. If a slave begs of others, he dishonors his master. Similarly if a slave of God begs of others, he defames God and for this reason begging is unlawful. In case of dire necessity, it becomes lawful, as it is lawful in extreme cases to eat a dead body. The second reason is that by begging one introduces himself as worthless before others. To

humble oneself before anybody other than God is not the duty of a believer. Others also stand in need of God like him. So if one is to beg, he must beg of his master and not of slaves. The third reason is that the beggar puts him to shame and difficulty from whom something is begged of, Sometimes he does not give willingly or with satisfied mind. He is compelled sometimes out of shame or other reasons to give the beggar. So giving trouble to anybody is unlawful.

The Prophet said : To beg of men is a disgraceful thing. He did not make anything so disgracing as begging. Even an unlawful thing becomes lawful in case of dire necessity. It is just like the drinking wine by a man whose throat has been choked by food and then nothing but wine is found there. The Prophet said : He who begs inspite of having wealth, increases burning charcoal of Hell for himself. He also said : He who begs inspite of his possessing necessary thing will come on the Resurrection Day with his face bare of flesh with only bones. In another narration, his begging will make his face filled up with scratches. Once the Prophet took oath of allegiance from a people on condition that they would hear and obey him. At that time he said to them : Don't seek anything from people. The Prophet used to say : He who begs of me, I shall give him and he who does not beg, God will give him. He is dear to us who does not beg of us. He also said : Be free from begging of men. The lesser you beg, the better. The companions asked : Shall we beg of you ? He said : Beg of me a little.

Once Hazrat Omar heard that after every Magrib prayer one man used to beg. He told one of his people : Give him food. He gave him food. Again Hazrat Omar heard that he was begging. At this he told that man : Have I not told him to give good ? He said : I gave him food Hazrat Omar then saw that under his hand he had got a bag full of bread. He told him : You are not a beggar but a merchant. He then took his bag of bread and spread it out to the camels of Zakat, gave him lashes and said : Don't do it again. This shows that begging is unlawful.

In case of necessity, begging becomes lawful but necessity admits of four stages—dire necessity, special necessity, little necessity and want of necessity. The case of dire necessity is in the case of a man when he is extremely hungry and reaches the point of death for want of food or at least when he fears it, when

he falls ill, when he does not get cloth to cover his shame. In these and similar cases, begging becomes lawful. The second stage is a bare necessity and not pressing necessity. A sick man has got the necessity of medicine. He can beg of it. A man can walk on foot, but his asking for hire of a camel is lawful. The third stage is of little necessity. It is just like the asking of a shirt from a person in order to cover his body for which he has no means. It is just like the begging of a man for curry when he has got bread. In case of no necessity, begging is unlawful.

IN WHICH CASES BEGGING IS LAWFUL? There are three conditions of a beggar -(1) to believe that he is giving with a satisfied mind, (2) To believe that he is giving with a dissatisfied mind. (3) in the third case, there is doubt whether he is giving with a satisfied mind or dissatisfied mind. In the first case, taking charity is lawful and in the second case it is unlawful. In the third case it is doubtful whether it is lawful or unlawful. At this time of doubt, he must ask his conscience. The Prophet said: Whatever raises doubt in mind, leave it and whatever does not raise doubtin mind, accept it. The Prophet said : To eat out of own's own earnings is most pure. He also said : He who begs having riches begs of burning charcoal. Let him seek little or more of it. This is a clear Hadis prohibiting beggary. The Prophet said : Don't be greedly to seek the riches of others possessing something given by God. The companions asked : What is its amount? He said : Morning food and night food, In another tradition : He who begs having 50 or 40 dirhams or gold equivalant to is value begs importunately. In this connection we shall have to remember that the Prophet said : The son of Adam has got no right except in three things—(1) such a quantity of food as can keep his backbone erect, (2) such a quantity of cloth as can keep his private parts concealed (3) and such a house as can protect him. Beyond these things, he shall have to ren for account. This is the basis of necessity having regard to kind, quantity and time (1) Kind. Whatever is necessary for himself and his family members and whatever animal he possesses are included within this class. (2)Quantity. Regarding the quantity of cloth necessary for a religious man, it is one piece of wearing cloth, one shirt, one piece of hand kerchief and one piece of trouser. What is more than one piece is not necessary. Household untensils and furnitures are also likewise. Regarding daily quantity of food it is one and a half poa. Take what is necessary

for bare livelihood. Enjoyment of curries is additional. There should be no grandeur in house. Want is what a man lacks in his food for one day and one night, a house for his protection and a cloth for his wearing.

There are three stages of begging for future—(1) begging for the necessaries of tomorrow, (2) begging necessary things for 40 or 50 days (3) and begging of the necessary things for one year. If one possesses food for himself and family members for for one year, begging is unlawful. For this reason, the tradition says that he who possesses 50 dirhams is rich, as 50 dirhams are sufficient for a man for a year.

Three classes of beggers: One class of beggars do not beg of others and do not accept even when offered. These beggars are of the highest order and will live in paradise. The second class of beggars do not beg anything of others but accept it when offered. These beggars will also live in Paradise. The third class of beggars beg in case of dire necessity. They are the companions of fortune and will live with the truthful.

When Ibrahim Adham came once to Shaqiq Balakhi, the latter said to him : In what condition have you left your poor people ? He said : I have left them in such a condition that if they are given something they would express gratefulness and if they are not given anything, they would keep patience. Shaqiq said : When I left Balkh, I found my neighboring dogs in that condition. Ibrahim asked him : O Abu Ishaq, what attributes should the poor possess according to you ? Shaqiq said : In our opinion, if the poor are not given of what they beg, they should also express gratefulness. If they are to be given something, it should be given to those who are more needy among them. Ibrahim kissed his hand and said : O my teacher, you are true.

A certain man saw Abu Ishaq Nuri to beg something from men spreading out his hands and said : I was surprised at it and though it bad. I informed it to Junaid who said : Don't think it bad, and you should not think that Abu Ishaq Nuri is asking something from men, rather he accepts from men that they may gain virtues in the hereafter and no hardship reaches them. It seemed as if he hinted at this Hadis: The upper hand is better than the lower. Then Junaid said : Bring a balance. He then weighed one jundred dirhams, took a handful of dirhams from

another purse and mixed them with those and said : Take these dirhams to Nuri. I thought in mind that it is a wonder that Junaid took a balance for weight and then mixed one hundred dirhams with unmeasured dirhams and sent it to Nuri. I felt ashamed to ask him the reason. I took the entire purse and went to Nuri who took a balance measured one hundred dirhams and said : Take this one hundred dirhams to Junaid and tell him : I shall not take it from him but I accept the additional dirhams. At this, my wonder increased more and on asking Nuri he said : Junaid is a wise man. He wants to take hold of both the ends of along rope. He weighed one hundred dirhams for his sake, so that he may gain rewards in the hereafter. He then took one handful of dirhams without weighing and gave it in the way of God. What has been given in the way of God. I accepted and what he gave for his own sake. I look it to Junaid who wept and said : He accepted his money and returned my money to me. God is the Helper.

Now took how bright and pure was their minds and what sincere was their desires to worship. Even one of them could speak of the thoughts of the inner mind of another on account of the broadening of their breast as a result of their eating lawful things, keeping their minds clear from attachment of the world and advancing towards God with hopes and desires. He who does not admit it before experience in the path is a fool just as a man does not admit it easy before taking any medicine to have purgation. If anybody does not acquire the merit of Kashf after hard labour and does not think it possible for others, he is like a person who takes medicine for purgation but it does not work for some internal diseass. This is ignorance. He who has got Kashf reaches the stage of Ainul Eqin or veritable sight by eyes. It is higher than sight by knowledge (Ilmul Eqin). He who is free from Ilmul Eqin or Ainul Eqin is out of the group of believers. Their minds are dead and they are the followers of the devils.

SECTION 2

RENUNCIATION OF THE WORLD

Renunciation of the world is an honored stage out of many stages of the sojourners towards the path of religion. This stage is also regulated like other stages in respect of knowledge, condition and action. In accordance with the sayings of the sages, all the doors of Iman returns to sure faith, speech and action. But

out of these, the stage of speech çan be established on the stage of condition on account of its expression. The object of speech is not speech but expression of thoughts of mind. If speech does not come out of condition, it is called Islam not Iman. Knowledge is the cause of condition and condition is the cause of knowledge. Action comes out of condition and action is the result of condition.

STATEMENT OF CONDITION: We shall call this condition renunciation. In other worlds, it is the turning away from a thing in order to get a better thing than it. So he who does not love a thing turns away from that thing and he who loves a thing turns towards that thing and is attached to it. Two things are necessary for renunciation. (1) Firstly, to turn away from a thing and to be attached towards a thing. So the latter is better than the first. He who has renunciated riches and wealth is called one who renunciated the world. He who sells his world in lieu of the next world is called oné who renounces the world. He who sells his next world in exchange of this world, is one who renounces the next world. So the meaning of renunciation is to love a dear thing and to advance towards another dear thing which is dearer than the former. He who renounces things other than God, even the highest Paradise and does not love things other than God is Jahed or who renunciated the world. Who turns away from the worldly comforts and seeks the comforts of the next world, his position is lower than the former. The meaning of Tauba is to forsake sins and the meaning of renunciation is to leave such lawful things as are the causes of physical pleasure. So to leave the lawful things in the world is called renunciation. To leave things other than God and turn towards God is renunciation. This is the highest stage. Someone addressed Ibnul Mobarak : O one who renunciated the world. He replied : Caliph Omar-bin-Abdul Aziz is the person who renunciated the world, as the world came to him with its fineries but he rejected them. What subjects shall I leave? I have got nothing.

KNOWLEDGE: The knowledge which is the fruit of condition is this. The thing which is given up in comparison with the thing accepted is worse and it is the fruit of the knowledge of a business man. He knows that what he accepts in lieu of his sold thing is better and for that hé is more attached to it. He who has not got this knowledge loses no attachment to the thing sold. Similarly he who knows that what is near God is everlasting and that the next- world is ever-lasting and better, accepts jewel in

lieu of short- lived ice, as jewel is better than ice. The owner of ice knows it well and is eager to sell it in lieu of jewel. Similarly he knows the world as temporary and therefore accepts the ever lasting next world. The world is short-lived like ice. Ice melts at the touch of sun-shine, but the next world is a jewel without end. So there should be the knowledge of this world and the next world. The greater this knowledge, thegreater the strength. He whose belief in this is sure and firm sells this world in lieu of the next world and sells his riches and wealth. God says—(9:111) Surely God purchased from the believers their lives and properties in exchange that they will get Paradise. God even informs us that there is profit in this business in verse—9:111—Give good news for your transaction with God which you have carried on. So for the purpose of renunciation, this much of knowledge is necessary that the next world is better than this world and ever lasting. God says about this world: Say, the commodities of this world are but short -lived. He says about the next world : Those who were given knowledge said : Woe to you, God's reward is better—28 : 80.

ACTION: The action which arises from renunciation is to accept what is better in lieu of what is worse. The business of this buy and sale is called renunciation. Similarly to forsake all the pleasures of this world and to accept what is in the next world is renunciation. To accept God and to reject things other than God is true renunciation.

Ibn Abi Laila said to the sage Ibn Shabrama : Don't you see that the son of a weaver Abu Hanifa rejects whatever decision we give ? The sage Ibn Shabrama said : I don't know whether he is the son of a weaver or the son of a respectable man. But I know that the world came to him but he fled away from it. The world is fleeing away fromus but we are following it. At the time of the Prophet, the Muslims said : We love our Lord. Had we known what things would bring His love, we would have loved them. Then God revealed this verse : Had We prescribed for them 'Give your lives or go out of your houses'. They would not obey it except a few—4 : 66. The Prophet said to Ibn Masud : You are included within those few. Ibn Masud said : We did not know that there are some persons among us who love this world until this verse was revealed—Among you there are some who love this world and some who love the next word.—3 : 152.

MERITS OF WORLD RENUNCIATION. God says : Those who were given knowledge, said : We to you. The reward of God is best for those who have faith and do good deeds—28 : 80. It appears from this verse that God mixed renunciation with knowledge. He says : They will be given double rewards for their patience. In this verse He has spoken of those who renunciated the world. God again says : Of those who renounced the world. God again says : We have created what is in the earth as adornment. By that, We shall try who is best in action. By this, world renunciation has been spoken of as the best. God says: We will increase cultivation of one who wishes that of the next world. He will give the cultivation of one who wishes that of this world, but he will have no share in the next world. God says : Don't prolong your eyes towards what We have provided them of different kinds of the adorment of this world in order to try them therein, but the provision of your Lord better and more lasting—20 : 31.

Hadis—(1) The Prophet said ; God makes the affairs of one who rises early in the morning with thoughts of this world many-sided. He makes divisions of his wealth and places property before his eyes, although he will have nothing of the world except what has been destined for him. God gather the thoughts of one in one place who rises early in the morning with the thoughts of the next world, protects his properties, gives satisfaction to his mind and the world comes to him with eager expectation. (2) The Prophet also said : Come near one whom you see taking silence and renouncing the world, because wisdom meets him. (3) For this reason the wise said : God causes the fountain of wisdom flow in the mind of one who renounces the world upto 40 days and fills up his tongue with eloquence. (4) A certain companion said : We asked the Prophet : O Messenger of God, who is best? He said : The believer whose heart is protected and whose tongue is truthful. We asked, O Messenger of God, what is protection of heart. He said : God fearing pure heart which has got no treachery, deceit, disobedience hatred and malice. We asked. O Messenger of God, who is the next best? He said : He who hates the world and loves the next world. From this it is clear that he who loves the world is worst. (5) The Prophet said : If you wish to have God's love, take recourse to renunciation in the world. So make renunciation a cause for love. He who is loved by God is placed in the highest rank. (6) The

Prophet said : Renunciation and God fear enkindle light every night in mind. If both of them finds a mind which ha got Iman and shame, they stay therein or else they go away. (7) Once Habesa asked the Prophet : Am I a real believer. The Prophet asked him : What are the true signs of your belief. He said : When my mind is separated from the world, stone and gold appear equal to me. It seems that I see Hell and Paradise with my eyes and the throne of my Lord lies near me. The Prophet said : Stay in the condition in which you are now. You are such a servant whose heart has been illumined by God by the light of faith. (8) Once the Prophet was asked about the following verse : God expands the breast of one for Islam for whom He wishes gudicance (6:124). He explained the expansion by saying that it is a kind of light. When it enters the breast, it expands. He was again asked : O Messenger of God has it got any sign ? He said : It has got its sign mind turning away from the house of deception towards the everlasting abode and preparing for death before death actually comes. (9) The Prophet said : Be ashamed of God as is due to Him. They said : We are ashamed of God. He said : That is not so. Why do you construct a house wherein you are unable to live ? Why do you save what you are unable to enjoy ? This shows that these two things are opposed to shame for God. (10) Once a deputation came to the Prophet and said : We are believers. The Prophet asked them. What are the signs of your belief ? They said : We keep patience at dangers and difficulties, we express gratefulness at the time of ease, we remain satisfied with the decree of fate and refrain from expressing satisfaction at the dangers and difficulties of our foes. The Prophet said : If your condition is such as you describe, then amass not what you are unable to enjoy and construct not a house wherein you are unable to live, and greed not what you shall have to leave. He advised them to take to renunciation in order to make perfect their faith. (11) Hazrat Jaber reported : The Prophet once said at the time of his sermon : He who truly believes that there is no deity but God and does not mix therewith any other thing, Paradise is sure for him. Hazrat Ali said at this : My father and mother be sacrificed to thee, O Messenger of God, give us satisfaction by describing what we should not mix therewith. He said : Love of this world and search for this world and to follow it. A party of men give advice like Prophets but act like proud men and oppressors. Paradise is sure for one in whose belief in the word "There is no deity but God," there remains nothing of these faults. (12) The

Prophet said : Generosity grows out of sure faith and a man of sure faith shallnot enter Hell. Miserliness grows out of doubt. He who has got doubt in faith shall not enter Paradise. (13) He also said : 'The generous man is near God, near men and near Paradise, but the miser is distant from God. distant from men and near Hell.' Miserliness is a result of attachment to the world. Generosity is the result of renunciation of the world. It is impossible to praise the result without praising what produces the result. (14) The Prophet said : God gives wisdom to the mind of one who has renounced the world, guides his tongue with wisdom, informs him of the causes and cures of the diseases of the world and then takes him to the abode of peace with ease from this world. (15) Once the Prophet was passing by a pound of camels with his companions. Some of the camels were pregnant and some milk-giving. Camels are a great wealth to the Arabs, as they can be used as conveyances and benefits are derived from their meat, hairs, milk and hides. The Prophet turned his face from those camels and closed his eyes. The companions asked : O Messenger of God, camel is a precious thing to us. Why don't you look to them. The Prophet said : God prohibited me to look towards wealth. Then he recited this verse : We have given abundance to many of them. This is the adornment of this world's life. Don't stretch your eyes towards that.

Hazrat Ayesha said : I began to feel sorrow when I saw the Prophet hungry and said : O Messenger of God, why don't you pray to God for food. He said : O Ayesha, by One in whose hand there lies my life, had I prayed to my Lord, the mountains of the world would have followed me being filled up with gold. They would have moved to the place where I wished, but I preferred in the world hunger in place of satisfaction, poverty in place of wealth and riches of the world, and sorrows and difficulties in place of pleasures and enjoyments of the world. O Ayesha, God is not pleased with anything in case of the resolute Prophets than their patience in sorrows and difficulties and patience in their dear things. He will never be satisfied by not giving me these sorrows and difficulties which He gave to the Prophets. God says : 'Keep patience as the resolute Prophets kept patience.' By God, I shall certainly keep patience to my utmost as they kept patience. There is no might and strength except through God. (16) Once the Prophet's widow who was the daughter of Hazrat Omar and named Hazrat Hafsa said to her father : Many deputations come

to you from many distant places. You should take up decent dress and give order for delicious foods for you and for your guests. Hazrat Omar said : O Hafsa, don't you know that the family members of a man know his condition best. She said : I know it. Hazrat Omar said : I ask you again. Don't you know how the Prophet and his family members lived during his Prophethood. If they enjoyed breakfast, they remained hungry at night, and if they enjoyed food at night, they remained hungry at noon. I ask you in the name of God : Don't you know that until the victory at Khaibar the Prophet and his family members could not enjoy dates. I ask you in the name of God, don't you know how the Prophet disliked the keeping of food in his basket for his use, so much so that the colour of his face in that case became changed. Then he took the food from the pot and placed it on the ground. I ask you again in the name of God : Don't you know that the Prophet used to sleep on a double folded blanket. I prepared for him one night a bed four-floded and he slept thereon. Rising from sleep he said : I could not pray Tahjjud (night) prayers as I slept on a four folded blanket. Make it two folded as on the previous occasions. I ask you again in the name of God : Don't you know that the Prophet once kept his wearing cloth for wash. Then Bilal called him for prayer, but he found no such cloth as he could wear and come out therewith for prayer. After it was heated by the sun and dried up, he wore it and came out for prayer. I ask you again in the name of God : Don't you know that a woman of Jafar tribe gave two pieces of cloth one sheet and one Tahband-for the Prophet and sent one piece in advance. He covered his waist with one end of that piece and back with the other end and prayed in that condition.

Thus Hazrat Omar began to question her. At this Hazrat Hafsa began to weep. Hazrat Omar also began to weep and raised such a loud shrick as appeared to have taken away his life. Then Hazrat Omad said : If I do not tread the path on which my two predecessors, the Prophet and Abu Bakr, have treated, I would be destroyed and perish. By God, I would keep patience at the firm conduct of life, so that I may get eternal rest along with them.

(17) **The Prophet said**: Some Prophets before me were tried by poverty. They had nothing but a wearing apparel. Some of them expired being bitten by lices. Even this was dearer to them than your wealth.

(18) **The Prophet said** : When Moses came to a well at Madain, there appeared on his stomach the signs of vegetables owing to his thinness. The Prophets chose this way of life. They were most informed of the creations of God and more experienced of the path leading to success in the next world.

(19) When this verse was revaled "Those who hoard up gold and silver and don't spend them in the way of God etc." the Prophet said : May gold and silver be destroyed. We said : O Messenger of God. God prohibited us from hoarding gold and silver. Then what thing shall we hoard? The Prophet said : Anyone of you shall take to remembering tongue, grateful heart and a chaste wife, so that they can help you in the affairs of your next world.

(20) **The Prophet said:** God throws three disasters on a person who loves the world more than the next world. (1) He meets with such anxieties in mind as never go out of it, (2) He meets with such want as never go. (3) He has got such greed which is never satisfied.

(21) **The Prophet said** : The faith of a man does not become perfect who does not love to remain unrecognized more than his greed to become known, and whose wish to get less does not become dearer than his greed to get more.

(22) **The Prophet Jesus Christ said** : The world is like a bridge. Pass over it and don't make habitation on it. He was asked : O Prophet of God, if you had ordered us to construct houses of worship it would have been better. He said : Go and construct houses on that water. They said : how will the houses stand over water. He said : Then how will your worship remain in order having love of this world in mind.

(23) **Our Prophed said** : My Lord presented before me the places of Mecca filled up with gold. I said : O my Lord, I don't want it. What I want is that I should remain hungry one day and take food next day. I would pray to you on the day when I shall remain hungry and I would praise you and give you thanks on the day I would take food.

(24) **The Prophet said** : One day the Prophet began to walk on foot with Gabriel with him. He ascended on a lofty place and said to Gabriel : O Gabriel, by one who sent you with truth, the family

members of Muhammad could not have this evening one handful of wheat or maize. Hardly had he uttered it, he heard such a loud voice from heaven that caused his heart tremble. The Prophet said : Has God ordered for resurrection ? Gabriel said : That is not so. When he heard your voice. Israfil came to you and said : God sent me down with all the treausres of the world on bearing your complaint and to present them before you. If you wish, I would come to you with mountains of jewels, emeralds, gold and silver. Inform me whether you want to be Prophet with the kingdom of this vast world with all its seas or to be a Prophet and a servant. Gabriel hinted at the Prophet to be humble before God. The Prophet saidthrice : I wish to become a Prophet and a servant.

(25) **The Prophet said :** When God wishes good of a servant. He gives him renunciation of the world, desire for the next world and insight into his defects and sins.

(26) **He said :** Take to world renunciation God will love you. He said : He who wishes that God should give him wisdom without education and guidance without a guide, should take recourse to world renunciation.

(27) **He also said :** He who desires to go to Paradise, should hasten to good deed and he who fears Hell should restrain himself from passions. He who hopes for death, should give up pleasures. He who adopts renunciation in the world takes his dangers and difficulties easy.

(28) **Our Prophet and Jesus Christ said :** Four things can be acquired with difficulty—(1) silence with primary divine service, (2) modesty. (3) excessive remembrance of God (4) and satisfaction with little.

Sayings of the sages. A certain companion said : We have followed every action, but we found nothing more meritorious than world renunciation. (2) Hazrat Omar said : World renunciation brings peace of mind and body. Hazrat Wahab-bin-Monabbah said : Paradise has got eight-doors. When the dwellers of Paradise will be advancing towards those, the door-keepers will say : By the houour of our Lord, none shall enter Paradise except those who renounced the word and those who loved Paradise. The saint Eusof bin-Asbat said : I desire three virtues from God—(1) when death comes to me, I may not

die possessing a single coin, (2) I leave no debt. (3) and there remains no flesh in my bones. God granted him these three things. The saint Amer-bin-Amir said : Jesus Christ used to wear woollen cloth and eat leaves and forages. He had no son to die and no house to be destroyed and he used not to hoard for to morrow. He used to sleep where his night came. The wife of saint Abu Hazem told him one day : The winter has come now and we required now food, cloth and fuel. Abu Hazem said to him : These things are necessary no doubt, but more necessary are our death, resurrection, waiting before God for judgment and then entry into Paradise or Hell. Hazrat Ibrahim- bin-Adham said : We have covered over minds by three screens. Certain faith will not open them till the screens are removed—(1) to feel pleasure for the things in possession (2) to feel sorrow for not having something. (3) and to be delighted on hearing praises. If you feel pleasure for the things in possession at present you will be greedy. If you feel sorrow for the past things, you will be dissatisfied and for that you are to be punished. If you are delighted at hearing praises, you love self praise which destroys your divine service. Hazrat Ibn Masud said : Two rakats of prayer of a man who renounced the world is better than the divine service of an honest worker for his who'e life and the former is dearer to God. A certain ancient sage said : The gifts of God that will come to us in future are grater than the past gifts of God on us. It seens that he said this looking at the following Hadis: Surely God saves His believing servant from attachment of the world as you save your patient from food and drink and fear these things for him.' When the patient understands this, he knows also that the gift of health is more valuable than the gifts from which he has been deprived. If they are given to him, his ailment will increase. The saint Sufiyan Saori said : The world is a temporary abode and not an eternal abode. This world is an abode of sorrow and not of happiness. He who knows it does not become satisfied with his fortune and dissatisfied with his misfortune. The saint Sahal Tastari said : The worship of a worshiper cannot turn out to be with sincere faith for God till he becomes free from four things-hunger, want of cloth, poverty and disgrace. The great saint Hasan Basari said : I saw many such persons and was associated with many such persons who did not become happy at the advent of wealth and sorrowful at its loss. It was more trivial thing to them than earth. Among them there were persons who lived up to 60 years without cloth to put on,

without utensils for cooking, without bed for sleep and no order was placed for delicious food. When night came, they used to stand on their legs, prostrate over their faces, let tears to flow down their cheeks from their eyes and talk secretly with their Lord for their salvation. When they worshipped, they became humble in expressing gratefulness and prayed for its acceptance. When they committed sins, they became sad and prayed for forgiveness to God. They remained always in that condition. By God, they were also not free from sin and got no salvation without God's forgivencess.

THREE STAGES OF RENUNCIATION

(1) **First stage.** This is the first and the lowest stage of renunciation. Such a man withholds his hand from a work which has got no connection with religion but cannot free himself completely from attachment of the world. He tries to keep his mind aloof from worldly things and makes such efforts.

(2) **Second stage.** The scond and the middle stage of renunciation is like that of a man who gives up one coin for getting two, and he thinks that there is value of the coin he gives up, but still more valuable are the two coins he hopes to get in future.

(3) **Thrid stage.** This stage of renunciation is highest as in this stage, a person gives up his world in preference to the next world, even he forgets renunciation as he takes the world as nothing. He is like a person who gives up coppet to get gold and does not think it a change.

One Example. He who renunciates the world for the next is like a person (to a man experienced in spiritiual illumination) who meets with a dangerous dog in front of the royal palace. He throws a bit of bread before the dog which began to eat it. In the meantime, he enters the palace and takes up the affairs of administration in his hand as a minister. The devil is a dog in front of God's palace. Throw the world to him and enter the palace. If a man is given an age of one hundred years and abundant wealth and treasures of the world, these things are insignificant to him in comparison with the everlasting happiness of the next world, as a bit of bread is insignificant in comparison with an empire of the world. There can be no comparison of a thing which has got no end with that thing

which has got an end. The world will end though it is prologed for thousands of years. Earthly pleasure can not be compared with the everlasting pleasures of the next world. Life is short and mixed up with pleasures and sorrows of this world. So where is its comaprison with the ever lasting happiness of the next world?

There are also three classes of renunciation in consideration of getting something better. One class of renunciation is the lowest and that is the renunciation to save oneself from the punishment of Hell and other punishments such as severity of accounts, danger of bridge etc. The second class of renunciation is to get rewards of paradise, its pleasures and happiness. The third and the highest class of renunciation has gto no object except to meet with God and to get His pleasure. It is adopted neither to ward off punishment of Hell and other punishments, nor to get the pleasures and happiness of Paradise, but to get His love and pleasure. This is true Tauhid. He thinks that to do divine service except with the above motive is to set up partnership with God. This is the renunciation of the lovers who are called Aref. Don't think that when the dwellers of Heaven will meet with their Lord, the thoughts of Hur, Gelman, buildings etc. will find any room in their minds.

Stages of renunciation in consideration of the things given up. (1) The first stage is that except God all things should be given up. (2) The second stage is to give up what helps passion. Such a person gives up the necessary things of passion, such as greed, anger, pride, name and fame. (3) The third stage is to give up the causes of riches and name and fame. (4) The fourth stage of renunciation is to give up learning, power, wealth and fame. If riches are increased, money is hoarded. If causes of fame increase, the object of knowledge and power becomes to captivate the minds of the people. The meaning of fame is to conquer the hearts of men and to spread lordship over them. God in one verse mentioned seven things of the world as endearing to men—women, children, hoarded gold and silver, best horses, quardrupeds and corns and crops. These are the things of the world. God also says : This world's life is nothing but pride in sports, adorments, mutual boast and increase of men and money. Then he says : For those who restrain themselves from passion, Paradise is their resort. In ohter words, the meaning of renunciation is to turn their minds from all pleasures of passion.

Whenever you turn your mind from the pleasures of self, you will then turn away from living forever in the world. Your hopes will then be short as the pleasures of the world are but short-lived. For this reason, when they were ordered to fight in the way of God, they cried out : O our Lord, we have been ordered to fight. If you give us a short time, it will be good. God says : say, the wealth of this world is very insignificant. At this time, those who renounced the world were recognised from those who were hypocrites. The former loved God and hence they stood like a solid rock in the way of God and wished to have the status of martyrs. Even Khalid-bin-Walid who died in his home said : I have played many times with my life, fought many battles to be a martyr, but to my ill luck I was not fovoured with martyrdom. Now I am dying aged like an ordinary man. When he died, eight hundred worunds were found in his body. Such was the condition of faith of the truthful.

The hypocrites who fled from the battle field met with the following revelation : 'The death from which you flee away will surely overtake you. They preferred life to martyrodom, preferred a bad thing instead of a good one, misguidance in place of guidance. They did not make profit in their profession nor did they find guidance. As to those who did divine service with sincere mind, God purchased from them their lives and properties in exchange of Paradise. They received good news of everlasting happiness in exchange of their sacrifice of happiness of 20 or 30 years.

These are the meanings of world renunciation. The saint Wais Karni said : When a person of world renunciation comes out in search of something renunciation goes out from him. He also said : The meaning of renunciation is to give up search for something. He hinted at the search for livelihood. One expert in Hadis said : To work accoridng to one's free will is world. Renunciation is to follow knowledge and Prophet's Sunnah. The first duty of world-renunciation is to turn away from what is not useful in the next world. The saint Hasan Basri said : When a world renunciator sees anybody, he says to him : You are better than myself. One sage said : Renunciation means to search for lawful things. The saint Eusof-bin-Asbat said : He who is forbearing in sorrows and difficulties, gives up the coveted things and eats lawful food adopts the basis of renunciation. Thus there are different sayings of different sages. But the saint

Abu Solaiman Darani said : I heard many sayings of many sages about the meaning of renunciation, but the meaning of renunciation according to my opinion is to give up what keeps you away from God. Then he recited the verse : None but he who comes to God with a sound mind will get salvation—26 : 89. He said that the meaning of sound mind is that mind which has got not thought excpet God. According to him renunciation can be classed into three—obligatory, optional and safe. Ibrahim-bin-Adham said : To take recourse to renunciation from unlawful things is obligatory, from greed of lawful things is optional and from doubtful things is safe. Imam Malek once was asked : What is renunciation. He said : Taqwa or God fear. There is renunciation regarding wealth and riches. There are different stages about them. The highest stage is the renunciation of Jesus Christ. He used once a piece of stone at pillow. The devil came to him and said : Have you renounced to world. Jesus Christ said : What thing of the world have you found in me ? The devil said : You have taken a stone under your head for comfort At this he cast off the stone and said : Take what I have thrown for you.

It is said that Hazrat Ihya used to wear jute bag. By wearing thin and soft cloth, he might have felt joy and his passion satified. Some places of his body were wounded owing to use of rough bag. His mother saw this and adviced him to take robe of wool. When he did this, God revealed to him : O Yahya, you have preferred the world. He began to weep at this, threw off the woollen gown and again took to jute bag.

The sage Ahmed said that the renunciation of Wais Karani was real. He used to sit in jute bag. Jesus Christ once enjoyed the shadow of the wall of a person. When the owner of the wall removed him from that place, he said : You have not removed me but God being dissatisfied removed me from this shade of your wall which I was enjoying.

RENUNCIATION OF NECESSITIES OF LIFE: The necessities of livelihood are limited, but the things which are not encessary are unlimited. So discusion of necessary things is necessary. There are six kinds of necessary things—(1) food. (2) cloth, (3) house, (4) furniture (5) wife, (6) wealth and honour.

(1) Food: Lawful food is necessary for a man so as to keep his backbone erect, but it has got varieties and dimensions. To

restrict them is renunciations. There are three stages of renunciation regarding time. The highest stage is to remain satisfied with that quantity of food which keeps the backbone erect. What he gets for day time, he does not store it up for the night. The second stage is to store food grains for 40 days and the third stage is to store them for one year. Thosewho are weak in renunication-adopt this course. He who stores up food grains beyond one year can haredly be called one who renunciated the world.

Quantity food: The highest stage of renunciation regarding quantity is to eat one-fourth of a seer of food, the middle stage is half a seer and the lowest stage in one seer during the whole day and night. One seer (one Mud) has been fixed as expiation of sin to be given to a poor man. Beyond this, belly is worshipped.

Kinds of food: The lowest stage regarding kind of food is bread of maize which is absolutely necessary for life. The middle kind is bread of wheat and other corns and the highest kind is bread of sifted wheat. Beyond this, there is luxury, such as bread of sifted flour, shuji etc. The lowest kind of curry is of vegetables with salt or condiment and the middle kind is with oil and edible things and the highest kind is with meat of all kinds, once or twice a week. If it is continued for the whole week, it goes out of the last stage of renunciation.

Time of food: The lowest stage of renunciation is to take food once only during the whole day and night which is nothing but fasting. The middle stage is to keep fast with a drink only at night or with food at night with no drink. The highes stage of renunication is to keep fast consequitively for three days or more.

Habit of sages regarding quantity of food. Hazrat Ayesha said : There came a time upon us when for want of oil there was no light for 40 days in the house of the Prophet and for want of food there was no fire... She asked : With what thing would he then sustain his life ? Ayesha replied : With two black things—dried grape and water. It appears from this that he give up then meat and even vegtables. Hazrat Hasan Basri said : The Prophet used to ride on asses, wear coarse woollen cloth shoes, lick up his fingers after meal take meal on the ground and say : I am a mere slave. I take food just as a slave takes and sit just as a slave sits. Jesus Christ said : I speak to you with truth, he who

seeks garden of Ferdous should take bread of husk and sleep with dogs in the neighbouring place. The saint Fart said that the *Prophet* after his arival at Medina could not eat bread of wheat consequitively for three days. Jesus Christ said : O the children of Israil, drink pure water and eat bread of maize and leave bread of wheat as you are unable to express gratefulness to Him. When the Prophet came to Qubba, the inhabitants came to him with drink of milk mixed with honey. He took the pot, threw it down and said : I don't make it unlawful but I leave it being modest ot God.

The sage Ibn Razi said : A true world renunciated man eats whatever he gets wears what covers his private parts and lives in a place wherever he gets. The world to him is a prison grave is his bed, loneliness is his companion, lesson is his thought, Quran is his object of discussion, Lord is his friend, renunciation is his companion, sorrow is his condition, shame is his sign, hunger is his curry, wisdom is his word, earth is his bed, God fear is his provision, silence is his jewel, patience is his hope, God-reliance is his attribute, intellect is his proof, divine service is his profession and Paradise is his object-if God wishes.

(2) ***Second necessary thing-cloth.*** The highest renunciation is to put on such cloth as protects heat and cold and covers private parts. One piece of cloth is sufficient for cover. The middle stage of renunication is to put on one long shirt, one cap and one pair of shoes and the lowest state of renunciation is to put on the above things together with an handkerchief and one trouser. Beyond this, one goes out of renunciation. The condition of a world renounced man is that if he washes one cloth, he will not have a second piece to put on, rather he will sit within his room maked. When he has got two shirts, two trousers and two handkerchiefs, he goes out of the state of renunciation.

KINDS OF CLOTH: The highest renunication is to put on coarse rag or jute, the middle stage is wool cloth and the lowest stage is coarse cotton cloth. **Time of cloth.** The world renounced man will put on such cloth as is durable for one day at least to one year at most. Even some of them put on leaves of trees to cover their private parts even though these leaves dry up. The middle course of duration is one month. The cloth which lasts for more than one year is against renunciation.

Examples of the Prophet and his companions. Abu Bordah said that Hazrat Ayesha took out one blanket and one coarse wearing cloth and said that the Prophet expired within these two clothes. The Prophet said : God loves the man who puts on what he gets and does not differentiate. He also said : God is dissatisfied with one who takes his dress for name and fame even though he is the beloved of God, till he takes it off. Once the Prophet purchased a cloth costing four dirhams. His two clothes (wearing cloth and balnket) were valued at ten dirhams. His Tahband were four and half cubits long. He purchased once one Tahband for three dirhams. Sometimes he put on two white *shamlas made of wool* called gown. Sometimes he put on two clothes of the same kind. Sometimes he put on two course sheets made of Yemen. The Prophet had a long shirt. Once the Prophet put on a silk cloth of yellow colour made of Sandaush of the value of two hundred dirhams. The companions touched it and said with wonder : O Mesenger of God, this cloth has descended to you from Paradise. This dress was presented to the Prophet by the Emperor Mukaokis of Alexandria. He wished the Prophet to be dressed therewith. He put it on and then took it off and sent it to a non-believer with whom the Prophet had cordial relations. Thereafter he made silk dress unlawful. Once the Prophet put on a gold ring. Thereafter he put it off and made it unlwaful for males.

Once the Prophet put on a long shirt and said his prayer. After the prayer, he said : This cloth having embroidery turned away my mind. Take it to Abu Jaham, give it to him and take his blanket in its place for me. Once the laces of the shoes of the Prophet grew old and he took new laces and therewith he prayed. After the prayer, he said : Give me the old laces and put off the new ones, as during the prayers my attention was drawn towards the new laces. Once he put on a gold ring and began to deliver khutabah (sermon) on a pulpit. Suddenly his attention was drawn towards the ring. He put it off at once and said : I should not keep one eye towards the ring and one eye towards you.

Once the Prophet was given a new pair of shoes. He was delighted at it and said in prostration : It appears to be good in my eyes. For this I feared and fell in prostration before my Lord. Then he came out with it and gave it to a poor man he found first

on the way. Once a long gown of leopard's skin was prepared or the Prophet. He put it on and said : How fine, how soft ! See to it. Then a wild Arab got up and said : O Messenger of God, gift it to me. He gifted it to him and ordered for a fresh gown. During its use, he died.

Once the Prophet went to his daughter Fatema who was then turning round a grinding mill. He had then in his person a cloth made a camel's hairs. The Prophet saw this condition of Fatema and began to weep and said : O Fatema, you are having this suffering to be blessed with everlasting happiness. At once the revelation came : Soon your Lord will give you such things as you will be pleased therewith. The Prophet said : My highest Lord informed me about my people the pious among them will see the amount of the grace of God and will become glad openly and weep secretly fearing His punishment. Their burden on the people is light but their burden on them is heavy. They put on old cloths and follow those who have renunciated the world. Their bodies are in their world, but their minds keep near the Throne.

These are the practices of the Prophet regarding dress. He lift instructions to his followers to follow him, as he said : He who loves me shall follow my ways of life. He also said : You should follow my ways and after me the ways of the rightly guided Caliphs. Hold it first with your front teeth. God said : Say, if you love God, follow me, God then will love you.

The Prophet gave Ayesha this special instruction : O Ayesha, if you like to stay with me, give up the assembly of the rich and don't leave a cloth until it is stitched. Twelve stitiches were found in the shirt of Hazrat Omar some of which were of hides. Once Hazrat Ali purchased a piece of cloth worth three dirhams. Its sleeves was long and therefore he tore it off and said: All praise is due to God who gave me to put it on out of kindness. The saint Sufiyan said : Put on such cloth as would not meet with disgrace from the learned and the ilitterate. He said : If any poor man passes by me while I pray, I think it my duty to pray for him. If at that time any worldly man passes by me with arms. I become displeased with him and I don't think it my duty to pray for him. An ancient sage said : Put on such cloth as therewith you can mix with the people in market and use not such cloth as atracts the attention of the people.

The saint Abu Solaiman Darani said : There are three kinds of cloth—one kind of cloth is purely for God and that covers the private parts, one kind of cloth is for passion as passion wants soft cloth and another kind of cloth is for beauty of dress. Some sage said : The religion of one whose cloth is thin is also thin. Most of the Tabeyins used cloth of the value of 20 to 30 dirham. Special people used to wear only two cloths—one Tahband and one Pirhan. The Prophet said : To wear torn cloth is a sign of renunciation. He also said : It is the duty of God to store up the dress of emeralds of Paradise in a box for one who adopts modesty having had means and gives up fine dress to seek the pleasure of God. God revealed to one of the Prophets : Tell my friends not to wear the dress of my enemies, not to enter the paths of my enemies or else they will be my enemies like My enemies.

Rafe bin Khadiz said when he found Bashar-bin-Merwan delivering a sermon on the pulput : Look to your ruler. He is delivering sermon to the people with the dress of sinners on his person. He put on thin fine dress. Once Abdulla-bin-Amer put on a valuable dress and was discussing with Abu Zarr about world renunciation. Abu Zarr put a whistle in this mouth and was making sound. At this, Ibn Amer got displeased and complained to Hazrat Omar who said : Have you advised him about renunciation putting on such valuable dress ? Hazrat Ali said : God took promise from the leaders of guides that they would live like ordinary men among the people, so that the rich people can follow them and do not hate the poor for their poverty. When a poor man was despised for his coarse cloth, he said : This is near modesty and more fit for the Muslims to follow. The Prophet prohibited grandeurs. He said ; There are servants of God who do not love grandeurs. Fuzala- bin-Obaid was Governor of Egypt. He used to walk dishevelled in hairs and bare footed. He said that the Prophet had prohibited grandieur and gave instructions to walk sometimes bare footed. Hazrat Ali said to Hazrat Omar : If you wish to stay with your two previous friends, stitch your shirt, make your wearing cloth short, stitch your sandals and eat not with satisfaction. Hazrat Omar said : Put on old coarse cloth and leave the dress of Persian and Byzantine empires. Hazrat Ali said : He who adopts the dress of another nation belongs to that nation. The Prophet said : The dishonest among my followers will eat delicious foods search for various kinds of foods and dresses and use ornamental languages in orations. The Prophet

said : The wearing apparel of a believer hangs upto half of lower leg and there is no harm in prolonging it to the space between half of lower leg and the joints. What hangs down beyond this is in the Hell fire. On the Resurrection Day. God will not look to one who prolongs his wearing apparel. The Prophet also said : None but the fool among my followers will put on woollen cloths.

Abu Solaiman said: When God adopted Hazrat Ibrahim as friend, He revealed to him ; Keep your private parts concealed more than earth. he used to keep only one piece of cloth except Tahband. He had two Tahband, when he washed one Tahband, he put on another so that he might not remain uncovered.

Once Salman Faresi was asked: Why do you not put on good clothes? He said : Being a servant, how can I put on good clothes ? When I shall be free, God will give me such clothes as will never perish.

(3) **Another necessary thing is house.** There are three stages also regarding houses to live in. The highest stage of renunciation regarding habitation is not to search a separate house to live in and to remain satisfied by taking recourse to a corner of a mosque. The middle stage is to seek a separate place for one's habitation, such as a room made of date leaves or straw or similar things. The lowest stage is to live in a house made of bricks or stones or hire such a house. If it is spacious according to need and has got no grandeur within, it does not go beyond the lowest stage of renunciation. If the house is spacious and fine and its terrace is higher than six cubits, he surpasses the limit of renunciation regarding house. In other words, there is renunciation if the limit of necessity is not surpassed. The man of religion is not to exceed the necessary limit of a thing. If it is crossed, it is against religion. A house is necessary for removing heat and cold, rain, eye-sight and difficulties. The lowest limit is known and the highest limit is not to exceed the limit and if limit is exceeded, it is included within the worldly things. The sages said that after the demise of the Prophet, what came open about long hope includes fineries of dress and construction of houses with bricks and such materials. The Prophet said : There will come a time upon the people when they will imprint upon their clothes like Yemeni shirts, Hazrat Abbas created a lofty house. The Prophet ordered it to be pulled down. One day while the Prophet was passing he found a dome in a house and said : Who

has constructed this dome ? The people named the owner of this house to him. When the owner came, the Prophet did not look at him. When he asked his companion about the displeasure of the Prophet towards him, they gave him that information. Afterwards, the owner of the dome demolished the dome. One day the Prophet passed by that way and didnot find the dome and he was informed that the owner of the house had demolished it. At this the Prophet prayed for him.

The saint Hasan Basari said : The Prophet did not place one brick upon another for habitation and one piece of wood upon another. The Prophet said : When God wishes evil for a servant, He destroys his wealth in water and earth. Abdullah-bin-Amr said : We were once engaged in repairing a worn out house. At that time the Messenger of God was passing by that way and asked us : What are you doing ? We said : This house is about to fall down and so we are repairing it. He said : Death is faster than this.

The Prophet Noah was constructing a house of reeds. He was told : It would have been better if you have prepared a house of bricks. He said : For one who is subject to death, this house of reed is sufficient. The Prophet said : He who makes his house high without necessity, will be asked to bear its burden. The Prophet said ; A man will get rewards for what he spends but he will not get any reward for what he spends in water and earth. God says : This is the abode of the Hereafter. I have prepared it for those who do not want in the world to be high or create disturbances. This means search for powers and construction of lofty places. The Prophet said : Every building will be an instrument of punishment on the Resurrection Day for its owner, but it will not be an instrument of punishment if it gives protection from heat and cold. When a man complained of the inspacious house of the Prophet, he told him : Increase its spaciousness in sky or Paradise.

At the time of going to Syria, Hazrat Omar saw a lofty building and after reciting Takbir he said : I did not think before that any man of this people will construct a building like that of Haman, minister of Pharaoh. Paraoh said : O Haman, burn bricks for me. It is said that Pharaoh was the first man who constructed a building made of bricks and Haman was the first man to construct of lofty building. Thereafter the tyrant kings followed him.

A certain sage of yore saw a mosque in a town and said: I saw the mosque being constructed by branches of dried palm leave and then by earth and then by bricks. There were some men who, at the time of going for pilgrimage or for joining Jihad, broke their houses and gifted them to their neighbours. When they came back, they used to construct their houses anew. Their houses were made of grass or hide and their height was equal to that of a man. Hazrat Hasan Basari said : When we entered the hut of the Prophet, we could touch its roof. Amr-bin-Dinar said : When a man makes his roof higher than six cubits, an angel proclaims : O sinner, where are you going ? The saint Sufiyan Saori prohibited looking at lofty buildings. He said : If the people did not cast their lock, they would not have constructed lofty buildings. If one looks at them, it helps that. Thesage Fazil said : He who crests a building for habitation and then dies is not a greater wonder to me than one who sees it and does not take care. Hazrat Ibn Masud said : A party of men will appear who will erect earth above, keep their religion low and use unchaste women. They will pray towards your Qibla but they will die on a religion other than yours.

(4) **Another necessary thing—Furnitures of Household.** The highest sage of renunciation regarding this is that of Jesus Christ. He used to keep only one comb and one pot with him. One day he saw a man combing his beard with his fingers and he at once threw off his comb. He saw another man drinking water of the river with his hand and so he threw off his pot also. Such is the rule with regard to everything as a thing is used for some purpose. When that thing is not required, it returns, to him as a sort of punishment both in this world and the world next. What is absolutely necessary for him is kept within the lowest limit just as the earthen pot. The middle stage is that everything is lawful according to needs but that is kept by one piece which serves many purposes. If there is only one cup, he eats therein and drinks therefrom. The early sages used the same thing for different purposes. If things are kept in large numbers and are also valuable, the man goes out of the limit of renunciation.

Prophet's renunciation. Hazrat Ayesha said : The bed on which the Prophet used to sleep contained a pillow full of refuges of drifted dried grapes within skin. Fazil said: His bed was prepared of the sheet which he put on when it was folded twice and his

pillow was filled up with refuges of grapes covered with skin. Once Hazrat Omar went to the Prophet ad saw him sleeping on a chatai mixed with dust. When the Prophet rose up from sleep, he saw prints of chatai on his both sides and began to weep. The Messenger of God asked him : O son of Khattab, why are you weeping ? Hazrat Omar said : O Messenger of God, the emperors of Byzantium and Persia are engaged in endless happiness though they are enemies of God, but you are the friend of God, His messenger and chosen servant, You are lying on this cahtai mixed with dust? The Prophet said : O Omar are you not satisfied that the grandeur of this world is for them and the grandeur of the next world is for us ? Hazrat Omar said : O Messenger of God, that is true. The Prophet said : What I said is also true.

Once a man went to Abu Zarr and began to look at his house. Then he said : O Abu Zarr, I don't find any house-hold goods in your house. What is the reason ? He said : I have got a house (next world) where I send every good thing. He said : So long as you are in this house, you should keep some goods here. He said : The owner of this house will not allow me to live here further. Omar-bin-Sayeed, Governor of Hems, once came to see Omar who asked him : What properties of the world are in your house ? He said : I have got a stick by which I walk and kill any serpent I met with. I have got a bag wherein I keep my eatable things. I have got another cup wherein I eat and wherewith I wash my head and cloth. I have got a badna to make ablution. I carry water therein for drinking and for making ablution. The things beyond these are included within worldly things. Wherever Igo I take these things with me. At this Hazrat Omar said : You have spoken the truth. May God shower His blessings on you.

Once the Prophet returned from a long journey, went to Hazrat Fatema's house and found a screen of varied colours hanging at her door. Fatema was then wearing two pieces of bangles of silver. Seeing this, the Prophet went away from that place without uttering a single word. Hazrat Abu Rafe afterwards went to Fatema and found her weeping. She told Abu Rafe all details and the latter asked her : Has he returned only after seeing one screen and two bangles ? Hazrat Fatema sent Bilal with these two things and asked the Prophet that she was willing to make gift of these two things and that he might give them to whomever he would like. He said : Sell these things and

makes the price of gift to the companions of Suffa. He sold the two bangles for $2^1/_2$ dirhams and gifted it to them. Then the Prophet went to Fatema and said : By my father you have done well.

Once the Prophet saw a screen in the door of Hazrat Ayesha's room. He looked at it and said : Whenever I see it, it reminds me of the world. Send it to the family of so and so. One night Hazrat Ayesha prepared a new bed for the Prophet. Before this he used to make his sheet two fold and sleep thereon. In that night, he only changed sides and could not sleep. At dawn, the Prophet said to Ayesha : Spread out my old sheet and take this bed from me. It kept me all night awake. In this way, the Prophet passed another sleepless night when he got at that time five or six dinars. In the latter part of the night, he took them and gifted them away. Hazrat Ayesha said : He then slept such a deep sleep that I could hear the sound of his nose. When he got up from sleep, he said : If I met God storing up these coins, what He would have thought of Muhammad ?

Hazrat Hasan Basari said : I saw ten companions, each of whom had only once cloth and had no cloth to spread on the earth for sleep. Whenever any one of them wished to sleep, he placed his back on the ground, placed cloth on his person and slept.

(5) **Another necessary thing-Marriage.** Many persons say that if one person gets married or takes several wives, he goes out of the limit of renunciation. The Prophet was the greatest of saints and yet he loved wives. Shall we then go without marriage? The saint Aynah supported this. He said: that Hazrat Ali was the greatest among the companions but he had four wives and twelve slave girls. To us, what the saint Abu Solaiman Darani said is the correct opinion. He said : Whatever thing keeps your mind turned away from God—properties and children, is the sign of your misfortune. When women keep your mind away from God. It is better then to remain unmarried. Not to marry then is included within renunciation. But when passion runs high, to marry is compulsory. If you do not then marry, it will not be renunciation. If one knows that his wife not keep his mind turned away from the remembrance of God, it does not go out of renunciation, as the object of marriage is the birth of children and preservation of human species. By this, merits are acquired for increasing also the followers of the Prophet. A

bachelor is like one who gives up food and drink fearing them. That is not renunciation, as to give up food and drink means destruction of body. Similarly, to give up marriage is not renunciation as it will not preserve his dynasty. So to give up marriage for forsaking conjugal joy is not renunciation. If you fear to remain busy in case of marriage of several wives, then marry only one. The saint Abu Solaiman said : There is also renunciation is marriage. That is to marry orphan girls or ugly girls and not to marry beautiful and respectable girls. The saint Junaid said : I like three preliminary things for a traveller towards religion—(1) to carry on some trade, (2) to search for Hadis and (3) to marry.

(6) **Another necessary thing—Wealth and honour.** Honour is obtained by capturing the minds of the people and with the help of honour, a man attains his object.

WEALTH—Limited wealth is necessary for livelihood. The earning man should give up earning if he has got necessary things for a day. This is the condition of renunciation. If one crosses this limit, he suspasses the ways of the Prophet and goes out of the lowest stage of renunciation. If he has got landed properties and has got no such strength as to rely on God, he may hoard for one year his necessary things and by this act he will not go out of renunciation. If he does not make a gift of the surplus things keeping the yearly things of necessity, he will be the weakest person in renunciation. The condition of renunciation is a personal affair but it is not a duty to be imposed upon family members. It is true that one should not surpass the middle course. The Prophet went out of Fatema's house seeing her screen of varied colours and her bangles, as these were adornments, not necessary things. Wealth and honour in necessary measure are not prohibited and what is beyond necessary things regarding wealth and honour is like poison and therefore injurious. Wealth and honour to ward off wants are not worldly things but are included within the next worldly things.

Once the Prophet Abraham fell in want and wanted loan from one of his friends, but he did not give him loan. God then sent revelation to him: If you wanted it from your Friend; He would have surely given it to you. He said : O my Lord, I know that you do not love the world. I feared for that reason to invoke you for that. God revealed to him: 'The thing which is necessary

is not world.' So what is absolutely necessary is included within religion, but there is punishment in the next world for what is not necessary and that is the world. He who looks at the condition of a rich man and the disgrace of earning money and its hoarding and preservation, can know the punishment of wealth in this world. The least misfortune of the rich is that they leave these riches behind for their heirs. In most cases, their riches help them in the commission of sins. Therefore the hoarders in the world have been compared to the worms of silk. These silk worms weave over their bodies first and do not find any way out of them and for that they die and perish owing to their actions. He who is busy with the world is exactly like that. He is confined by his riches, name and fame, family, children, pleasure of his enemies and displeasure of his friends and other things of the world. If he wants to go out of the world, he can't do it and finds himself confined. If any dear thing goes out of his hand, he as it were meets with death. Thereafter the angel of death one day separates him completely from his dear things. He snatches him catching hold of the sinews of his heart but the dear things of the world draw him towards the world. If he dies in such a condition, he becomes like a person whose body is split up by saw. Hazrat Hasan Basri said : I saw 70 soldiers of Bad. They renunciated lawful things more than what you renunciated from unlawful things. In another narration : They enjoyed more happiness in their disasters than what you enjoy in your solvency and sufficient means. If you had seen this, you would have termed them mad. If they had seen your pious men, they would have said : These people have got no connection with religion. If they had seen your sinners, they would have said : They have got no faith in the judgment day. If any lawful thing reached any one of them he did not accept it and said : I fear the destruction of my heart. He who had heart feared the spoiling of his heart. God gave information about those whose hearts have been spoiled by the attachment of the world : They are satisfied with this world's life and are heedless of My orders. God says : Don't obey those who have made their hearts heedless of Us and followed their low desires. God said : Turn away from those who turn away from My remembrance and who don't wish but this world's life. The run of their wisdom is this.

Once a man said to Jesus Christ : Take me as your companion in your jourey. Jesus Christ said : Gift your wealth

and then come to me. He said : I can't do it. Jesus Christ said : It is a wonder for a rich man to enter Paradise. A certain sage said : At the time of sun-rise four angels, two in the east and two in the west, proclaim every day by four different proclamations. One angel in the west proclaims : O seeker of God, go forward. O seeker of evil, stop. Another angle says : O God, give good rewards to the charitable man and destroy the miser. One angel in the east says : Birth is for death and building is for destruction. Another angel says : Eat with satisfaction for heavy account and enjoy.

SIGNS OF RENUNCIATION: There are three internal signs of renunciation—(1) Not to be delighted for the things in present possession and not to be sorry for what is not in possession. God says : In order that you may not be grieved for what missed you and not be joyful for what you have got.' Rather you should do the opposite. Be sorry for having possessed wealth and be delightful for not having possessed it. (2) The second sign of renunciation is that to him, his praiser and defamer are equal. He does not feel delighted if he hears his praise, and sorry if he is defamed. (3) The third sign of renunciation is to establish love with God and make divine worship predominant in mind. The love for this world and love for God are two things which are like water and air in a pot. When there is water in a pot, air goes out as these can not remain together, He who establishes love with God remains engaged in that and turns away from other works. For this reason, some sage was asked : How far has renunciation taken you ? He said : Up to the love of God. Love of God and love of the world can not remain together. A person of Marfat said : When faith has connection with the outer surface of mind he loves both this world and the world next and works for both. When faith stays within the innermost heart, he hates the world and does not work for the world. For this reason, Hazrat Adam prayed : O God, I seek from you such faith as remains in the innermost recess of my heart. The saint Abu Solaiman said : He who is busy with himself, keeps away from human society. This is the stage of Arefin. Ibn Hawari said : I asked Ibn Solaiman : Was Daud Tai a worldly renounced man ? He said : Yes, he was I said : I heard that he inherited from his a father twenty dinars which he spent during 20 years. When he hoarded the dinars how was he a worldly renounced man ? He said : You think that he reached the limit of perfect renunciation, but there is no limit to

renunciation. A man has got multifold natures and renunciation is not complete till he is free from those natures. The last limit of renunciation is to give up everything except God, such a person will not use even a stone as pillow as Jesus Christ did. So the sign of renunciation is that poverty and solvency, honour and dishonour, praise and defamation are all the same to him. This is the result of predominance of God's love in a person. Ihya-bin-Moaz said : To gift away what is in possession is the sign of renunciation. Ibn-Khafif said : I one finds peace of mind on the loss of a thing, it is the sign of this renunciation. Abu Solaiman said : Sufi cloth is one of the signs of renunciation. Sufiyan said : Little hope is the sign of renunciation. Nasrabazi said : A worldly renounced man is a sojourner in the world and an Aref is a sojouner of the next world. Ihya-bin-Moaz said : There ar three signs of renunciation (1) to work without connection, (2) to talks without greed (3) and to seek honour without power. He said : He who adopts renunciation gives you smell of condiment and mustard oil, but an Aref or gnostic gives you smell of camphor and otto. A man asked them : When shall I enter the shop of Godreliance, wear the apparel of renunciation and keep company with the worldly renounced men ? He said : To sit with them is foolishness till you reach to stage when your belief of certainty does not become weak if your provision for three days is cut off. He said : The world is like a newly married girl. She goes with one who wants her. He who renounces the world makes his face black, shaves hairs and wears torn cloths, but a gnostic remains busy with God and does not do these things. The saint Sarri Sakti said : I travelled all the ways of renunciation. I got from it what I wanted but I could not earn renunciation living in the society of men. The sage Fazl said : God kept all the evils together in a house and made its key the love of the world. He placed all good in a house and made its key world renunciation.

CHAPTER V

TAUHID AND TAWAKKAL

Tawakkal or God reliance is a stage of religion and a state of progress of the believers. Rather it is the highest state of those who are near God. The knowledge about God reliance is very subtle and the cause of it is that if one looks at the causes and ingredients of an action, he sets up partnership with God. In other words, if a man believes that anything has got power over the actions of a man, he can't be counted as a true monotheist. On the other hand, if the intermediary causes are deducted, it is casting aspersion on the Prophet's ways and dishonour on Shariat. If one disbelieves the causes of an action there is misuse of intellect and as such one is drowned in the abyss of ignorance. so the real meaning of God-reliance is every subtle. The meaning of God reliance is intellect Shariat and Tauhid, the intermingling of three elements in a proportionate manner.

MERITS OF GOD-RELIANCE

Quran : If you are believers rely on God—5 : 23. God says : Persons of God reliance rely on God. (3) God says : God is sufficient for one who rely on God—3 : 65. (4) God says : Surely God loves those who rely on Him—3 : 159. He who reaches this stage is loved by God who is his surety. God protects one for whom God is surety. He loves him and protects him. (5) God says : Is not God sufficient for His servant ? He who searches for sufficiency from other than God has got no reliance on God and knows the above verse as false as this verse was questioned for reply with truth. (6) God says : Has not a time come over a man when he was not a thing to be mentioned ? (7) God says : He who relies on God, God is most powerful and wise. He is so powerful that He does not put one to disgrace who comes to His refuge and He does not destroy him who comes to His care. He is so just that he who relies on Him does no reduce or destroy his efforts. (8) God says : What you worship besides God is mere servants like you. In other words, all things other than God have got needs like you. (9) God says : What you worship besides God has got no power to give you sustenance. So search sustenance from God and worship Him only. (10) God says : All hidden treasures of heaven and earth are only for God, but the hypocrites do not

understand. (11) God says : He conducts every affair and nobody intercedes except with His permission.

Hadis—(1) The Prophet said : I saw all of my followers at the time of pilgrimage. I saw my followers filling up all plains and mountains. I was asked : Are you satisfied. I said : Only 70,000 Muslims will go to Paradise without account even though their numbers are many. He was asked : O Messenger of God, who are they ? He said : They are those who do no work looking at good or bad signs, who don't rely on spells and charms and rely only on their Lord. The companion Okasha stood up and said : O Messenger of God pray so that I may be one of them. The Prophet said : O God, make him one of them. Another companion stood up and said : Pray so that my be one of them. The Prophet said : Okasha kept you behind and went forward. (2) The Prophet said : If you can rely on God with due reliance. He will provide you with sustenance in such a manner as He provides birds and beasts. They leave their nests early in the morning and return in the evening filling up their bellies. (3) The Prophets said : He who returns to God after cutting off all connections, God is sufficient for him in his every action and He provides him from such a source which is beyond his conception. He who is addieted to the world, God hands him over to the world, (4) The Prophet said : He who is pleased in not depending on men should hold fast more to what is near God than what is near men. (5) It has been narrated that when the family members of the Prophet became hungry, he used to say : Stand up for prayer. He used to say : My Lord ordered me only for this, God says : Enjoing family members for prayer and stand steadfast to it. (6) The Prophet said : He who takes refuge to enchantment and charms does not rely on God. (7) It has been narrated that when the Prophet Abraham was thrown into the fire, Gabriel said to him : Have you got any necessity ? He said : I have got no necessity from you God's word is sufficient : God is sufficient for me and how good is He as an object of refuge, when arrangements were being made to throw him into fire, he informed Gabriel of this. God then sent to him revelation : Abraham is he who fulfilled his promise—53 : 37. (8) God revealed to David, O David, there is no such a man who seeks refuge to Me after forsaking the refuges of all men that I will not find out a way to save him even though all in heaven and earth stand against him.

Sayings of sages. Sayeed-bin-Zubair : One scorpion stung me. My mother took oath from me that I must go to a charmer and heal myself. I stretched out my hand which was not stung to the charmer. Ibrahim Khawas read this verse : Rely on One who is ever-living and who will not die. He said : Is there any refuge to men after this verse ? (2) Some one said to a sage in his dream : He who relies firmly on God seeks his own sustenance. (3) A certain sage said : Search for livelihood should not divert you from compulsory duties or else the affairs of your next world will be spoiled. You will not get wealth except what has been destined for you. (4) Ihya-bin-Muaz said : When sustenance comes to a man without asking, it is a proof that sustenance gets orders to search for man. (5) Hazrat Ibrahim-bin-Adham said : I asked a certain Christian monk : Wherefrom do you get your livelihood ? He said : It is not known to me, but I ask my Lord wherefrom He gives my provision. (6) Hasan-bin-Haram asked the saint Wais Qarni : In which country do you order me to live? He hinted at Syria, Ibn-Haram said : How shall I earn my livelihood there ? Wais Qarni said : Alas for one who has got doubt in mind and who does not get any benefit from advice. (7) A certain sage said : When I am satisfied with God as agent, I got guidance to all good.

WHAT IS TAUHID? Know O readers, that God-reliance is a door out of the doors of faith . All the doors of faith are not kept in order except with knowledge, condition and action. Out of these three elements, God-reliance is born. Knowledge is the basis, action is its fruit. Another name of conditions is God reliance. It is called faith in dictionary, as the meaning of faith is corroboration. What is corroborated by heart is called knowledge. If it is firm, it is called certainly of faith or sure faith. It has got many doors, but it is placed on two doors—(1) **Tauhid and God reliance.**

TAUHID MEANS— (1) To believe that there is no deity but God, He is one, there is no partner for him, (2) to believe in His power and (3) to believe in His kindness and skill. The faith of one is perfect who believes that there is no deity but God, He is one, there is no partner for Him, there is His sovereignty, all praise is due to Him, He is powerful over all things. This is the basis of God reliance. In other words, Tauhid is a vast ocean which has got no limit.

FOUR STAGES OF TAUHID: The first stage is like outer cover of a coconut, the second stage is the inner cover of a coconut, the third stage is the kernel of a coconut and the fourth stage is the oil of the kernel. The first stage of Tauhid is to utter by tongue "There is no deity but God". The second stage is to confirm it by heart. The third stage is like kernel which can be seen by inner light or by way of Kashf. This is the stage of those who are near God. The fourth stage is like oil in kernel. He sees nothing but God. This is the stage of the truthful or it is called Fana-fi-Tauhid or to lose oneself in Tauhid. Even he forgets himself. In the first stage, a man is saved from sword by uttering only Kalima Tauhid. In the second stage, he believes the internal meaning. Such a class of the faithful are saved front e punishment of the next world. In the third stage, he sees nobody except God as the cause of action and the fourth stage is the utmost limit of Tauhid. In the second stage, breast is expanded by the light of Islam as God says. God expands the breasts of one for Islam whom He wants to guide. God says : He whose breast God expands for Islam remains upon light from his Loard.

Question. How can one in the highest stage not see but One, the source of all actions, while he sees the heaven and earth and all the things of the material world ? How can one become many?

Answer. Know, O dear readers that this affair appertains to the secret mysteries of the spiritual world and it is not allowed to write these secrets. Arefs said that to disclose God's secrets is infidelity and there is no connection of worldly knowledge with them. It is true that in the preliminary observation it is difficult to know many as one, but it is possible to explain them. The same thing becomes many things from one consideration and becomes one from another consideration. Body, life, hands, feet, bones etc., if looked at separately become many things of the same man and if looked from another angle becomes one man composed of many thins. There are many person who see the same one man but do not think of his different organs at that time. The difference between these two things is that he thinks that he saw the whole man if he sees the face only of a drowning man. So only sight of an organ leads one to think that he saw the whole. man, Similarly is the case of the Creator and the created. They appear in many forms. One one consideration, they are one and on another consideration they are many.

The first stage of Tauhid is not absolved from hypocrisy and the name of the second stage is faith which is current among ordinary Muslims. The basis of God-reliance is established upon the third state of Tauhid, as mere faith in Tauhid cannot bring the condition of God-reliance. In this stage there is belief that except God, there is no doer of actions. God created creation provision, wealth good and bad, life and death, poverty and solvency, He has got no partner. When it is clear to you, you will not look towards others. Rather you will fear Him, hope in Him, have faith in Him and rely on Him as He is singular in actions and everything besides God is subject to His discipline. You have got no authority to change an atom of the creation of God. When the doors of spiritual kingdom will be opened to you it will be clear to you, more clear than external eye sight.

The devil turns you from this stage of Tauhid to such a place where you have got doubts for two reasons. The first reason is to look at the freedom of will of man and the second reason is to look to the lifeless things, as you look to the fall of rain for growth of corns or crops, hope for rain from clouds and hope fro wind for plying of boats. In these things, there is setting up of Shirk or partnership with God. For this reason, God says : When they get on board a boat, they invoke God with sincere heart, but when He takes them to the shore, they set up Shirk. This means that they say : If the velocity of hurricanes would not have come to a stand still, we would not have been saved.

He who knows the secrets, knows that the hurricane is nothing but a terrible wind conducted by One who has got control over everything. So if one considers wind as the cause of deliverance. He is like one who was arrested for murder but the king sent a letter pardoning him. The arrested man remembers pen ink and paper as the causes of his deliverance and says : Had not been these elements. I would not have been saved. So he considers these things as the causes of his safety. This is utter foolishness. He who knows that these things have got no independent will and that these things have been made subservient to the writer does not consider these elements as the causes of his deliverance but expresses gratitude to the writer. Similarly, the sum, moon, stars, rains, cloud and other lifeless things are all subservient to God, the Almighty and All Powerful. He is the cause of everything. In fact, God is the writer and not

the king in the above instance, God says : When you shot arrows, you did not shoot them but God shot. When it will be clear to you, the devil will be despaired of you and you will reach true stage of Tauhid.

FREEDOM OF WILL: Now the question of freedom of will comes to you. You may question : How can you say that everything comes from God ? One man supplies you provision according to his wish. He may give it to you or may not give. He may kill you or not kill. How can you not fear him ? The answer is that the weak people commit these mistakes as do the ants. An ant sees the writing by the pen on the paper. It also sees that the front portion of the pen is making the pages black. The ant thinks that the pen is making the white paper black through mistake. It is the mistake of its sight. So is the mistake of one whose breast has not been expanded by the light of God. He does not see the ultimate Cause of all causes who is God. So he sees the writer as the agent of writing. This is extreme foolishness. Those who are experienced in spiritual things and whose inner light has been enkindled understand that God gave every atom of the heavens and earth power of speech with which they speak, and they have got such tongue by which they speak without voice. Those who are unable to hear it do not hear it. I don't mean the open ear with which voice is heard as voice is necessary for open hearing. By hearing I mean such thing which has got no letter or voice or language.

Question : Your explanation is a wonder which can not be grasped by intellect. So please explain it clearly to us.

Answer : Know, O readers, that those who have got spiritual illumination know that every atom within the heavens and earth has got its prayer which is endless and limitless. It is such a word as comes from the ocean of the words of God. God says : Had the seas been ink for praise of my Lord, they would have dried up.' The secrets of the material and spiritual world talk secretly. To disclose those secrets is abominable, rather the breasts of the pious people are like graves of the secrets. Have you seen a trusted courtier of a king disclosing the secrets of the king? Had there been permission to disclose the secrets of everybody, the Prophet would not have said : Had you known what I know you would have laughed little and wept much. He also prohibited to disclose the secrets of Taqdir or fate. He said : When mention is

made of stars, be silent. When mention is made of fate be silent. When mention is made of my companions, be silent. The Prophet sometimes disclosed some secrets to Huzaifah. This shows that the spiritually illumined persons do not disclose them for two reasons—impossibility of disclosing secrets and limitlessness of His praise.

He who sees the writing on paper, sees the blackening of white paper by ink. (1) He asks the paper : I have seen your face white and bright but why do I find it now black? The paper says : How is your judgment that you are asking me this question ? I have not made my face black but the ink pot was filled up with ink, the ink travelled to me and made my face black. He said : you have spoken the truth.

(2) He asked the ink about it which said : You are unjust to me. I was living peacefully in inkpot but the pen forcefully took me out unjustly and separated me from my parent body. The pen is responsible for it and not myself. He said : You have spoken the truth.

(3) He asked the pen : why have you taken out ink from the ink pot and thus have done injustice to it ? The pen said : Ask the hand and fingers about it. I was a reed by the river side. The hand cut the reed by a knife, cut me off from my parent body, severed my head and dived it into ink-pot Go from me and ask it which did injustice to me. He said : You have spoken the truth.

(4) Then he asked the hand about its oppression on the pen and it said : I am nothing but a piece of flesh with blood. Have you sees a lump of flesh moving independently ? I am only a conveyance subject to order. Strength rides over me and orders me to do a thing. He said : You have spoken the truth.

(5) He asked the strength : Why are you using the hand as servant and conveyance ? The strength said : Don't rebuke me. Do you think that I have oppressed the hand riding over it? I do not move it, nor do I order it. I sleep and remain quiet till a representative comes to me. He compels me to do a thing, The name of the representative is Will. He wakes me up from sleep and compels me to do an act. Then he said : You have spoken the truth.

(6) He asked the will : What thing encourages you to move the strength and compels it to do the act ? The will said : Don't punish me in haste as I have got an excuse. I do not rise myself, rather I am caused to rise by the order of intellect, the messenger of knowledge. He presents me in mind and order me : Awaken the strength. I am subject to intellect and knowledge. It is my bounden duty to obey it. I have got no way to go against it. So ask knowledge about it. He said : You have spoken the truth.

(7) He asked knowledge about it. It said : I have been imprinted on the tablet of soul and I am the light of soul. I have got no light of my own and I have been lighted. I am only a tablet set firmly in soul. I have got no freedom. Ask the pen as without pen, nothing can be imprinted.

At this time the questioner began to entertain doubt and the reply did not give him satisfaction. He said : I have passed many stages and everyone attributed responsibility on others and everyone gave satisfactory answer, but you say : The pen writes on me. The pen is a reed only, tablet is a plank only and light is but a fleak of fire. I heard in this stage light, writing, pen etc. But I don't see them. It is a wonder to me that I hear their sound, but do not see them. Then knowledge said to him : If what you say is true, the reason is that your provision is little and your conveyance is weak. Know that there are injurious things in the path which you wish to tread. It is better to leave the way. What has been created for a man has been made easy for him. Know that there are three hurdles in this path-material world, spiritual or unseen world and world of power and strength. Paper, ink, pen and hand appertain to this material world. The spiritual world will come after me. When you will go there in advance of me, you will reach that world. The third is a world of strength lying between this material and spiritual world. You have crossed three stages of this world-strength, will and knowledge. This world is intermediary or means between the material and the spiritual world. The material world is easier for the path and the spiritual world is more difficult. He who walks upon the ground walks upon the material world. He who takes a boat and embarks upon it, embarks upon the world of strength. He who walks upon water without the help of a boat or any conveyance walks in the spiritual world. If the belief of certainty enters your mind, you

enter upon that stage as the Prophet said : Had his sure faith increased more, he would have sojourned in the air. Once a man asked Jesus Christ : Did Jesus Christ walk upon water ? the Prophet replied to the above effect.

He (who treads the path of religion) asked again : I am tired of this affair, I fear the path you showed me. I know not whether I can cross it, Is there any sign of it ? Knowledge said : It has got its sign. Open your eye and confine your eye sight towards me. If at this, the matter of pen is made clear to you wherewith the tablet on the heart is written, you will be fit for the path. He who knocks at the door of the spiritual world after crossing the world of Zabarut or strength, will find the affairs of the pen. Don't you see that the affairs of the pen were disclosed to the Prophet in his early stage ? God revealed for the first time : read and your Lord is the Almighty, who taught with the pen, who taught what man knew not—68 : 1.

Then the trader of the path of religion asked : I have opened my eyes, but I don't find the reed or tablet or anybody. Then knowledge said : What do you say ? Did you not hear that the owner of the house is not like the owner of the furnitures of the house ? Don't you know that the being of God is not like the being of anybody ? Similarly His hand is not like the hand of anything of the material world. His pen is not like the pen of the material world. His word is not like the word of the material world and His writing is not like the writing of the material world. These are affairs of God appertaining to the spiritual world. The being of God has got no physique. He is not confined to any place as a thing of the world. His hand is not composed of blood, flesh and bone like that of man. His pen is not like the modest reed, his tablet is not made of plank, His pen has got no sound or letter, His writing has got no impression of ink. He who considers God like him, is dead. He who explains Him by example is a woman. You will be free from doubt if you have understood the following Hadis of the Prophet : God created Adam according to His image You will be free from doubt if you understand by this image secret attributes which can be seen with the eye of knowledge and not with the external eye. You stay then on the lofly hill. Why do you not travel in this way ? You will hear from the bottom of your heart what will be revealed to you and you will find guidance from the light. Perhaps you will be called from heaven as Moses was called : I am surely your Lord.

When the trader in the path of religion heard about this knowledge, he knew of his defects and was enraged at his passions and his mental fire broke out. Before this the light in his heart was dimly burning, even though it did not touch the fire. When knowledge was puffed up in his heart, his oil was enkindled. Then light upon light came to him. Then knowledge said to him: Value this moment greatly. Open your eyes, so that you may find the path. When he opened his eyes, he found the pen of God as described. It is not made of reed, it has got no head. It is incessantly writing in the mind or soul of men. He said being surprised at it: What a good thing is knowledge. I don't consider this pen as that of the material world.

He then asked the pen: O pen, you are constantly writing knowledge of many things in the soul of men, the knowledge with the help of will is giving strength and the strength is helping an action. What is the mystery? The pen said: Have you forgotten that reply you have received from the pen of the material world? It placed responsibility on hand. He said: I have not forgotten it. The pen said: My answer is like that pen of the material world. Then he said: Have you heard that God created Adam of His own image? He said: I heard it. The pen then said: Then ask the angel of my right side about me. I am subject to him and he compels me to write. So there is no distinction between the pen of God and the pen of man regarding obedience, but there is difference in form. He asked: Who is the angel by the right side? The pen said: Have you not heard this verse - The heavens are in His right hand? He said: Yes, I heard it. The pen said: All the pens of the material world are within His right hand and the angels move them.

Then he said that the right hand side is not like ours, their hands are not like ours, their fingers are not like our fingers. When he asked the angel about pen, he said: The answer from the material pen is like it. It depends on strength. Then he went to the world of power and strength and saw such a wonderful thing which is very significant in comparison with that of this world. The strength said: I am an attribute only. Ask the owner of strength and power as it is the work of the owner of power and not of power. Then it was announced from behind the screen: He should not be asked what He does, but you will be asked what you do. He then lost his senses and when recovered exclaimed: All praise is due to Thee, I return to thee, I rely on Thee. Thou art

All powerful. I fear nobody except Thee. O Lord, expand my breast, so that I may know Thee. Remove sluggishness from my tongue, so that I may praise Thee.

Then there came the proclamation from behind the screen: Take care from the greed of praise don't go forward over the Prophet, rather return to him. Take what he gave you and forbid yourself from what he prohibited you - 59 : 7. Say what he said to you as he said nothing about God except: Thou art pure, I can't recount Thy praise. Thou art, as thou hast praised Thee. Then he said: O God, if there is no power of tongue to praise Thee, should there be no greed of soul to know Thee? Then there came the proclamation: Be careful of treading the necks of the truthful. Return to the greatest truthful man and follow him and the companions of the Prophet who are like stars. You will find guidance from any of them. Have you not heard that He said: To be baffled in the search of My knowledge is the limit of knowledge. It is sufficient for you to be deprived of My knowledge of meeting with Me staying in front of Me. It is sufficient for you to be baffled in appreciating My grandeur.

At this time, the sojourner in the path of religion returns and finds excuse to ask him. He says to the angel on the right and to the pen, knowledge, will and strength: Take my excuse. I have first entered this city. There is fear for every first entrant. Now it is clear to me that your excuse is true and the truth has come to me vividly that He who is the master of the material, spiritual world and the world of strength and power is the Almighty God. You are subservient to His will. He is the first and the last, the open and the secret.

He is then asked: How is He the first and the last? These are contradictory terms. How is He the open and the secret? The first is not the last and the open is not the secret. He said: He is the First in comparison with the things created as all things come from Him in seriatim one after another. He is the Last in comparison with the things that will remain, as they will return from stage to stage till they return to God. That is the end of their journey. So He is the first of the past things and He is the last of the future things. He is secret to those who are in this material world and who search Him by their five external organs. He is the Open to those who search Him in the spiritual world in their

lighted lamps of their hearts by the secret insight. This is true Tauhid and it is now clear to them that the cause of action is He.

He who does not deny spiritual world should sojourn with those who walk in the path of religion. When faith becomes firm and sure, he enters the spiritual world. When purity of soul is increased, his sure faith also increases. If a man is seen in semi-darkness very early in the morning, you can understand that he is a man. Then when the sun rises, his faith remains the same but the figure of his body becomes vivid. The believers and the owners of Kashf are like the sorcery of the sorcerers of Pharaoh and the miracles of Moses. When Moses showed the miracle of a serpent the sorcerers of Pharaoh surrendered to Moses as they saw then the real truth and said to Pharaoh: Even if you cut off our hands and feet or crucify us, we shall not swerve an inch from the truth. Thus their hearts were expanded to such an extent that they preferred death than return to disbelief. In short the truth that is established after Kashf is not changed. Similarly there is no change of Tauhid near the owners of Kashf or inner introspection. But the Tauhid which is established upon general faith is like the sorcery of Pharaoh's sorcerers. Their look is only to the external serpent.

Question: You say that the elements are also subservient. But how can man do a thing if he wishes and can not do if he does not wish.

Answer: It is said that man writes by fingers, takes breath by nose and separates water from his body when he stands in water. Thus there are three different modes or work of a man writing, breathing and separation of water. These are different works but these are the same from the stand point of dependence. (1) The first kind of man's work is natural, for instance if he places his foot in water it becomes separate. (2) The second kind of man's work is natural wilful work, such as taking breath, passing stool and urine, taking food and drink. (3) The third kind of man's work is action of strength and power, such as walking talking etc. There is no power of man in the natural works. Whenever he stands in water or passes though the air, water or air goes away of itself. This is inevitable. The second kind of work is natural wilful work as man can not shut up his breath even after hard efforts. Therefore the will of taking breath comes automatically. Whenever a thing is heavy, it separates the lighter body and takes

its own place. So heaviness and lightness are not subject to man's Will. Similarly the wilful acts of man are not subject to volition. Similarly the acts of volition are not subject to the will of man. If a man takes a needle and shows it in order to pierce the eye of another, the latter will suddenly close his eyes, even though it is his action of will. So actions of will also occur according to the natural dictation of God's laws. The third kind of work in connection with power has got some controversy. Writing, walking, talking etc. are acts requiring strength. It is said of these actions that a man do these things if he wills and does not do them if he does not will. From this, the people understand that these are actions of volition but these are also in fact not subject to his will. The reasons are given below.

Will comes at the behest of intellect which says: This is an action profitable to you. All things are of two kinds - (1) One kind of things inform you openly or secretly that particular action is beneficial to you. (2) Another kind of things inform you after mature thoughts and efforts that a particular action is beneficial to you. The example of the first kind is that if anybody is about to throw needle in your eyes or to strike you with sword, you at once know that to remove it is beneficial to you. It is natural then that will rises with knowledge and power with will. You can then understand without any thinking that it will be beneficial to you to close your eyes. This knowledge raises will in your mind at once to close your eyes owing to will, and strength comes in your eyes to close them up. There are things however which require thinking and consideration whether it will be beneficial to you or not. If you think that it will be beneficial, then knowledge raises will which is the real will. Owing to will, there arises strength which produces an action and knowledge determines it. It determines which will be beneficial to you and which is right and which is wrong. So without the order of knowledge, will does not rise. That man is compelled to do an act means that the action comes from a foreign strength or power, and not from within himself. Action with power means that he is an object of will. It arises compulsorily at the order of knowledge or wisdom, as the action is good and beneficial. This order compulsorily arises in mind. Fire has got the strength of burning and fire compulsorily burns. So the action of fire is guided by an external agency, but God's action is the result of absolute will. Man's action lie between these two. It means that his action is not entirely guided

by others or absolute like the action of God. Man's will and strength are guided by another. A man is the object or intermediary of God's will and power flow. He gives birth to power and will within man. For this reason, man is not completely guided by another like a tree. Hence the action of man cannot be called completely controlled This is what is called acquisition as man is the medium of the flow of God's power or intermediary path. This power flows through him according to the law of God. Hence man's action is not opposite to man's freedom or dependence. God's action is absolutely free and wilful with power. But His will and power are not subject to thinking and efforts like us.

Question: You say that intellect raises will, will raises power and power raises motion. If it is true, each is begotten by another and not from the power of God. If you deny it, what is the meaning of one coming from another?

Answer: It is not true that one comes from another. All these things depend on an original Power, the source of all powers. Only those who are perfect in knowledge can understand it. It is true that one thing is connected with another thing in a chain and that is with a condition. When there arises wisdom, then comes the will from the original power. Again intellect does not come unless there is life and life also does not come unless there is a body for life. It cannot be said that there is birth of life from body. The chain of arrangement of things is like that. God says: I have not created what is between heaven and earth out of sport. I have created both with truth. So what is between heaven and earth has been created according to a set purposes and arrangement and order. The nature of one created thing can not be changed to another. The arrangement with which a thing has been created cannot be altered. For instance, the rise of some sort of knowledge is not delayed in foetus if there is life in it and will is not delayed in case of rise of knowledge. This is well arranged plan.

Question: Tauhid and Shariat - how do they get together? The meaning of Tauhid is that there is no doer of an action except God and the meaning of Shariat is to fix the duties of a servant. If the servant becomes the doer of an action, how can God become the doer?

Answer: If an action has got two meanings, they are not conflicting. It is said that the ruler killed a certain man. In another meaning, it is said that the executioner killed the man. The meaning is the same as by order of the ruler, the executioner killed the man. In other words, the ruler killed the man. Similarly a man is said to do an action. In another meaning, it can be said that God does the action through the man. The meaning of His action is that He orders the action to be done and encourages it. The meaning that man does an action is that he is an object in whom He created knowledge, will and strength. So the movements of limbs are connected together with will and strength.

The power of man is connected with the power of God, as the doer has connection with cause and the discoverer with discovery: Everything of man is linked with strength and connected with the object of strength or the flow of strength. This object of the flow of strength is called the master of action. In the Quran, all the actions are sometimes attributed by God to angels and sometimes to men and sometimes to Himself. About causing of death God says: The angels will cause their death. Again He says: "God takes the life of a man at the time of his death." God says: Did you consider what crops you sow? God says: I sent down rain etc. God says: I sent to Mary My spirit or angel. He appeared to her in the form of a man - 19 : 17. God says: I infused My spirit in to him. God says: Fight against them. He will punish them through your hands. God says: You have not killed them but God killed them. God says: You have not shot arrows when you shot but God shot arrows. This means that your shooting is not like the shooting of God. You shot as a servant, but God shot as a master. God says: Have you considered about the life germ which you drop? Have you created it or Myself? The Prophet said describing the angel of uterus: He takes the life-germ in his hand, makes it a shape and says: O God, shall it be a woman or a man? God replies to what He wishes and the angel makes figure accordingly.

The Prophet said: The angels of life and death once quarrelled. The angel of life said: I bring the dead to life. The angel of death said: I cause the living to die. God revealed to them? Stay upon what you been entrusted with. It is I who causes death and gives life. Nobody except I can make one dead or alive.

One repentant said: I am repentant of God and not to Muhammad. The Prophet then said: This man recognised the right of one having right. He who attributes anything to God is really truthful. He recognises truth and its real nature. He who attributes everything to anything other than God is misguided. Nothing has got the existence of its own. It depends on the existence of another. In that context the former thing is void. In fact, there is no truth except the Ever-living and Ever-existing. He exists by his own attribute. He is the truth and anything besides Him is void. The saint Sahal Tastari said: O writer, there was, God but you were not. He will exist and you will not exist you say now: I exist because I exist now. You did not exist before but now you say, I exist. So whose exists at present did not exist before.

Question: Now it has been proved that everything is subject to order. So what is the meaning of reward and punishment, sin and virtue, pleasure of God and wrath of God?

Answer: Know, O readers, we have described it in the chapter of Gratefulness that good and evil occur at His command. What has been ordered for a thing must occur. It has got no failure no disobedience. Everything was written. It awaits only for time, because everything written will occur in your case and must come to pass. What will not occur, it shall not come. What will occur in your case has been made easy for you and what will not occur has been made difficult for you.

STAGES OF GOD-RELIANCE: The stages of God-reliance are connected with knowledge, condition and action. We have discussed about knowledge, condition is the intermediary between knowledge and action. Knowledge is the basis of condition and action is its fruit.

MEANING OF GOD RELIANCE: The meaning of Tawakkal or reliance is to entrust an affair to another and to believe him fully in that respect. He who is entrusted upon is called wakil or pleader and he who entrusts in called Moakkil or client. So sure faith in wakil is called reliance. I shall cite an example of an wakil in case of litigation. An wakil shall have four qualities - (1) sufficient power to understand, (2) ability, (3) power of speech, and (4) sympathy and kindness for client. With regard to the first quality, he must have power to understand the places of

deception, false claim and even the minutest details. With regard to the second quality, nobody engages an wakil having no ability. He shall not flatter, shall not fear to disclose truth or feel shame or show cowardice. With regard to the third quality of power speech, he must have it, otherwise many good reasons can not be shown for want of clear expression. With regard to the fourth quality, he must try to help an oppressed client.

Similar is God reliance. When reliance on an wakil with such descriptions is made, how much reliance on God should be made? When you believe that there is no master of an action, besides God, that he is All powerful and All knowing, that He bestows His kindness, favour, help on all the people and some special peoples, that there is no power and might except through God, there is no knowledge but in Him, he must rely on him and will not look to his own power and strength as there is no power except in God. If you do not find in you this reliance, it is for two reasons-weakness in you in any one of the four qualities and weakness of faith in your mind. So without the united strength of mind and faith, God reliance does not become perfect. With these two things peace of mind can be attained. Peace of mind is one thing and certainty of faith is another thing. There are many men with certainty of faith who have got no peace of mind as Hazrat Ibrahim said: O my Lord, show me how you give life to a dead thing. God said: Have you got no faith? He said: Yes, I have, but in order to console my mind. Hazrat Ibrahim had full faith, but he was eager to see it to bring his peace of mind. There are many men having peace of man but with no sure faith. A Jew or a Christian may have peace of mind but no sure faith.

Three classes of God-reliant man. There are three classes of God- reliant men according to the measure of their reliance on God. The first class of God reliant man is like one who entrusts all his affairs in a case to his wakil who is appointed by him from a consideration of his ability, eloquence and kindness. The second class of God-reliant man is more developed than the first. His condition is like that of an infant who knows nobody except his mother. When any danger comes, he takes refuge to his mother and believes nobody except his mother. In every condition, he catches hold of her cloth. When any danger comes to him in absence of his mother, the first word he utters - O mother. Such a God-reliant man

relies on God as a child relies on his mother. The difference between the first and second classes is that in the latter one annihilates himself in God-reliance, while it is not so in the first case.

The third class is the highest for a God-reliant man. Such a man lives before God is such a way as a dead man is kept before one who washes him. He thinks that he moves similarly at the hand of his original fate. He is firm and steady. He thinks that the flow of his movements, strength, will, knowledge and other attributes run through Him compulsorily. He is not like a child who takes refuge to his mother, cries to her and runs after her mother. He is like that child who know that wherever he will stay, his mother will find him out. If he does not like to suckle his mother's breast, his mother will suckle him. Such a person gives up invocation as he trusts in His mercy and help and thinks that he will get more if he does not want than if he wants.

Question: Is it possible?

Answer: In answer to it, know, O readers, that it is not impossible, but it is difficult and rare. The second and third stages of God-reliance are more difficult than the first stage. The occurrence of the first stage of God-reliance is near possibility. Even if the second and third stages are attained, its lasting is still more difficult.

We have mentioned that Tahid has got two outer covers and two inner substances. Similarly 'there is no deity but God' has got two outer covers and two inner substances. This appears from the following saying of the Prophet: Whose utters "There is no deity but God" confirning it in his heart with sincere faith. Paradise is sure for him. These two conditions exist secretly in the traditions which have got no such clear expressions, as sovereignty does not come by utterance. The name of movement of the tongue is uttrence and the name of the tie of mind is also utterance which is the utterance of the mind behind which truthfulness and sincere faith lie. The throne of power is found for the near ones which are really selfless men. God says: 'They will be seated upon the thrones, reclining thereon and facing one another.' The fortunate will have many fortunes. He described only the fortunes of shade, fruits, trees, black-eyed virgins and such other pleasures pleasing to the eyes, but these are also

enjoyed by the lower animals. But the pleasure of reign and nearness to God is not to be compared with the above pleasures. Are these enjoyments more pleasant to the saints and sages than those to be had from the sight of Lord. He who is more addicted to satisfying his lust and carnal desire can be compared to a beast. God says regarding him: 'They are like beasts, nay they are more wretched.' The cause is that the beasts can not search the nature of angels and they are confined within their nature. But man can attain the nature of angels. He who has got power to attain this, but does not do so is disliked. He who utters the Kalema only by mouth can not attain true God-reliance.

Sayings of sages about condition of God reliance. It appears from the sayings of the sages that God reliance is confined within three stages. Abu Musa Daylmi said: I asked one day Abu Yezid: What is the meaning of God reliance? He said: What do you say about it? I heard my companions say: If the ferocious beasts and the poisonous snakes be by your left and right sides and if still your heart does not tremble, this condition is called reliance. Abu Yezid said: Yes, it is true that it is near God-reliance, but if the dwellers of heaven are marry making in paradise and the dwellers of Hell are suffering in Hell and if you are told to select either of these two and you select the former, it you will go out of God-reliance. What Abu Musa said is only an information regarding the stage of God-reliance and that is included in the third and highest class of God-reliance. Hazrat Abu Bakr, however, took precaution by covering the holes of serpents in the cave. It can't be said therefor that he gave up God-reliance. He did not do it to save his own life but the life of the Prophet Muhammad (P.H.) The man of God-reliance fears not the serpent but one who controls serpents as without God's help, the serpents have got no power to bite.

Zun Nun Misri was once asked about God reliance. He said: To be separate from many deities and to cut off these causes is God- reliance. Abu Abdullah Qureshi was asked about God-reliance and he said: To be attached to God in every circumstance is God- reliance. He was again asked: Tell me more about it. He said: To give up the causes till one takes the Creator of cause as guide is God-reliance. Sayeed Kharraj said: God-reliance is the name of two things movement without peace and peace without movement. Peace without movement means

peace of mind entrusting all affairs to God. Movement without peace means seeking such a refuge as a child seeks refuge to its mother and crises for help from her. Abu Ali said: There are three stages of God-reliance, first stage is reliance on God. The second stage is Taslim or self-surrender to God and the third stage is to entrust all affairs on God. God- reliant man feels peace in His promise, self-surrending man thinks divine knowledge as sufficient and one entrusting is satisfied with His orders.

WORK OF GOD-RELIANT MAN. Know, O readers, that condition arises out of knowledge and the first of conditions is action. Some think that the meaning of God-reliance is to give up earnings, to give up efforts, and to lie upon the ground like thrown plank or like meat on a wood. This is the conjecture of the fools, it is unlawful in Shariat which praises God-reliant men.

MAN'S ACTION IS SUBJECT TO FOUR CONDITIONS- (1) To know as profitable the earning of what is not in one's possession, (2) to hoard a profitable thing. (3) to remove an injurious thing which has not yet come such as to save oneself from thiefs, beasts and injurious things and (4) to adopt means to remove and impending danger like taking medicine to remove a disease. So the actins of man are not outside these four things- earning a profitable thing to preserve it, to remove an injurious thing and to adopt means to remove a danger. From the above, three kinds of things arise-(1) what is absolutely necessary according to the laws of nature. (2) what is necessary but not absolutely necessary and (3) what can be done more in less time.

(1) What is absolutely necessary-To give up what is absolutely necessary according to the natural laws of God is not God- reliance, such as to give up food, water and air. When you are hungry and food is placed before you it is not God-reliance to give it up. This is against law of nature. Similarly if you do not cultivate land and hope for crops or if you do not cohabit with wife but still hope to have a child, it will be madness and not God-reliance. It comes from knowledge and mental state. Knowledge consists in the fact that God gave you food, hand and teeth, and mental state consists in the fact that you must believe in the actions of God.

(2) What is necessary but not absolutely necessary. For instance, one leaves a town and goes to deep jungle without a

companion or without food and arms. Without these necessary things, there is chance of losing life. This action goes out of illegality on two conditions -(1) One condition is that he can go without necessary food if he has got the habit of remaining without food for several days.

(2) The second condition is that one is habituated to live on eating grass, leaves and similar things. These acts are not God-reliance. The saint Ibrahim Khawas used to take with him in journey needle, scissor, rope and bucket and say: It does not harm God-reliance.

It is reported that a man of world renunciation left villages and towns and wished to stay over hillocks and mountains for a week and said: I will not seek food from anybody until my Lord supplied it. When he stayed there for seven days, he was about to die for want of food, but still it did not come to him. Then he said: O my Lord, if you want me to live, send me such food as can keep me alive or else take my life to Thee. Then God revealed to the Prophet of that time: Tell him by My honour, I will not give you food till you return to inhabited places and keep company with men. Then he entered a town and kept company with men who took food for him and drink. He thus saved his life, but doubt arose in his mind. God sent him a voice from heaven: You have wished that you would change My law by your world renunciation you do not know that whatever I give to My servants as food, I consider it more proper to give it through the hands of My servants. If don't like to give it by the hand of My power. So to give up the means of sustenance is go against the natural law of God and hence it is contrary to the established laws of nature.

Question. What do you say about sitting idle without earning defending on God? Is it unlawful lawful or better? Answer. When it is not unlawful to stay in jungles without destroying oneself, why will it be unlawful to sit in towns without destroying one- self. Provision will come to him from such a source as is unthinkable. But if he shuts up his doors preventing therein of any man, it will be unlawful. If he is about to die, he must seek his food. The Prophet said: Had you relied on God with due reliance, He would have provided you with food, as He provides it to beasts and birds. They go out in the morning and return with full belly in the evening. Jesus Christ said: Look

at the bird. It does not sow crops, reap or store them. God provides them daily with food. If you say that your bellies are big, then look to the cows, buffaloes and elephants. Abu Eakub Susi said: The provisions of those who rely on God without efforts lie in the hands of men as those people remain busy to get provision. A certain sage said : All people live in the middle of the provisions of God, but some of them get them by begging some by efforts like merchants, some by industry and some by other means.

(3) What can be done more within less time. This means to adopt measures to get this benefit. This goes out of God reliance as these people rely on causes of provision. The Prophet said : those who rely on God do not care for charms and enchantments. He did not say that they do not earns do not live with the people and do not accept anything from anybody. Causes are two kindsone cause which takes out of God reliance and another cause which does not take out of it.

In connection with these causes, there are three classes of God- reliant men. The first class included saints like Ibrahim Khawas and others. They wandered in jungles without taking provisions They remained relying on the mercy of God for a week or more without taking food. They used to take leaves of jungles and such other things available in jungles. If these things were not available, they kept themselves ready for death.

The second class of God-reliant men sit in a town or village or in their houses or mosques. They are less than first class God-reliant men, still they rely on God. They receive food through the charity of people, but their minds are kept turned up towards God and not towards men. The third class of God-reliant men earn their livelihood in the name of God. Their minds do not turn away from God in earning money. This look is not towards the pen but to the master of pen who passes orders in writing.

When Abu Bakr became Caliph, he still continued to go to markets with his bundle of cloth for sale. The Muslims asked him: Why do you do this ? You have been invested with the power of rule after Prophethood, He said : Don't prevent me from earning livelihood for the members of my family. If I destroy them I would be able to destroy others. At last the people fixed an allowance for maintenance of his family members. When he got the allowance he got opportunity for helping the general public

of the Muslims. It is seen from this that he, being a God reliant men, did not give up earning his livelihood which was necessary. He did not however hoard. Abu Jafar Shaddad was the spiritual guide of Hazrat Junaid Bagdadi and was a God reliant man. He said : I kept my God reliance secret for the last 20 years. I used to go to market daily and earn a dinar, but I did not go to bed leaving even a dinar, I used to take bath in the public bath room for a kirat and spent all the money before the advent of night. Hazrat Junaid did not talk of God-reliance before him. He used to say : I feel ashamed to speak of the stages of God reliance before him.

Question. Which is better-to sit at home or to earn from outside?

Answer. Know, O readers that it is better for one it keep seated at home, if he gives up earning in order to find time for good thought, Zikr and sincere divine service, and it is better to earn on the part of one who becomes impatient if he keeps seated at home and loves the company of man.

Imam Ahmed once engaged a labourer poor man in a certain work. He ordered Abu Bakr Masuji to give the labourer his waves and an additional sum but the labourer did not accept the additional sum. When The labourer went away, Imam Ahmed said to him : Go to him and give him this sum as he will accept it now. Then he went to him, gave him the sum and he accepted it. On being asked the reason, Imam Ahmed said : He did not accept it first because he was greedy for it, When his greed when away he became dispaired and accepted it. When Ibrahim Khawas looked to any man at the time of accepting gift or feared his passion for that, he did not accept from him anything. He was asked : What wonder have you seen in you ? He said : I saw Hazrat Khizr in my company but I left his company fearing that my mind might be addicted to him and as a result my God-reliance might go.

Question. What is the sign of not relying on wealth?

Answer. It is when wealth is lost by theft or where there is loss in business or when any danger befalls a man, he remains contended and his peace of mind is not disturbed and his mind does not feel aggrieved and his mind keeps calm as before. He who becomes impatient at the loss of property, becomes contended if the gets it. The sage Basher Hafi used to make

weaver's shuttles and then he gave it up. The reason is that the saint Boadi wrote to him a letter saying : I heard that you are taking the help of your livelihood by making weaver's shuttles. Have you considered that if God deprives you of the power of hearing and sight, with what thing will you earn your livelihood? When this fell in his mind, he gave up to make the implements of weaving. Some say that when he was expert in making spinning wheel, the people began to come to him and he gave it up. Some say that he gave it up after the death of his wife. The saint Sufiyan Saori had 40 dinars with which he carried on business. When his wife died, he gifted them away.

Question. Earning is impossible without money. How is it possible to be not addicted to money if one possesses it?

Answer. Know it for certain that God supplies provisions to some persons even if they did not possess any property or money. Some people are ruined when their property is destroyed or taken away by theft. God does not do anything which has got no good in it. If he destroyed his property, it is for his good or for the good of his religion. God has bestowed favours on him by giving him wealth. When he dies of hunger, he should have this faith that it would be good for him in the Hereafter if he dies hungry. God has disliked it for him without cutting his virtues. When he believes it, it is equal for him to possess wealth or not to possess. Hazrat Omar said : I don't care whether I rise up in the morning poor or rich, as I don't know which is better for me. Whose has not perfected his sure faith in three matters, God- reliance does not take firm root in him. For this Abu Solaiman Darani said to Ibn Abul Hawari : I have got in every stage except sincere God-reliance and I take only the smell of God-reliance. This was inspite of his high position. He said: I could not acquire reliance of the highest order God-reliance does not become perfect till one fully believes in three things : There is no doer except God, there is no giver of provisions except God and it it is better for one what God destined for him regarding his property, solvency birth and death. So the foundation of God-reliance is laid on the strength of faith. All the religious stages of words and deeds are established on the foundation of faith, In a word, the stage of God-reliance is understandable, but they require heart and certain faith. The Sage Sahal Tastari said : He who attributes faults to earnings, finds faults with sunnat and with the giving up of earnings, finds fault with Tauhid.

Question. What is the medicine which will turn the mind from attachment to the outer causes towards good conjecture of God?

Answer. The medicine is to know that bad conjecture is the prompting of the devil and good thought comes from God. God says : The devil shows you fear of poverty and orders you to do evil acts, but God promises you from Him forgiveness and abundance—2 : 268. A certain sage said : He who lives with bad conjecture is greedy. When cowardice, weakness of mind and other outward causes unite in him, bad conjecture prevails over him and God-reliance completely takes leave of him. It is reported that a sage used to stay in the mosque and had no means of livelihood. The Imam of the mosque said to him one day : If you earn. It would be good for you. He did not give any reply to him. Thus the Imam told him thrice. At the fourth time, the sage said to him : A Jew living by the side of the mosque promised me two pieces of loaf daily. The Imam said : If his promise is true., your stay in the mosque is good for you. The sage said : O brother Imam had you not been Imam and not waited before God and the people with defect in Tauhid, it would have been better for you, as you have put greater preference to the promise of the Jew than the promise of God. The Imam of the mosque once asked a worshiper : Where do you get your food ? He said : O Imam, turn a little, Let me revise my prayer which I prayed behind you. God is the trustee of the provision of all.

(2) It is reported that Hazrat Ibrahim Adham had a servant named Huzaifa Marashi. People asked him : What wonderful act of Ibrahim Adham have you seen? He said : We were in a journey to Mecca for several days during which we could procure no food. We then reached Kufa and took shelter to a big mosque there. Ibrahim looked at me and said : O Huzaifa,, you are striken with hunger. I confessed it. He said : Bring me an inkpot and paper. I brought them to him and he wrote . In the name of the Most Beneficent and Most Compassionate God. Thou art our object of love in every circumstance, and the goal of everybody is Thou. Then he wrote these verses : I praise Thee I am grateful to Thee, I remember Thee, I am hungry, I am thirsty, I am without cloth. I am guarantee for the above three out of six? O Lord, Thou art guarantee for the rest three. My praise for Three is like a flame of fire. Protect Thy servant from entry into the Fire.

Then he handed over the paper to me and said : Go out with this paper, don't mind anything except God and hand over the

paper to one with whom you meet first. Then I went out and handed over the paper to a man riding on an ass. He wept at this and said : Where is the writer of the letter ? I said : He is in a certain mosque. He handed over me a purse of 600 dinars. Then I met a man to whom I asked about the rider of the ass. He said that he is a Christian. I came to Ibrahim and told him all the details to which he said : Don't touch it. He will come presently. After a while the Christian came to Ibrahim Kissed his head and embraced Islam.

(3) **Abu Eakub Basari said** : I was without food at Mecca for ten days. Then I thought to go out and went by a hillock to find something to appease my hunger. I found a turnip thrown on the path way and took it but a voice came from within myself: You are without food for the last ten days, but at last your fate has supplied you a rotten turnip. I threw it away and returned to the mosque when an unknown person advanced to me and took his seat and handed over to me a box containing biscuits sugar and kernel of almond and said : This is for you. I said : Why have you selected me for this ? He said : Know that I was in sea for ten days in a journey. When my boat was about to sink, I took an oath that I would present this thing to a servant whom I will meet first if God saves me from this trouble. You are the first man who came to my notice. I said : Open it and accept it. Then he opened it and it contained biscuits, kernel, almond and refined sugar. I took one handful from this and a handful from that and said to him : The rest is my present to your companions. I accepted it. Then I said to myself : Provision has come to you easily, but you were searching it for the last ten days near the village.

(4) **The saint Momshed Dinawari said:** I had debts for which I became troubled in mind. One day I saw in a dream that one man said to me: O miser, you have given Me such amount of debt your duty is to accept and My duty is to give. Thereafter I did not take accounts from the seller of vegetables or meat or anybody else.

(5) **The sage Bunan Hammad said:** I started towards Mecca from Egypt. I had sufficient provisions with me. A woman came to me and said: O Bunan, you are a labourer. You bear burdens on your shoulder and think that God will not give you provision. He said: Then I threw away my provisions. Three days passed away consequitively over me without any food. Then I found a silver ornament on the way and said to myself: I shall bear it till its

owner comes perhaps he may give me something of it after I return it to him. Suddenly the woman came to me and: You are a tradesman, you say that you would take something of it, if its owner comes. Then she gave me some dirhams and said: Spend it. I took them and came to Mecca.

(6) A slave was required for the sage Bunani. He told his brothers clearly about it. They collected the price of the slave. They said: The caravan of slave women is coming and you will purchase according to your choice. When the caravan arrived, they all selected a slave woman and said: This slave woman would be better for him. They told her master: What is her price? He said: This slave woman is not for sale. When they pressed him for sale he said: This slave woman is for Bunan Hammad. I took her for him from Samarkand to present her to him. I took her to Bunan and told him all the details.

(7) It has been reported that in ancient times a man was in journey with a loaf. He said: If I eat it, I will die. God entrusted an angel to him and said: If he eats it, give him more provision and don't give him any other thing. He carried the loaf but did not eat it till this death. It lay before him at the time of his death.

(8) **Abu Sayeed Kharraj said:** I entered a jungle without taking food and became hungry. I saw a village from a distance and started towards it being pleased. Then I thought within myself: Have I relied on others? So I took oath not to enter the village. I will go there if I am taken there by anybody. I dug a heapful of sands and covered my body upto my breast. At mid night I heard a voice saying: O inhabitants of the village, go to such a person. Then a group of men came and took me out and carried me to the village.

(9) It has been reported that a man kept himself seated before the door of Omar. An unseen voice said : O man, have you taken refuge to Omar and not to God ? Go and turn the Quran, as it will make you free from want from the door of Omar. Then the man disappeared from that place. Hazrat Omar also lost him. He took to silence and engaged himself in divine worship. One day Hazrat Omar came to him and said : I was eager for you. Why did you come from my place ? He said : I recite the Quran and that has made me free from seeking assistance from Omar and his family. Hazrat Omar said : May God shower blessings on you. What

have you found in the Quran ? He said : I saw therein : There is in the sky your provision and what has been promised to you. Hazrat Omar said : My provision is in the sky and I am seeking it in the earth. Saying this, he began to weep and said : You have spoken the truth. Afterwards Hazrat Omar used to come to him and sit with him.

Abu Hamzah Khorasani said: I started for pilgrimage in a year. While I was travelling I fell down in a well. My mind sought help of others. I said : By God. I will not do it. When this was crossing m mind, I found two men passing by the well. One man said to another : Come and let us shut up the cover of this well, so that no man may fall into it. So they took bamboos and chatai and closed its mouth. I then wished to raise a cry. Sometimes after, an animal came and removed the cover from the mouth of the well and extended its foot into the well. I caught it and it took me out of the well. I found that it is a ferocious animal. Then it went away. Then there came a voice from heaven : O Abu Hamzah, is it not better that I have saved you through a beast of destruction ? I then began to walk singing :

Shame of Thee prevents me from expressing love,
What I got from thee satisfied my thirst,
"I find Thy kindness expressed in all my actions.
Thou hast shown me kindness in matters, open and secret.
Thou gave me news of secret thing to get Thy love.
Being fearful of Thee and trembling. I took to solitude.
That fear brought me near Thee, endeared Me to Thee.
Thou hast kept me alive engrossed in Thy love.
These are some few instances of God-reliance.

GOD-RELIANCE OF A MAN HAVING FAMILY. Know. O readers, that he who has got family has got permission to give up loneliness, as his God-reliance does not become perfect without two things—(1) power to keep patience without showing any anxiety in case of hunger for a week and (2) power to remain satisfied over destiny and God's provision. He will be able to bear the pangs of hunger till death even if his provision does not come because he knows that even though death and hunger are injurious in the world, they are better in the next world. He thinks that he is being led to the provision of the next world and that he is given such a disease for the sake of which his death will come and he will remain satisfied with it. He thinks also that

whatever provisions is destined for him in the world, he will get. His God-reliance becomes perfect with this thought. But he is not allowed to give trouble to his family members by his hunger, as he is allowed to teach them the rewards of suffering the pangs of hunger.

It is reported that Abu Torab Nokshibi said to a man who was about to eat the outer cover of water melon after remaining hungry for three days : Your Sufism has not come out to be true. So stick to market. In other words, Sufism cannot be acquired without God-reliance and it cannot be purified unless one has got patience of forbearing the pangs of hunger for more than three days. The saint Abu Ali Rozbari said : When a poor man says after five days hunger, I am hungry tell him to earn it in markets. He who is baffled in earning even after efforts is not deprived of his earning. Don't you look to the foetus in mother's womb that though it moves its naval chord keeps attached to its mother, so that it may take its food ? It is not made possible by the skill of the foetus. When it becomes separate, He makes its mother overflowed with affection for the child, so that she may maintain it. Then till the teeth of the child appears, He supplies its food from the breast of its mother. That does not require chewing, but the child suckles its mother's breast. Is it for the skill of the mother or of God ? When he becomes fit for chewing food teeth appear with which it chews food just like a mill. When he comes of age the causes of travelling in the next world become easy for him. God gave in the minds of the Muslims kindness for the poor. Before this, only mother showed affection to the child but now there are hundreds to show him kindness. Before that they did not look at him as they found their parents maintaining him, When they find him bereft of parents, God enkindles in them the sense of charity. Nowhere was it seen that an orphan boy died of starvation although he had none to look after. God maintains him through the kind people and He also creates kindness in them.

A Poet says :
The pen of destiny runs always,
Movement and stay all equal,
Think of sustenance without our knowledge.
Who does supply foetus with food?

Your duty is to remain satisfied with little provision and food which are necessary for you, because it will come to you though you flee away from it. now it is the duty of God to send you provision through the intermediary of men which you have not conceived. God says : God finds out a way for one who fears God and supplies your provision from a source which you cannot conceive—65 : 2. But he never guaranteed you to supply fowl or other tasteful dishes. He guarantees such food as is barely necessary for you in your life. God says : There is provision for you in heaven and what has been promised to you. The secrets of heaven can not be enquired into. For this reason, when a group of man approached Junaid Bagdadi, he said to them : What do you search ? They said : We search provision. He said : If you know that He forgot you, you can remind Him of it. They said : We shall sit tight at home depending on God and see what happens. He said : If you rely on God in order to examine Him. you will be entertaining doubt. They asked : Then what is the remedy ? He said : Give it up. The saint Ahmed bin-Isa said : I was hungry while I was in the vast area of a jungle. I became so much weak that even I could not pray to God for food. I said to myself : This is not the action of the God-reliant man. My spirit told me to pray to God for patience. As I was about to pray, I heard a voice from heaven :—

"He thinks he came very close to Me,
I never do harm who comes close to Me,
With efforts at places he prays to Me,
He thinks I see him not, nor does he see Me."

I understand from this that he whose passion is weak but heart strong remains always satisfied and has got faith in God even though he is about to die. Death is inevitable. It comes also to him whose mind is not satisfied. In a word, contentment on the one hand and obedience to the Grantor on the other bring God reliance. Trust him who stood surety for those who remain satisfied through the current causes and examine to see the truth of His promise. You will find then what a wonderful provision comes to you which is not even within your conception. Don't wait for causes in your God reliance, rather wait for the Controller of causes as you don't look to the pen for writing but to the mind of the writer as it is the mind which moves the pen. The first cause is One. Look to Him and not to the intermediary

causes. This is the condition of God reliance for one who takes journey in jungle land without provisions or in towns and villages unrecognisid. He who engages himself in divine worship and pursuit of knowledge is a true religious man inspite of the kind of food he eats and the kind of cloth he wears. These kinds of things come to him unasked for.

To think for provision is weakness and a cause of harm. Some Persian Emperor asked a wise sage : Why do the fools become wealthy and the intelligent poor?

He said: The great God wished that the people should recognise Him. If he had supplied provision to every learned man and deprived every fool from it, they would have thought that only wisdom has supplied him provision. When they find it to the contrary they come to know that there is a great Giver of provision which has got no connection with the external causes. The poet sings :-

If provision flowed over the hillock of Haza,
Birds and beasts would have perished not knowing it.

CONDITION OF THE GOD-RELAYING MAN ABOUT CAUSES: The people in relation to God are lire a company of beggars who wait in the courtyard of an Emperor for food, Before them, the numerous servants of the emperor came out. The emperor ordered them to give some beggars one loaf, some two loafs and not to deprive anybody. He ordered a proclaimer who proclaimed in the name of the emperor— "Keep silent and when my servants go out to you don't come to them, rather sit in one place in peace, and the servants will take food to you as ordered. Whose comes to the servants and takes two loafs giving them trouble, one servant will follow him after the opening of the courtyard and he will be entrusted to him and punishment will be meted out to him up a to a certain time but I will keep it secret. He who does not give trouble to the servants but remains satisfied with only one loaf coming from the servants and remains quiet, I will give him such reward on a day on which others will be punished. He who remains in his place and takes two loafs as ordered shall get no punishment or reward. If my servants does not find any one, they will not give him anything and he will remain hungry for the night, not being displeased with the servants nor informing them

of the King's order. I will appoint such a man as my minister and I will transfer my power to him.

After this proclamation, the beggars were divided into four classes. Belly prevailed over one section and they did not care for the promised punishment. They said : We are now hungry and there is a great distance between today and tomorrow. They went hurriedly to the servants, inflicted on them trouble and snatched from them each two loafs. Punishments were given to them within the promised time. They afterwards repented but to no effect.

(2) The second class of beggars gave up the company of the servants being fearful of punishment, but each took two loafs beings pressed by hunger. They escaped punishment but did not get rewards.

(3) The third class of beggars said : We shall sit before the servants, so that they may not for get us. When they will give us, we shall accept and remain satisfied, so that we may get rewards.

(4) The fourth class of beggars kept themselves concealed in a corner of the courtyard and went out of the sight of the servants. They said : If they enquire of us and give us, we shall remain satisfied with one loaf only. If they forget us, we shall bear the pangs of hunger at night. We may then get the posts of ministers and keep near the emperor.

The servants went to the beggars from every corner and gave everybody one loaf. Then it continued for days together. After some days, those beggars who kept themselves concealed in a corner of the courtyard and who did not fall to the notice of the servants passed a long time hungry. Two of them said : Had the servants seen us, we would have loafs and thus our hunger would have been appeased. The third beggar kept silent up to the next morning and got the post of minister. Thus is the simile of all men.

The meaning of the courtyard is this world's life, the meaning of the door of the courtyard is death, the meaning of the indefinite promised subject is the day of recurrection, the meaning of the promised post of a minister is the provision of martyrdom for God-reliance on account of hunger. It will continue upto the day of resurrection, as the martyrs are alive

before their Lord and are provided with provisions. He who keeps company with the servants depends on cause or intermediary. The servants stand for the causes or the means. Those who keep seated before the servants in the open courtyard are those who keep themselves in mosques and monasteries in towns and villages. Those who keep themselves concealed in a corner are those who travel in jungles relying on God. Causes follow them and provisions come to them without search. Men are divided into these four classes. Ninty per cent adopt the means and causes. Out of the remaining ten, nearly seven persons live in towns and are well-known. The remaining three sojourn in jungles, Out of these three, two are displeased with causes and only one reaches the limit of nearness. This was the case in the earliest period of Islam, but at present there is not a single man out of every ten thousand persons, who can give up the means and causes.

(2) The second mode of putting God-reliance in to practice is saving. There are three conditions of a man who get wealth either by inheritance or by earning or by any other means. The first condition is to adopt everything up to the measure of necessity, to eat when hungry to put on cloth to cover nakedness and to take a house only for habitation in absence of any house. Such a person keeps away from other properties and materials. He takes only what is necessary, but does not hoard. This is the highest stage of God-reliance. The second condition is opposite to the first stage. He gives up God-reliance if he stores up provision for more than one year. A certain sage said that there are three kinds of animals who store up provision—rats ants and men.

The third stage of God-reliance is of a person who hoards up provisions for 40 days or less than 40 days. Sahal Tastari ousted him from the limit of God-reliance. Ibrahim Khawas also entertained the same opinion. Abu Taleb Makki retained him within the limit. Every good thing has got its beginning and end. Those who reach the end are called "Sabeqin" or those going in advance. Those who remain in the initial stage are called the companions of fortune (Ashabul Yemin). There are different stages of these companions and also of Sabeqin. The fortunate persons of first stage are attached to the persons of the lowest stage going in advance. So under the circumstances there is no meaning in fixing time and measures of saving. The real thing is

that God-reliance does not become perfect without curtailing hopes in case saving is given up. The lowest stage of hope is one day and one night or even lower than that and the highest stage of hope is the life span of a man. There is a great deal of difference in it. Hazrat Moses fasted consequitively for 40 days in order to attain spiritual height. Without that, he could not leave reached it according to the laws of God, as the Prophet said : God prepared the earth to create Adam for 40 days, as the earth required these days to be fit for making Adam, In short he who hoards up for more then 40 days goes out of God reliance for his weak mind and for his attachment to external causes. God is the ultimate cause of provision and food-stuffs are only a means to it. If reliance is placed upon provisions of a year, how can there be God reliance ? He who hoards for two months only is certainly higher than he who hoards for a year. He who does not hoard at all is the best.

There is a well known story that the Prophet once ordered Hazrat Ali and Hazrat Osman to wash the dead body of a poor man. They washed and buried him. Thereafter the Prophet said to his companions : He will be raised up on the Resurrection Day in such a condition that his face will be brilliant like the moon in full moon light-night. Had not there been in him a habit, his face would have been radiant like the sun. We asked : O Prophet of God what is it? he said : He fasted, prayed prayers and remembered God much. When the winter came, he used to store up cloths for the following summer and when the summer came, he used to store winter cloth for the following winter. Then the Prophet said : I am seeing little of sure faith and determined patience in what has been given to you. The business man has not been told to give up business and the industrialist to give up industry but they were not enjoined to keep themselves very busy in those things. Rather he called all persons towards God and showed them such a path which will help them towards success and salvation and turn their mind from the world. The best thing with which one can engage himself is mind. So it is necessary for a man of weak faith to store up what is necessary as it is proper for a man of sure faith not to store anything. This is necessary for a man without family.

God-reliance of a man having family. A man having family will not go out of the limit of God-reliance if he stores up

provisions for one year, as by this his weak faith and his mind can be kept quiet. But if he goes beyond that limit, his God-reliance will be destroyed. The meaning of God-reliance is firm faith in Tauhid, quiet mind in God's mercy and sure faith in the well-controlled laws of God. The Prophet used to store up provisions for his family for one year. He again prohibited Omme Ayman and others for storing even for tomorrow. Hazrat Bilal stored up one piece of bread for his breaking fast. The Prophet prohibited him from doing it and said : O Bilal, Spend and fear no poverty from God. The Prophet said : When you are asked for, don't prohibit. When you are given, don't conceal it. Follow the right men of God reliance. The Prophet had such small hope of life that after passing calls of nature he took the method of Tayammam even though water was close by and said : Who will give me guarantee that I will be able to get time to reach that water ? When the Prophet stored up, his God-reliance was not reduced a little as he did not depend on the stored up thing. The reason that the Prophet stored up for one year for his family members, rather it was a way of life shown for his followers of weak faith. So it appears that hoarding is beneficial to some but harmful to others. It is clear from the following Hadis of Abu Omamah Baheli. On of the inmates of Suffah died but his coffin cloth was not found. The Prophet said : Examine his cloth. On search , two dinars were found in his cloth. The Prophet said : He will have two spots. He did not tell it in case of a rich Muslim.

Hussain Magzali one of the disciples of Bashar Hafi said : I was one noon near Basher Hafi. An old emaciated man came to him and Basher Hafi stood up in his honour. I did not see him standing for any other person than him. Then Basher Hafi handed over me one handful of silver coins and said : Bring for us delicious foods as fast as possible. He did not tell us this thing before. I brought delicious foods and placed them and he ate with him. I did not see him taking food with others before this. We ate to our satisfaction and yet there remained surplus food. The man took the surplus food in his cloth and went away. I wondered at it as it did not appear to me decent. Basher Hafi told me : Perhaps it did not appear to you to be good. I said : It is true. Why is it that he took the surplus foods without your permission? Basher Hafi said : He is our friend named Fathe Musalli. He came from Masud to day and met us. He wanted to teach us that when God-reliance becomes perfect, there is no harm in hoarding.

The third mode of putting God-reliance into practice is to adopt means to remove an impending danger. God-reliance is not impaired by that. It is prohibited to sleep in places infected by ferocious beasts or near a hillock, or near a torrent, or a wall inclined to fall. The causes are three—(1) what is absolutely necessary, (2) what is begotten by guess and (3) what arises from idea. It is one of the conditions of God-reliance to give up causes arising out of ideas. To remove injuries by adopting spells and charms is included within ideas. The Prophet said that one cannot be Go-reliant if he does not give up charms. Spells and enchantments. He did not prohibit to use warm clothes in cold countries. God says : Take Him as wakil and keep patience at what they say. God says : They said : We shall keep patience at your oppression on us. God-reliant persons depend upon God—14:16. God says : So forget their oppression and depend on God—33 : 48. God says : Have patience as the Prophets with firm determination kept patience. God says : Those doers are good who kept patience and those who rely on their Lord. These verses were revealed in connection with the oppression of men. It is not God- reliance not to try to prevent the injuries of serpents, ferocious beasts and such other beings except men. Similarly God- reliance is not impaired if means are adopted to remove injuries to properties. The Prophet said to a desert Arab : Why have you let loose your camel? He said : I let it loose depending on God. He said : Tie it and depend on God. God says : Take recourse to your care. He said describing the prayer of fear : Let them take their arms. God says. Prepare for them instruments of strength and the tie of horses as far as possible—8 : 60. God said to Moses : Travel at night with My servants. This means that he should go out at night to escape search of his foes. The object of the Prophet's hiding in a cave when leaving Mecca is to ward off injuries from the enemies.

Question. There are stories of a group of saints that they climbed upon tigers which submitted themselves to them. In answer to that it may be said that that stage of God reliance should not deceive you. If the stories are correct, it should not be followed as they were then in the highest stage and these are included within miracles. There is no such condition of God- reliance.

Question. Is there any sign of that stage ? In answer to that I might say that the person who reaches that stage does not require

such signs but one of the signs is that your companion, dog of anger, will remain subdued to you. If it submits to you, it shall not bite without your signal. Your condition sometimes will reach such a high stage that even tiger, the king of beasts, will be subdued to you. When your own dog will be subdued to you, don't be anxious to subdue the other dogs.

Question. When a God-reliant man keeps arms as a means of protection from the enemies and keeps the doors closed as protection from thiefs how can he be God-reliant?

Answer. He will be God-reliant on account of knowledge and mental condition. Regarding knowledge, he should know that even if the doors are closed the thief can not be prevented from his acts of theft. If God does not drive him out, he can't be driven out. How many doors are closed for fear of thieves, but that also does not do any benefit. How many armed men are murdered inspite of their arms. So don't basically rely on these causes but rely on the Master of causes. With regard to the mental condition, it must be believed that what has been lotted cannot be blotted. On this thought, he remains satisfied and says : O God, if you have engaged anyone to take my properties, I shall remain satisfied and that property goes in your path. I don't know whether this is my provision or the provision of another according to destiny. I am satisfy with what you do. It is also your order that I have closed the door or kept it under lock and key. O Creator of causes, I rely on nobody except on Thee.

When there is such state of his mind and his knowledge as above described, his arming and closing of doors will not take him out of the limit of God-reliance.

Question. Is there any property of a God-reliant man that can be stolen? Answer. Yes, such as utensils for food, cups for drink, jar for ablution, vessel for keeping food stuffs, stick for driving out enemies and such other necessary things.

Some rules of God reliant man regarding property. He is to observe some rules in protecting his property if he goes out.

(1) He will close his doors and will not take excessive care such as telling neighbors to close them with many locks. Malek-bin Dinar did not close up his doors with locks and keys,

but used to tie it with rope and say : If dogs would not have entered, I would not have tied them up.

(2) He will not keep such properties at home which may raise temptation of thieves. Once the ruler Mugirah sent some Zakat properties to Malek bin-Diner who told him : Take it. I have got no need of it. He said : Why? The saint said : The devil raises doubt in my mind that thiefs may take it. I don't like that thiefs should commit sins and my mind turns to another thing owing to the machination of the devil. Abu Sufiyan said hearing this : This is the weakness of the mind of a Sufi. He adopted renunciation and so he can't take it.

(3) At the time of going out he shall frame his mind in such a way that if even if his properties are taken away by thieves he would remain satisfied with the decrees of God. He should say : What will be taken by a thief will be lawful for him or it will go in the way of God. If the thief is poor, it is a gift to him from me. If he is not poor, I will get benefit in three ways. Has theft will prevent him from committing sin. Similarly he will not commit theft in another's house if he gets my properties.

(4) The forth rule is that he shall not be sorry if his property is stolen, rather he should be pleased and say : Had there been no good in it, God would not have taken it away. If it is gifted in the way of God, there should be no search about it, as he has sent it in advance for his sake. It is related that one camel of Hazrat Omar was stolen. He became tired of searching it. Then he said : I gift it away in the path of God. He entered the mosque and prayed two rakats. Then a man came and said : O Abdur Rahman, your camel lies here. He put on his shoes and said : I am seeking forgiveness from God. Then he sat down. He was asked : Will you not go and take your camel ? He said : I gifted it away in the path of God. A certain sage said : I asked a Muslim in dream after he was dead : What treatment has God meted out to you ? He said : He forgave me and accommodated me in Paradise. The house reserved for me in Paradise has been given to me and I saw it. The narrator said that inspite of that he was said. I asked: You have been forgiven and you have entered Paradise yet why are you sad ? He heaved a sigh and said : Yes, I shall remain in such condition till the Resurrection day. I asked : What is its reason ? He said : When I was shown my place in Paradise, I was shown in the highest Paradise such a place which I have never seen. I was overjoyed at

it and I was about to enter there. But some one said to me : Go away from this, it is not for you. This is for one who keeps God's way alive. I asked : What is the meaning of keeping alive God's path ? I was told : You said for a thing : This is gifted in the way of God and then you accepted that thing. Had you filled up the path of God, I would have filled up your path.

It was reported that a Derbesh slept by a man at Mecca who had a purse of money. the man got up from sleep and found his purse stolen. He attributed it to the Derbesh who said : How much money was there in your purse ? The Derbesh went to his house and paid the money to him. His friend latter on informed the man that out of joke they took the purse. When the Derbesh was asked to take back his money, he refused to take it and said : Take it as lawful and good property. I will not take back the money which I spent in the way of God. He did not accept it. They repeatedly requested him to accept it and then he called his son and told him to distribute it to the poor and he did accordingly. This was the practice and conduct of the early sages.

(5) The fifth rule is the lowest stage. He shall not curse the thief who takes his property. If he does that, his God-reliance is spoiled. If he feels sorry for what he missed, his renunciation is destroyed. The Prophet said : He who curses his oppressor, takes revenge. It is reported that a horse of Rabi bin Kasim was stolen. It cost him 20 thousand dirhams. He was saying his prayer at that time. He did not give up his prayer nor did he search for it. A company of men came to him to show sympathy. He told them : I saw that a thief was taking away the camel. He was asked : Why did you not catch him ? He said : The prayer in which I was then was dearer to me than the horse. When they began to chase the thief, he said : Don't pursue him talk good as I gifted it to him. A certain sage among them was asked when his property was stolen : Will you not curse one who oppressed you ? He said : I don't want to be a helper of the devil in the work. He was told : Don't you wish to get back your property ? He said : I will not accept it, nor look to him as I gifted it to him.

Another sage was told : Curse one who has oppressed you. He said : Nobody oppressed me. He oppressed his own soul. Is it not punishment on him? I don't want to inflict more punishment to him. Once a man was rebuking Hajjaj-bin-Eusuf for his oppression in presence of a certain sage. He said : Don't immerge

yourself in his rebuke as God will take revenge on Hajjaj on behalf of the man whose honour he destroyed.

(6) The sixth rule is that he shall be sorry for the sin of the thief and for his punishment and shall express gatefulness to God for the reason that the owner was not made an oppressor but an oppressed one and for the reason that his religion has not been impaired but his world. Once a man complained to a learned man that his goods were robbed by a dacoit. He said : You should not feel sorry, for your goods went to a person who thinks that looted property is lawful as he was not given religious instruction. The property of Ali-bin-Fazil was stolen while he was making circuit round the Ka'ba. His father saw him weeping and said : Are you weeping for your property ? He said : By God, I don't weep for that, but I weep for the thief, as he will be asked about it on the Resurrection Day and he will have no excuse at that time.

(4) Fourth mode of putting God-reliance into practice. There are three kinds of medicines to remove a disease—(1) Sure medicine. In other words, if it is used, there will be cure, for instance if the medicine of water is used, the disease of thirst will surely disappear. (2) Medicine by guess. By this medicine, a disease may be cured or may not be cured as cupping. (3) Well-known medicine. It is neither certain, nor uncertain, but cure is obtained according to the attribute of a thing. It is not within God-reliance to give up the first kind of medicine, rather it is unlawful not to take it at the time of death. If the medicine of the third kind is given up, one does not go out of God-reliance, as the Prophet instructed a God-reliant man to give it up. The causes of the third class are charms, enchantments and such other things. To believe and rely on them is utter foolishness. The middle stage is to apply medicine after consulting physicians. This does not lessen God-reliance, nor is it prohibited, but it is less than sure medicine.

TO TAKE MEDICINE IS NOT OPPOSED TO GOD-RELIANCE: This appears from the teachings and practices of the prophet. He said: There is no such disease as has got no medicine. He who knows it knows it and he who does not know it, does not know it. But death has got no medicine. The Prophet said: O servants of God, take to medicine as God created disease and also created its cure. The Prophet was asked about medicines and spells and enchantments: Can they annul the decree God? He said : It is also

God's decree. The Prophet said in a well known tradition : Whatever angels I passed by (in my journey to heaven) they told me : Order your followers to take to cupping. He ordered for, its extensive use. The Prophet also said to take cupping on 17, 19 and 21st day of the month, or else one may perish owing to blood pressure. Some say that blood pressure causes death in many cases. By order of God, it causes death and by its eviction, one can escape death. There is no distinction between ejection of injurious blood from body and to drive it out from a house. To give it up is not God reliance. It is pouring water upon fire in order to extinguish it or it is like preventing injury when it is about to come in a house. There is one tradition in which the Prophet said : He who takes cupping on Tuesday on the 17th of every month cures his disease of a year.

He ordered many companions to use medicine. He operated upon Saad bin Muaz by taking out a vein. He cauterized Saad-bin Jarabah. Once there was pain in the eye of Hazrat Ali. The Prophet said to him : Don't eat this fresh date. Eat vegetables with bread of thin wheat. It is better for you. There was pain in the eye of Suhail. He saw him eating dried grapes and said : You have got pain in your eye and you are eating dried grapes ? He said : I am eating from another side. The Prophet smiled a little at his word. The Prophet used to apply collyrinth in his eye every night, take cupping every month and take purgative every year. He took medicine many times to cure the sting of scorpion and other animals. It is said that when revelation used to come to him he felt pain in his head and applied Mehdi to it. Sometimes he applied dried earth after it was powdered to an wound.

It is reported that when once Moses fell ill, a man of Banu Israil came to him, diagnosed his disease and said to him : If you use this medicine you will surely recover, He said : I will not take medicine until I am cured without medicine. His illness as a result continued for a long time. Then the Prophet said to Moses : There is a well-known experimented medicine for this disease. We treated it with that medicine and cured ourselves. He said : I will not use this medicine. So his illness began to increase. Then God revealed to him : By My honour and glory, I will not cure you till you use the medicine prescribed by the people. Then he said to them : Give me the medicine you have prescribed for me. Then he took the medicine and recovered. This raised doubt in

his mind and then God revealed to him : You wanted to baffle My laws by relying on Me. Who else except myself created the quality or recovery in medicine ?

It is reported that when a certain prophet complained of illness, God revealed to him: Eat eggs. Another Prophet complained of weakness and God revealed to him: Eat meat and drink milk, as both give strength. It is reported that a party of men complained to their Prophet that they did not get beautiful children born to them. God then revealed to him : Tell them that they should give their pregnant women nutritious 'Safarzal' as food, as by this their children will be beautiful and they should give it to them on the third and fourth months of their pregnancy as God then makes their figure. They should give their pregnant women 'safarzal' and nutritious fresh grapes to eat. From this it is understood that the Creator of causes bound His laws with those who observe them in a chain, so that His skill may be disclosed. Medicine is a cause, which has been subdued like other causes just as bread is a medicine for hunger, water is a medicine for thirst. So also oxymel is a medicine for anamea and scammony is a medicine for purgation.

If the God-reliant man look to the Creator of causes and not to the causes, medicines and physicians, his God-reliance is not impaired if he takes medicines. It is reported that the Prophet Moses prayed : O my Lord, from whom do the diseases come and cure? God said : They come from Me. Moses said : Then why are physicians necessary? He said : They get their provisions by virtue of their treatment and give solace to the hearts of My servants. Then My cure comes or my fixed law (death)

So God-reliance in the matter of medicine is an affair of knowledge and thoughts of mind. In fact to give up treatment is not God-reliance. In certain circumstances however, to give medicine is not opposed to Prophet's ways. The Prophet sometimes did not take any medicine. It is reported that Hazrat Abu Bakr once fell ill and he was requested to call for a physician. He said : The Physician looked to me and said : I will do what I like. Abu Darda was asked in his illness : What do you think? He said : I am thinking about my sins. He was asked : What do you hope? He said : I hope for forgiveness from my Lord. They said : Shall we call for you a physician? He said : The Physician gave me this disease. There was pain in the eye of Abu Zarr. He was told :

If you had called a physician, it would have been better. He said : I am engaged in another affair. He was told : If you had prayed for recovery of your illness to God, it would have been better. He said : I pray from Him more urgent matters.

Once Rabi-bin Khasim had an attack of small pox. We asked him : Take medicine. He said : I am anxious, I am remembering the stories of A'd . Thamud, inhabitants of the valley and other nations. How many physicians were there among them, but the physicians as well as the patients all perished and no chants and enchantments came to any use. Ahmed-bin Hambal used to say : For one who believes in God-reliance and walks in this path, I think it is better to give up medicine and in case of his disease not to call any physician. Sahal Tastari was once asked : When does God-reliance of a man become purified? He said : His God-reliance becomes purified when injury enters into his body and loss in his property and yet he does not look to it.

THERE ARE SEVERAL CAUSES FOR GIVING UP MEDICINE

(1) **The first cause** is impending death. Such a person gives up medicine in fear of impending death, as he thinks that no medicine will be useful at that time. This fear of death sometimes comes to one in the form of dream, sometimes in the form of strong imagination and sometimes in the form of Khashf or spiritual insight, Hazrat Abu Bakr gave up medicine for this reason, as his spiritual eye was then opened. He told Ayesha that what was then in her mother's womb was a female child. Thereafter she gave birth to a female child.

(2) **The second cause** is one's engagement in the thoughts of the next world and for that reason he forgets the pangs of his disease. Hazrat Abu Zarr said : I am engaged in other thoughts. Abu Darda said also in similar strain. He said : I am complaining of my sins. He was more anxious for his sins than for the pangs of his body. Some person asked him about what he would eat. He said : It is the remembrance of the Ever-living and Ever-lasling. He was asked : We asked you about maintenance of your human body, He said : That is knowledge. He was asked. We ask you of food. He said : Remembrance of God is food. They said : We ask you of such food is nourishes the body He said : What connection has it got with the body? Body is insignificant, withhold your

hand from protecting my body. When there is every disease in the body, leave it to its Creator whether you have power over it or not. Have you not seen that when there is any defect in any machinery, it is left to its maker or manufacturer for its repair?

(3) **The third cause** is constant and continuing disease. He who has got continuing disease and is not cured by any medicine, he does not take further medicines or charms and enchantments. A God reliant man gives up medicine in that case. To this effect, Rabi- bin Khashem said : I remember the A'd and Thamud tribes, there were physicians among them but they also perished with their patients.

(4) **The fourth cause** is to think that diseases are causes of virtues,. A God-reliant man by giving up medicine wants to make the disease lasting as he will get rich rewards if he can have patience to bear it. The Prophet said with regard to the rewards of diseases and disasters. We are a company of Prophets. The greatest dangers and difficulties befell on us, next on the virtuous people like us, next on the virtous people like them. A man is tried by the degree of faith he possesses. If his faith is firm, dangers on him are severe. If his faith is weak, dangers on him are less. There is in the tradition that God will examine His servant by dangers and difficulties, as one of you examines his gold in fire. Some of them come out pure and free from faults like gold, some less than them, some come out black being burnt. The Prophet said : When God loves a man, he examines him. If he remains patient, He chooses him. If he remains satisfied He loves him. The Prophet said : You love to be like a strayed ass, so that you may not get any disease or ailment.

Ibn Mas'ud said : You will see the mind of a believer sound and his body unsound and the mind of a hypocrite unsound and body sound.

When the rewards of diseases are great, a party of believers love diseases and search them for getting rewards of patience. For this reason, they don't call physicians. The Prophet said : God says to His angels : Write for My virtuous servant his divine service, as he is tied up with My chain. If I free him from the tie, I will give him better flesh in place of this flesh and better blood in place of this blood. If I take away his life. I will take his life to attract him towards my mercy. The Prophet said : Whose does

divine service inspite of his passions, it is the best divine service. In explaining this, it has been said : The divine service which a man does in his illness and dangers is the best. This can be guessed from the following verse : Perchance you hate a thing which is better for you.

Hazrat Sahal Tastari used to say : It is better to be unable to do divine service as a result of giving up medicine than to take medicine to gain strength for divine service. He had a serious disease for which he did not take medicine. Whenever he saw a person unable to pray standing and doing good deeds owing to illness and for which he took medicine to gain strength he expressed wonder and said : It is better for this man to pray sitting and to remain satisfied in his condition than to gain strength by taking medicine in order to pray standing. The people of Basara used to make their passions weak by hunger to curb temptation, as they knew that a little action of mind, such as patience and God-reliance, is better than a mountain like actions of bodily limbs. Disease does not prevent the working of mind. Sahal Tastari said : Physical disease is good but mental disease is bad.

(5) **Fifth cause.** It is to believe that sins are compensated by diseases. Some people commit many sins and fear much and abstain from taking medicine for diseases for making expiations for their sins. The Prophet said : Fever and other diseases continue to come to a man owing to his sins till he travels in the earth like a virtuous man free from sins and faults. There is in the tradition that the fever of one day expiates the sins of a year. Some people explain its reason by saying that fever destroys the strength of a year. Some say that a man has got 360 glands. Fever enters into each gland and therefore one feels pain. So every pain in each gland expiates the sins of one day. When the Prophet mentioned the expiation of sin by fever, Zaid-bin-Sabet prayed for lasting fever. As a result his fever continued till he died. Some Ansars prayed similarly. The Prophet said : God is not pleased with anything but Paradise for one whose two eyes has been robbed by Him. Some Ansars wished therefore to become blind. The Prophet Jesus Christ said : He who does not remain satisfied with diseases and economic difficulties with hope of expiation of sins can not become wise. It is reported that the Prophet Moses prayed to God on seeing a man in a great distress : O Lord, show mercy on him. God said: How can I show mercy on him ? I am

showing mercy on him by giving him this distress. In other words I am expiating his sins and increasing his ranks.

(6) **Sixth cause.** It is to believe that health breeds greed. pride and other evils. A man by virtue of his continued sound health may have in his mind pride ungratefulness and low desires. For this reason a religious man gives up medicine. So that idleness, pride and other evils may not come to him. Health is the name of natural strength. Greed arises out of health and when it is high, commission of sin becomes easy. The lowest danger of health is to lose time uselessly by engaging oneself in happiness. When God wishes good for a servant. He warns him by diseases, dangers and difficulties. For this reason, a certain sage said : A believer is not free from diseases, wants and disgrace. The Prophet said : God says : Proverty is my prison and disease is my chain. I inflict a servant whom I love with these. When there is prevention of sin in disease, what greater good can there be than this ? There is peace of mind in giving up of sins. A certain religions man asked a man : How are you? He said : I am in peace of mind. He said : If you have not committed sins, you are then in peace of mind. If you have committed sins, then what disease is greater than sins ? He who commits sins is deprived of good.

Hazrat Ali saw a tribe of Nabatis in Iraq dressed gorgeously on an I'd day and asked them : Why are these gorgeous dresses? They said : They day in which we do not commit sins is the day of our festival. God said : Surely man is inordinate, as he thinks himself free from want. In other words, he does not care anything as a result of his living in peace.

A certain sage said : Pharaoh lived for 400 years. During this long period, he had not even an attack of headache, nor the change of even a gland. For the reason of this continued happiness, he said : I am your highest Lord-79 : 24. He claimed himself to be God Had he suffered even half headache for a day, he would have kept himself busy for that and he could not have claimed to be God. The Prophet said : Remember much what destroys happiness (death). It is said that fever is a messenger of death. It reminds death and keeps one away from useless things. God says : Don't your see that they are put to test once or twice a year and yet they are not repentant and do not remember God? This test is meant to be diseases. It is said what when a man is affected twice a year by diseases and yet does not become

repentant, the angel of death says to him : O careless one, messenger after messenger came to you from me but you did not respond to them. For this reason, the ancient sages became anxious when any disease or loss of life or property did not come to them even after expiry of a year. They said : A believer does not become free from fear or disaster in every 40 days.

It is reported that Hazrat Ammar-b-Yaser married a woman and after this it appeared that the woman never fell ill. For this reason, he divorced her. The Prophet consented to marry a woman as she had many qualities. He was also told that she had never any disease. The Prophet said : I have got no necessity for such a woman. Once there was mention of disease and headache before the Prophet and a man said : I don't know what headache is. The Prophet then said : Go away from me. Let one who wished to see an inmate of Hell look at this man. The Prophet said : Fever is a portion of a believer's hell. Hazrat Anas and Hazrat Ayesha asked the Prophet : O Messenger of God, will there be any man with the martyrs on the Resurrection day ? He said : Yes, a man who remembers death twenty times a day. It is beyond doubt that a diseases man remembers death much. When the benefits of diseases are numerous a party of saints gave up efforts to remove diseases.

It is improper to say that to give up medicine is good in all circumstances. It is said that to take medicine is the condition of those who have got weak faith and to give up medicine is the condition of those who have got firm faith and God-reliance. They say that God reliant men will give up cupping and other medicines. If it is true. It is also true that if a scrpent enters a wearing apparel, he should not remove it. It can also be said that he should not take water to remove thirst or food to remove hunger.

To go to places of epidemics is improper. Reports about epidemics have come from Hazrat Omar and other companions. When they reached the outskirts of Syria, news reached them that plague and cholera in virulent type broke out there. There were two groups among them. One group said : We shall not enter this city to face destruction. Another group said : We shall enter this city depending upon God, we shall not flee away from the decree of God and avoid death or else we shall be like those peoples about whom God said : Have you not seen those people

who went out of their houses for fear of death in thousands ? They therefore went to Hazrat Omar and sought his opinion. He said : We shall return and shall not enter this city infected with epidemics. Those who opposed this idea said to him : Shall we flee away from the decree of God ? Hazrat Omar said : Yes, we shall flee away from the decree of God and return to the decree of God. He then cited an illustration for them and said : Don't you consider where one, having sheep and two fields for grazing them, one full of green grass and another full of sands free from grass and leaves, shall graze them ? They said : Yes, we have understood it. They then went to Abdur Rahman who was not present there. In the morning he came and Hazrat Omar asked his opinion about it. He said : O Commander of the faithful, I heard a Hadis about it from the Messenger of God. Hazrat Omar exclaimed : God is greatest Hazrat Abdur Rahman said :: I heard the Prophet say : When you hear about epidemics anywhere, don't come to it. If you are in the place infected with epidemics, don't go out of it. At this, Hazrat Omar became pleased and offered thanks to God and said : My opinion is supported by Hadis. Then he returned from that place with his companions. All the companions agreed on this Hadis and went away. From this it appears that God-reliance does not go by this act, rather it is a high stage of God-reliance.

Question. Why did the Prophet prohibit to go out of the infected place ? In the medical rules, air is the cause of epidemics. Why did he not give permission to go out of it?

Answer. Know. O dear readers, that there are no two opinions that there is no prohibition to flee away from injurious things. In this matter, to give up God-reliance is lawful. But it does not show the path to reach the goal. God knows that the air does not injure the body when it touches it, but foul air breathed constanly may injure health. In other words, when the air becomes polluted and one inhales and exhales it for a long time, it enters into a healthy body. It does not not come out till the inner body is affected by it. In that condition any man living long in a place infected with epidemics, may be affected by it. If the Prophet would have given permission to the people of the place infected with epidemics to go out, there would have been no persons there except the patients, whose condition would have been miserable for want of nursing and care. The Muslims are

like a building whose one part strengthens the other. The believers are like one body. If one part is attacked, the other parts also respond. This is one of the reasons of prohibition.

Question. It is seen from above that there is good in giving up medicine. Then why did not the Prophet give up medicine in order to gain merits ?

Answer Togive up medicine is good for the man whose sins are many and which require expiation. This was contrary to the case of the Prophet who was sinless and pure. He came as a world teacher to teach the people in all matters. Therefore he taught the people to take medicine in case of illness. It is, however, more perfect to know that stone and gold are the same than to flee away from them. This was exactly the case with the Prophet and thereby his God-reliance did not lessen.

The condition of God-reliant man in disclosing or suppressing disease. Know, O readers, that to suppress disease, poverty or other disasters is included with the hidden treasures like good works. That is the highest stage, as to remain satisfied with the decree of God, to remain patient at the dangers and difficulties sent by Him and to keep secret the affairs between him and God can save him from many dangers. Inspite of this, there is no harm in disclosing them if his intention and goal remain fixed. In three cases, disease can be expressed. (1) To take medicine. It is necessary to take medicine from the physician after disclosing the disease to him. This should not be in the way of complaint but to state what has been sent by God to him. Hazrat Bashar Hafi used to tell of his disease to the physician Abdur Rahman. Imam Ahmad disclosed his disease and said : I am saying of God's power which appeared in me. (2) To acquire patience and gratefulness. In addition to physician, one may disclose his diseases to saints and sages with the object of learning from them good patienee and good gratefulness in diseases Hazrat Hasan Basri said : When a patient praises God and expresses gratefulness to Him and then remembers his disease his complaint disappears. (3) The third object is to attribute power to God. Disease can be disclosed with the object of expressing one's inability and failure on the one hand and appreciating the power of God on the other. I its reported that Hazrat Ali was asked once about the condition of his disease. He said : I am not well. One of them began to look at another. They

did not like the expression and began to think why he complained. Then Hazrat Ali said : Can there be expression of pride before the Almighty God ? I like more to express my inability and weakness before Him. Once Hazrat Ali fell ill. The Prophet heard him say : O God, give me patience over my danger. The Prophet said to him : Have you wanted danger from God? Pray for peace from Him. There is permission of disclosing disease with this object. To complain to God with other objects is unlawful. Patience is good, It was said in explaining it that there is complain in it. Hazrat Eakub was asked : Who has robbed you of your eye-sight? He said : Bitterness of time and long sorrows. God then sent revelation to him : Have you got an opportunity of complaining against Me to My servant? He said : O Lord, I am repenting to Thee. Taus and Muzahed said : The cries of a patient at the time of his disease are written. The wise men did not like that a patient should raise a cry as it is a form of complaint. Hazrat Ayub raised cries of agony at the time of his disease. The devil expressed satisfaction at this. The Prophet said : When a man fall ill, God sends two angels saying : Look to what he says. If he praises God and glorifies Him, pray from him. If he complains and speaks evil, tell him like that.

THE REVIVAL OF RELIGIOUS LEARNINGS

The Book of Constructive Virtues

PART II

CHAPTER VI

LOVE AND ATTACHMENT

Know, O dear readers, that love of God is the last stage and the highest in rank. There is no higher stage after acquisition of love God. Before it, there are the stages of repentance, patience and renunciation. These are preliminaries to love of God. Though it is difficult to enter the region of love, it is possible for human mind to be filled up with God's love as a result of firm faith. To believe in God's love is difficult, even some learned men thought it impossible. They say that it means to be engaged in divine worship. They say that Love grows for a being of equal status and hence God's love is impossible.

PROOF OF SHARIAT ABOUT LOVE OF GOD

Know O readers, that all the Ulemas or learned men are unanimous that love of God and His Apostle is compulsory. If there is no existence of such love, how is it compulsory ? To obey injunctions is the fruit of love but the birth of the tree of love is necessary before getting fruit. God says : He loves them and they love Him—5 : 54. God says : Those who are believers love God much. These verses say that love of God is possible. The Prophet in many traditions made love of God a condition of faith.

(1) **Abu Razia Ukaili once asked the Prophet :** O Messenger of God, what is faith ? He said : The meaning of faith is your love for God and His Apostle more than your love for every other thing.

(2) **In another tradition,** the Prophet said that no man can be a believer until God and His Apostle become dearer to him than his family members, riches and all mankind (in another narration than his own life.)

(3) Why should it not be when God said in the following verse : Say, are your parents, your children, your brethren, your

wives, your relatives, the property you have acquired, the business the loss of which you fear and the houses which give pleasure to you dearer to you than God and His Apostle and Jihad in the way of God—9 : 24? It was said by way of warning.

(4) **The Prophet said:** Love God for the provision He gave you. Love me also as God loves me.

(5) **It is reported that a man said to the Prophet:** I love you. The Prophet said : Then be prepared for poverty. The man said : I love God. The Prophet said : Then be prepared for disasters.

(6) **Hazrat Omar said :** Once Mosab-bin-Omair came to the Prophet being covered with sheep cloth. The Prophet said : Look to the man God has illumined his heart. I see that his parents maintained him with good food and drink. Love of God and His Apostle attracted towards what you see in him.

(7) **There is in a famous Hadis** that when the angel of death came to Abraham to take his life he told him : Have you every seen a friend taking away the life of a friend ? Then God revealed to him : Have you ever seen a friend displeased with meeting with his friend ? Abraham said : O angel of death, now take away my life. This love is found in such a person who loves God with his whole heart.

(8) **Our Prophet used to say in his invocation :** O God. I want Thy love, the love of one who loves Thee, the love of that thing which brings near Thy love. Make Thy love dearer to me than cold drink.

(9) **Once a desert Arab came to the Prophet and asked :** When will the the Resurrection occur ? He said : What preparation have you made for that ? He said : I have not prepared for it with much of prayer and fasting but I love God and His Prophet. The Prophet said : He who loves one will be with him. Hazrat Anas said : It pleased the Muslims so much that I did not find them more pleased after Islam than this.

(10) **Hazrat Abu Bakr Siddiq said :** The taste of sincere love which a man finds for God keeps him away from searching the world and away from all the people.

(11) **Hazrat Hasan Basri said :** He who recognised God, loves Him. He who recognised the world adopts renunciation. A

believer can not rest contented unless he is heedless. When he thinks, he becomes sorry.

(12) **Hazrat Abu Solaiman Darani said :** There are people among the creation of God whom Paradise and the pleasures there can not keep engaged. So how can the world keep them engaged ?

(13) **It is reported that** Jesus Christ was passing once by three men whose bodies became stricken with fear of God. He asked them "What is the reason of the change that I see in you?" They said "Fear of Hell." He said : You have got claim over God that He will give security to those who fear God. Thereafter Jesus Christ passed by another three men and found them still more stricken with fear of God. He asked : What is the reason of this condition of yours ? They said : We fear the Almighty and Glorious God. He said : You are near God, you are near God, your are near God.

(14) **Hazrat Abdul Wahed bin Jayed said :** I was passing by a man and asked him : Don't you feel the coldness of snow ? He said : He does not feel the coldness of snow whom God's love keeps engaged.

(15) **The sage Sarri Sakti said :** On the Resurrection day all the Prophets will be called with their followers. Then they will be called : O followers of Moses. O followers of Jesus. O followers of Muhammad. The lovers of God will not be called, as they will be addressed thus : O friends of God, come toMe Then their hearts will be filled up with joy.

(16) **Hazrat Haram-bin Hasan said:** When a believer recognises his God, he loves Him. When he loves Him, he advances towards Him. When he feels the taste of advancing towards Him, he does not look to the world with the eye of attachment and to the next world with the eye of pleasure. That keeps him sad in this world and gives him joy in the next world.

(17) **There is written in a certain religious scripture :** O My servant, by My oath, My duty to you is to love you. So your duty is to love Me.

(18) **Ihya-bin-Muaz said :** Love of God even to the measure of a mustard seed is dearer to me than divine services for seventy years without love.

(19) **Hazrat Ihya-bin-Muaz said :** O God, I am a lover. I wish to live with Thee. Every lover wants to live with his beloved. So how can I keep away from Thee?

WHAT IS LOVE AND ITS CAUSES ?

1. **First basis of love.** Without acquaintance and understanding, love does not take form, as man does not love one with whom he is not acquainted. For this reason, he does not love a lifeless thing, rather he can love one who has got life and understanding. There are three classes of wisdom or understanding. (1) Mind likes a thing congenial to nature. (2) Mind hates a thing opposed to nature. (3) Mind hates what is injurious and pains giving. So love means attraction of mind to what is tasteful and pleasure giving. When it is strong and firm, there is deep love.

2. **Second basis of love.** It is that when it comes after knowledge and acquaintance, it is divided into several divisions from the stand point of knowledge and five senses every sense is satisfied with that thing over which it has got power and influence. Eye is satisfied with beautiful things, ear is satisfied with sweet sounds and songs, nose is satisfied with sweet scent and smell, tongue is satisfied with delicious foods, hand is satisfied with smooth touch. The object for which each sense finds delight is dear to it. The Prophet said : Three things of your world is dear to mesweet scent, wife, and prayer which has been made doll to my eyes. It appears from the above Hadis that prayer is not within the five senses but it is included within the sixth sense of soul. He who has got no heart can not grasp it. Man and beast are equal in the happiness of the five senses. If love of God is considered as appertaining to those five senses, then it is impossible to love Him. The sixth sense is intellect, light, heart, mind or soul. The inner eye is more powerful than the external eye and the mind's eye is more powerful than the external eye. The beauty which can be perceived through intellect is more than that of eye sight. As the beauties of the world appear pleasing to the external eye, the sight of the existence of God and the beauties of His creation are thousand and thousand times more pleasing to him. So love of God can not be denied, but he who has not crossed the limit of a beast can not perceive it.

(3) **Third basis of love.** It is the following. He who loves himself loves another for himself. Every living being loves his life. That means that he has got in his very nature an attachment to live and dislike for death. Man wants that he should live for ever and that his qualities should gain perfection. Nobody wants his destruction and loss of his qualities. So there are several causes of love.

(1) **The first cause** of love is that a man loves his life, then his limbs, then his properties, children, relatives and friends. Man does not love these things only for them, but for the fact they they help towards his long life and attainment of perfection. Even after his death, he wants to live through his heirs.

(2) **The second cause** of love is getting benefit. A man loves one from whom he gets benefit as he is a servant of benefits. The Prophet said : O God, don't allow a sinner to do good to me, as my mind may wish to love him. This shows that mind turns towards the benefactor. There is difference between love for health and love for a physician. Physician is the cause of health and therefore for the sake of health, a physician is loved. Similarly education is loved and also the teacher of education, but education is loved for itself and teacher is loved as he is the cause of education. Similarly food and drink and money are loved, but the former two are loved for themselves and the third is loved as it is the instrument of getting food and drink.

(3) **The third cause** of love is to love a thing for its quality and not for the thing itself. A good figure is loved for its beauty. Even the Prophet said : God is beautiful and He loves beauty.

(4) **The fourth cause** of love is acquaintance with beauty. The external eye appreciates external beauty. A man is beautiful when all his organs are proportionately beautiful. When his organs are not such, he cannot be called beautiful even though his colour is white. This is called acquaintance with beauty. So to get acquainted with perfection is a cause for love.

Question. The matters described above are objects of five external sense organs. Can beauty be appreciated other than by external five senses ?

Answer. It can be realised. Many a time colourless and figureless things are called beautiful, such as conduct of that man

is beautiful, knowledge of that man is beautiful character of that man is beautiful. The meaning of good conduct is that his knowledge, courage, God-fear, generosity, gentlemanliness and other qualities are beautiful. Most of those qualities can be guessed not by external organs but by inner light. These conducts and attributes are objects of love and the man possessing these qualities is loved. People love the Prophets, saints and founders of sects for their qualities though they did not see them. Love reaches to such high pitch that the lovers are ready sometimes to dedicate their lives and properties for them. These internal qualities are divided into two kinds-knowledge and power. All qualities grow out of these two qualities which can not be gained by external senses. A man possesses two things, external figure and internal nature. External eye sees the beauty of external figure but the internal secret nature is seen by the internal eye. He who is deprived of this secret eye can not see the secret beauty and hence does not love it. He whose secret eye is strong can see the internal secret beauties.

(5) **The fifth cause of love** is secret connection between a lover and his beloved. Many a time love is cemented between them not for their beauty but for the union of their souls. The Prophet said : Out of them, love grows among those who have got similarity of souls.

So it appears from what has been described above that there are five causes of love.

(1) A man loves his life, his perfection and his living long.

(2) He loves one who helps him in his livelihood.

(3) He loves one who does good to the people.

(4) He loves one who has got external and internal beauty.

(5) He love one who has got secret connection with him.

If these qualities are found in one person, love for him is increased manifold. Power of love increases in proportion to the increase of those qualities in a man. If these qualities find full perfection in a man, love gains perfection.

ONLY GOD IS OBJECT OF LOVE: He who loves other than God has not recognised God. His ignorance about God is responsible for this. The Prophet is an object of love as he is the

beloved of God. So is the love for the learned, religious men and good people, as the dear ones of the beloved are objects of love. The ambassadors and the messengers of the dear ones are also objects of love. He who loves the dear ones is also an object of love. The those whose eye of knowledge has been opened, God is the only object of love. There is no object of love than He. The five causes of love are only found in God and not in any other being.

The following are the causes that prove that nothing should be the object of love except God.

(1) **First cause.** Man loves himself, his life his progress and his living long and dislikes his destruction, death and impediments to progress. For this reason love of God is necessary as he who knows himself and knows God knows this fact that he has got no existence of his own and that his existence, destruction, progress and everything are gifts from God and that he will return to God and live with Him. He gives his life and He takes his life. He gives him perfection and created causes or ingredients to give him perfection and created guidance for the use of these causes. The life of a man has got no existence of its own. If God had not kept his existence, he would not have been a thing at all. Had God not kept him alive, he would have been destroyed even after coming into existence. Only God is ever-living and ever-lasting. He exists by Himself and things other than God exist only through His grace and mercy. The man who loves himself should necessarily love one for whose cause he came into existence and for whom his existence becomes lasting. This knowledge is necessary as without this knowledge there can be no love. The stronger the knowledge, the stronger the love. For this reason, Hasan Basri said : He who recognised his Lord, loves Him. He who recognised the world has adopted renunciation. How is it that man should love himself, but not love his Lord for whose cause he came into being ? It is seen that one sun burnt person loves shade but he loves also the tree that gives shade. Everything receiving power from God is like the shade of a tree or rays of the sun. As the existence of shade comes from the tree, so one's body, bodily organs and all his attributes and power come from God. In this condition, it is abominable to love oneself without loving his source God. He who does not know that he comes from God, can not love God. For this reason, the fools can not love God. Everything is the fruit or expression of

His power and every being come from His being just as the existence of rays comes from the existence of the sun. It is very clear to the experts of soul, more clear than eye sight that when the physical body and the sun are united, light comes out from the power of God as the rays of the sun eye, figure come from the power of God. He who is near God is like angels. The more a man is near the angels, the more is his insight in the world; and the more he is near the world the more is his defects.

(2) **Second cause.** One is the object of love if he does benefit, sympathises in sorrows and happiness and extends his helping hand to others. From this, it is understood that man should not love except God as it is only God who really does good and benefit to a servant, God says : If you count the favours of God, you will be unable to count them. The benefits that a man does to another are really benefits done by God through him. He is the medium through whom God does benefit. So man can not be real benefactor. Suppose a man gifts all his properties to you. From this you may suppose that he did benefit to you. This is your wrong notion. Who created the benefactor ? Who created his wealth? Who created his power? Who made him dear to you ? Who turned his face towards you ? Who threw this thought in his mind that in doing benefit to you lies his worldly and next worldly good ? When God created all; these things, he was bound to make a gift to you, and he could not go against it. So the real benefactor is One who compelled him to do benefit to you, gave him impetus and encouragement for the gift. His hand is only a means or intermediary through which He send these gifts. The owner of hands is compelled to give just as current of water is made to flow in canals. When a donor does benefit to another, he does benefit to himself and it is impossible for the created beings to do benefit to others. When a man spends his wealth, he spends it for some object to get rewards in the next world, to get name and fame etc. Man does not drop his wealth in to sea as that does not serve his purpose. Similarly, he does not give you something without some object. That object is his goal and not you. Your had is an instrument of receiving it. From this view point, he does benefit to himself by gift for an object which is dearer to him or more valuable than his object of gift. So the donor is not the fit object of love for two reasons—(1) God prevailed over him all the elements of gift and he has got no power to go against them. He is just like the treasurer of a king. If he gives wealth according to the

orders of the king, it will not be considered as his own gift. He is bound to comply with the king's order. Had God turned his mind otherwise, he would not have gifted a farthing. 2) The second reason is that the benefactor takes a better thing in exchange of what he gives as a seller purchases a better thing than what he sells. As the seller can not be called benefactor, so the donor can not be called benefactor, as he gives in exchange of getting rewards, praise name and fame etc. The real meaning of gift is to give wealth without any exchange. Such a gift can not come from man but from God. He it is who gave wealth and favours on the inhabitants of the world in lieu of nothing. He is above all wants. So man can not receive praise for his gift and God only is the object of love and praise.

(3) **Third cause.** You love a doer of good for his special qualities even though his benefits did not reach you. If you hear that a king of a distant land is kind, just, religious, and wise, you love him. If you hear that a king of a distant land is cruel oppressor, transgressor, drunkard, addicted to adultery and fornication, you don't love him. There is no question of your getting benefit or harm from either of them. This love means love of good attributes and hatred for evils. This leads to the love of God, as except God, nobody can be really loved, but he can be loved only when he has got connection with God. He it is who brought everything in to being. Secondly, He gave perfection to his limbs and gave all the things required for livelihood. Thirdly, He created everything which are necessary for him. Fourtly, He gave him beauty in addition to what is necessary for him. Hands, eyes, feet, ears and nose are necessary things, but not beauty which means grace of face and body, red hue of lips etc. Food and water are absolutely necessary, medicine, meat and fruits are generally necessary, beautiful colours and taste of fruits and food are additional things. God created all these things and hence His benefits to you and favours on you are without parallel. So love is due to Him and to nobody else, and if anybody is loved, it should be for His sake only.

(4) **Fourth reason**—Love of beautiful things only for the sake of beauty and not for any other thing. Beauty is external and internal. External beauty is appreciated by external eye and internal beauty by internal eye or internal light. The first kind of beauty is seen even by boys, but the second kind by those who are

versed in soul. If beauty is appreciated by mind, it becomes the object of love of mind. The prophets saints, religious and learned men are therefore loved by mind for their internal qualities and not for their outward appearance. The greater the thing to be known in beauty and perfectness, the more honourable and beautiful will be the knowledge. God is highest and therefore knowledge about Him is highest. God is All-Knowing and human knowledge cannot be compared with His knowledge rather He is the creator of knowledge. Nothing in heaven and earth is outside His knowledge God says : You have not been given but a little of knowledge—17 : 85. So if the object of knowledge is loved, God alone is fit to be loved as He is the Fountain of knowledge. Power is loved and as such a powerful man is loved. Hazrat Ali and Hazrat Khalid-bin Walid are loved on account of their valour and heroism. God is the creator of power valour and heroism in human beings. Therefore He is alone fit to be loved. There is no power and might except in Him and through Him. God said with regard to the great conqueror Alexander : I established him in the world. He got His power from the All-powerful. So He is to be praised and not Alexander for his vast kingdom. If God wills, even a small mosquito is sufficient to destroy such a man.

God is pure from defects and evils and so He is fit to be loved. The Prophets even are not free from defects. God is free from defects and perfect. Perfection is due to God and not to any created being. God is perfect by Himself. He is above all imperfections and defects. There are degrees of imperfections in created beings. A horse is more perfect than an ass and a man is more perfect than a horse. So there is difference of perfection and beauty in created beings. The most perfect is only One. There is nothing like Him. He is above example. He is independent having no need or necessity. He is All-Powerful and does what He wishes, He is all knowing and there is nothing outside His knowledge in heaven and earth. He is All-Powerful whose sovereignty lies over everything. He has got no beginning, He has got no end. He exists by Himself and everything exists for Him. The greatest wise man gets tried in search of Him. The highest limit of the gnostics is to meet with failure in knowing Him.

The Prophet said: I am unable to count Thy praise. Thou art as Thou praiseth Thyself. Hazrat Abu Bakr said : To attain God

means to be baffled to get Him. God revealed to David : The dearest of My dear persons is that servant who worships Me without receiving any favour from me and who fulfills his duty to God most faithfully. It was revealed in the Zabur : Who is a greater sinner than one who worships Me in greed of Paradise and in fear of Hell ? If I have not created Paradise and Hell, should I not be entitled to get worship ?

Once the Prophet Jesus Christ was passing by some lean and thin men. They said : We fear Hell and hope for Paradise. He told them : You then fear created things and hope for created things. He passed by another group of persons and they said : We worship God as we love Him and His glory. He said : You are then the real friends of God. I have been order to live in our company. The saint Abu Hazem said : I feel ashamed to worship God to get rewards and to ward off punishment. In that case, I shall be a dishonest servant, as a dishonest labourer does not work if he does not fear. The Prophet said : Nobody amongst you should be a dishonest labourer. If he does not get his wages, he does not work.

(5) **Fifth reason.** Love begets among persons of similar nature and habits. So you find that one boy loves another boy, an old man loves another old man. There is a proverb that birds of feather flock together. The Prophet said : The souls are regulated army. The souls which agree with one another love one another, and those souls which have no agreement differ. Ignorance of one another's nature is a cause of disagreement. This reason also shows path to the necessity of love for God. The Prophet said : Imbue yourselves with divine attributes. This injunction is only for following the good attributes, such as acquisition of knowledge, honesty, showing kindness, to do good to the people, to enjoin them good, to show them right path and to prohibit them from evils. These subject take to the nearness of God. This does not mean that these attributes will take you to a fixed place, but they will take you near His attributes. Man has been endowed with a special thing which has been prohibited to be mentioned in details. God says : They ask you about soul. Say, soul is an order from my Lord—17 : 85. The reason is that spiritual matters are outside the comprehension and intellect of man. The following verse is to this effect : When I fashioned him and infused in him from My spirit—15 : 29. For this reason the

angels of God made obeisance to Adam. It is understood also from this verse : I have made you My successor in the world. The Prophet Adam would not have been fit for Khilafat unless he was given the connection of spirit. The Prophet said hinting at this connection : God created Adam according to His image. Some say that there is no figure except what can be grasped by the five senses. They out of ignorance gave a body and a figure to God. From this it appears that there is a great connection between God and man. God said to Moses : When I was ill, why did you not come to see Me ? Moses said : O Lord, how an it be ? God said : A servant of Mine was ill. You did not go to see him. Had you gone to see him you would have found Me near him. This connection appears when one keeps himself in constant engagement in additional divine service besides the prescribed compulsory services. The Prophet said : God says: A servant continues to come near Me by his optional divine services till I love him. When I love him I become his ear with his which he hears, I become, his eyes with which he sees, and I become his tongue with which he speaks.

Here the force of pen is compelled to stop. Men differed in this respect, some were inclined to forms, some fell into the whirling circle of Ittehad, some say that God exists everywhere some say 'I am truth.' The Christians say that Jesus is God, Some say that Nasut has been mixed with Lahut, that is the nature of man has been mixed with the nature of God. Abul Hasan Nuri once heard the following poems:-

Love descending from Thee,
covered every hook and corner.
At the time of descent
human knowledge becomes tired.

Hearing this poetry his ecstasy reached such a high pitch that he began to run over the sharp pointed heads of cutted reeds in the field. As a result, his feet became wounded stained with blood and swollen and he ultimately died. This is the extreme sign of love.

So these are the give causes of love which are well-known to the people. These qualities exist in God in full perfection. Those who have got deep insight take God as the only object of love, as the ignorant people take others as their objects of love.

GREATEST PLEASURE IN KNOWLEDGE AND VISION OF GOD

Know, O readers, that pleasure comes out of appreciation. There are innumerable natures of man and every nature has got its own taste and pleasure. To get the object for which a nature has been created is the meaning of taste. These natures have been given to man with a set purpose an not in vain. For instance the nature of anger is to take revenge. The greed for food has been created to earn food as it is food that preserves the body. Eyes get pleasure from beautiful sight ear from sweet sound and nose from sweet scent. So there are different tastes and pleasures for different organs.

Similarly soul has got a nature which is termed divine light. God says : He whose breast God has expanded for Islam remains upon divine light. Some say that it is intellect, some say it is secret insight some say it is light of certainty of faith. There is no meaning of engagement with these names. Soul can be separated from its special attributes which is outside the five senses and unimaginable, as the creation of the world is unimaginable. The nature of that soul is termed by us as intellect by which man is differentiated from beasts and by which spiritual experience can be gained. So the nature of intellect is Marfat or spiritual knowledge of God. In this there lies its pleasure just as good sight is the pleasure of eye and sweet sound is the pleasure of ear.

The pleasure which is found in spiritual knowledge is not found in the knowledge of other things. Spiritual knowledge includes besides knowledge of God knowledge of the reign of angels and heaven and earth. The more is the honour of the acquainted thing the more is the taste and pleasure. A man gets great pleasure in getting the secret information of an emperor. God is the most high and the most honorable. So the pleasure gained by the pursuit of His attributes is the greatest. So divine knowledge is the best of all kinds of knowledge. It is thus proved that the best and highest pleasure can be obtained by the pursuit of knowledge relating to God and His attributes. It is many times more than the pleasure gained by satisfaction of lust or greed by the sense organs.

Pleasure differs in respect of difference of objects. For instance there is difference in the pleasure in the cohabitation

and songs. Then again there is difference in the co-habitation of a young man and that of an old man. Again pleasure is of two kinds, external pleasure gained by five sense organs and internal pleasure as power victory honour which are outside the pleasure of the five sense organs. It is also true that one likes power of rule more than delicious foods, but a boy will certainly like delicious foods more than power of rule. Similarly the pleasure of spiritual knowledge of God and search of His attributes are more to some men than the pleasure of power of rule. God says : Nobody knows what pleasure pleasing to the eyes lies in store for him. The Prophet said : 'God prepared for the righteous servants such happiness as no eye has seen, no ear has heard and no heart of man has conceived.' But now he will not understand it. He who has got this spiritual pleasure immerges himself in the sea of Marfat and give up all earthly powers name and fame treasures riches, as he knows that all these earthly things will vanish and He will ever remain. He will one day have to give up these earthly pleasures by the event of death. When his sight goes out of these things limited by space, his sight then knows no distance. At that time, the gnostic searches such a paradise as covers the whole earth and heaven.

Death cannot destroy the place of God's Marfat and that is soul which is a spiritual thing. Death causes the change of the condition of soul and relieves it from the prison of this bodily cage. It does not end as God says : Don't think those who are killed in the way of God as dead, but they are alive near their Lord and are given provision. They are joyous of what God bestowed upon them of His favours and they give good news to those who have not as yet reached them.' Don't think that this position is acquired only by the killed in war field. Every breath of a gnostic is a martyr. There is in the Hadis that the martyr will wish in the next world that he be returned to the world and killed again and again. He will hope for it seeing the immense rewards of martyrdom. An Aref need not go to a distant place with his body. He can go anywhere he likes.

Now it is clear that the pleasure of Marfat is the greatest, greater than ruling power and honour. He who has tasted it understands it. This is a thing to be tested and not to be understood by logic. Hazrat Abu Sulaiman Darani said : There are such servants of God who can not be turned away from God

by the hope of paradise and fear of Hell. How can the worldly engagements keep them away from God ? For this reason, a friend of Fateh Musalli once asked him : Tell me what thing gives you impetus for divine worship and keeps you away from the people ? He said : Remembrance of grave and Hell. He again asked : What is grave ? He said : Fear of Hell and hope of Paradise. He again asked : What are these things ? He said : Everything is in the hand of God. If He wishes He can make you forgetful of all things. If there is acquaintance between you and Him, you are in no need of them.

It is reported that Jesus Christ said : When you find a young man engaged in the pursuit of God, know that it is the thing which kept him forgetful of all other things. A certain sage saw Basher-bin-Hares in dream and asked him : What is the condition of Abu Naser Tamer and Abdul Wahab Warbak ? He said : I have left them at this time for taking food and drink before God. I asked him : What is your condition ? He said : God knows that I have got little desire for food and drink. So He gave me the favour of His Dider. Ali-bin Muket said : I saw a man looking at God in dream. I asked Rezwan : Who is this man ? He said : Maruf Karkhi who did divine service not in hope of Paradise, not for fear of Hell but for love of God. So God bestowed on him the favour of looking at Him upto the Resurrection Day. For this reason, Abu Sulaiman said : He who is to-day busy with himself will also be busy tomorrow with himself. He who is busy with his Lord to-day will be busy also tomorrow with his Lord. Sufiyan Saori asked the saint Rabeya : What is the sign of your faith ? She said : I don't worship for fear of Hell or for greed of Paradise. In that c[illegible] I would be a labourer. Rather I worship Him loving Him and being attached to Him. She said in describing her love in the following poems;

Either I love Thee out of passion,
Or I love Thee for Thy attributes in appreciation.
Thy constant remembrance is the fruit of love.
Lifting of screen is the fruit of realisation.
I have got no pride in love of either,
Rather beauty of both is only for Thee.

The taste of the appreciation of beauty has been explained by the Prophet in the in following Hadis. God says : I have prepared for My righteous servants such rewards as no eye hath seen, no

ear hath heard and no heart of man hath conceived. If the soul of any man can be turned completely, he can get some taste in this world. For this reason, a certain sage said : If I say, O Lord, O God I find it in my heart heavier than a mountain, a voice comes from behind the screen : Have you ever heard a man calling a friend with a loud voice ? He said : When a man reaches the highest stage of this spiritual matter people throw stones at him. In other words, his words go out of the limit of intelligence of man. He is then called either a man or an infidel. The object of a gnonstic is His vision, When he reaches this stage, he does not feel the pangs of burning if he is thrown in to fire. How can a worldly man believe this thing when he is engaged in the pleasures of his senses ?

DIFFERENT STAGES OF PLEASURES

(1) A boy takes pleasure in plays and sports but not in power, name and fame. (2) In the second stage, when he is a grown up young man, he takes pleasure in cohaiting with women. In comparison with this pleasure, he thinks his pleasure of plays and sports as trifling. (3) In the third stage, he takes pleasure in power, name and fame. (4) In the fourth stage he is eager to have taste of spiritual pleasure leaving all the earlier pleasures behind. At that time, the people of earlier stages laugh at them as they laugh at the boys in the second stage. (5) Spiritual knowledge in the world is less than that in the next world. All things are of two kinds. One kind comes in imagination such as figure of various kinds and the second kind is out of imagination, such as God's being and attributes. He who sees a man and then shuts up his eyes can see his figure in imagination. The second kind is out of imagination such as God's being and attributes, knowledge, power, will etc. Knowledge by sight is more clear than knowledge by imagination. There is some difference in clearness it you see a man very early in the morning when there is still darkness and when you see him in sun. The latter is more clear. Imagination is like the sight of a man in the morning darkness. That is made more clear when he is seen in clear sun. This latter vision by mind or soul is the last stage of sound. This is clear sight by mind and not by eye.

The object of knowledge can be known by imagination in two way- one is corroborative and the other is real. The utmost limit of Kashf is direct sight. If one shuts up eye sight, direct sight can

not be obtained as between eye and the object to be seen, there is the screen of eye. The screen must be removed to have direct sight. Similarly soul is covered by body, greed and passion and as such direct sight is not possible in worldly life. God said to Moses: You will not be able to see Me. God says: Eye sight can not overtake Him. According to an authentic Hadis the Prophet did not see God in the night of *his ascension to heaven*. When the screen will be removed by the event of death, still then the soul will remain covered with the screen of the sins he has committed in the world. The greater the sins, the greater the thickness of the screen on soul. The brilliant light of God will not be seen in the screened soul. It is like uncleanliness in a mirror. One's face can not be seen unless the dust and uncleanliness are removed from the surface of the mirror. There are souls which do not go out of the limit of cleanliness. This uncleanliness will be removed by fire and as such soul will be burnt by fire in order that it may come out pure.

God says: 'There is nobody among you who will not come before it (Hell.) This is the decree of your Lord. Then I will rescue those who are God-fearing and keep the sinners therein." So every soul shall have to present itself before Hell fire. When it will be fully cleared of impurities, it will be deemed fit to enter paradise. There is no time limit, as it will occur after the resurrection day which is unknown. God will shed His luster on the pure souls in proportion to his clearness of soul and degree of Marfat. This luster is called direct sight which is a truth. This is not an idea. God is realised in truth here in this world but will be seen in the hereafter. The knowledge of Marfat attained in this world will gain perfection in the hereafter and the idea in the world will turn into direct sight of God. This is seen from the following verse: Their light will run in their front and sides. They will say : O our Lord, make our light perfect.' The perfection of light means perfection of sight and increase of Kashf.

Knowledge of Marfat is a seed of next worldly sight. The seed grows into a tree and the tree gives fruits. He who does not sow seeds cannot expect fruits. Similarly he who does not sow seeds of Marfat in this world cannot expect to have sight of God in the next world. The greater the knowledge of Marfat in this world, the greater will he appreciate the beauty of God in the next world. The Prophet said : God will disclose His own luster

on all people in a general manner and on Abu Bakr in a special manner. The saint Rabia was asked about paradise. She replied : First neighbour and then abode. It appears that her goal was not paradise but the Lord of paradise. He who did not recognise God in the world will not be blessed with His vision in the next world. He who did not enjoy the pleasure of God's Marfat in the world will not get God's vision in the next world. A man will be resurrected upon the condition in which he lived in the world. So Marfat is the foundation of fortune.

Question. If the pleasure of sight is connected with Marfat, it seems that the pleasure will be little, as little pleasure is gained in Marfat in this world.

Answer. The argument is not correct and the pleasure of Marfat is not little in the world. How can he who is free of Marfat realise that pleasure ? The gnostics feel immense pleasure in Marfat but it is not to be compared with that pleasure to be gained by direct sight in the next world. The pleasure in thoughts of the beloved is hundred times less than that of direct sight, and the pleasure of hand touch is thousand times less than that gained by cohabitation. There is a great deal of difference between these two.

Pleasure differs with the difference of the causes of happiness. The first cause is the degree of beauty of the beloved. The most beautiful gives great pleasure. The second cause is perfection of the power of love. The pleasure of one whose love is very deep is more than that of one whose love is moderate. The third reason is perfect knowledge. If the beloved is seen in darkness, it gives less pleasure than what is got if seen in light. The fourth reason is mental sorrow and happiness. If the beloved is seen by a mind free from sorrows, the pleasure is certainly greater than that gained by a mind full of sorrows.

The life of the next world is a real life. God says : The life of the next world is a real life if you had known— 29 : 64. He who reaches this stage loves meeting with God and loves death. But he who waits for increase of his Marfat is like a seed which is yet to grow into a tree. There is no limit to the sea of Marfat. To reap fruits is impossible without the next world. For this reason, the Prophet said : To live long in divine service is the best fortune, as Marfat becomes perfect through training during this long time.

This requires time. He who loves death loves it because he himself is experienced in Marfat. He who dislikes death makes delay in Marfat. Ignorance and negligence are the basis of misfortune and knowledge and Marfat are the basis of fortune.

Question. What will be the instrument of sight in the next world eye or heart. Answer. Those who are deep in insight do not look to their difference of opinion about this. Whose hopes to see his beloved, his love keeps him engaged in His sight. He does not look whether his sight lies in eye or forehead.

CAUSE OF INCREASE OF LOVE OF GOD. Know, O readers, that the most fortunate one in the next world will be one who loves God most. For this reason, the meaning of the next world is to proceed towards God and see Him. What a good fortune is for a lover when he meets his beloved after long hopes and awaitings, but this fortune is deep according to the degree of love. The more is the degree of love the more is happiness. Every man can gain the love of God in this world and no believer is free from it. Deep love can be acquired in two ways. (1) **The first way is to severe all worldly connections** and to oust love of things other than God from mind. Mind is like a cup. If water is not taken out of it, it does not become vacant. God has not given any man two minds. The cup of love becomes full when God is loved with the entire mind. Love of God lessens in proportion to the love of things other than God. God says : Say Allah and then let them off in their idle talks. God says : Angels descent upon those who say 'God is our lord' and then they remain steadfast to that—41 : 30. 'There is no deity but God' means there is no object of love except God. Every object of love is deity or lord and he who keeps a slave, he is his lord. So every lover is confined by one whom he loves. God says : Have you seen a person who takes his low desires as deity? The Prophet said: The most detestable deity of man in the world is his passion. He said : He who utters 'There is no deity but God' with sincere heart will enter paradise. Here sincere heart means heart set apart for God. There can be no place of Shirk or partner in this condition. So God becomes the object of love of his heart, the deity of his heart, the ultimate goal of his heart. If this stage is reached, the world becomes to him a prison, as it becomes a stumbling block against his meeting with his beloved. Death releases him out of this prison and gives him opportunity of meeting with his Lord.

One of the causes of the weakness of heart in leaving God for love for the world. The world includes love for his family members, wealth, riches, children, relatives animals and the implements of his enjoyments. The more is his attachment for the world, the less is his love for God. The greater is his happiness in the world, the less will be his happiness in the next world. The nearer a man goes to the east, the more distant he will got from the west. This world is like the east and the next world is like the west. Or these worlds are like two co- wives. He who has got heart can understand it very clearly, more clear than eye sight. The only way to cleanse the mind from attachment of the world is to sojourn in the path of renunciation and to take to patience and other attributes.

(2) The second way of increasing love is to increase the power of Marfat and extend it over the entire heart. Power of love increases after mind is purified of all worldly engagements. That is like sowing seeds after weeding out the weeds. This weeding out of weeds is half work of growing crops Thereafter out of this seed grows the tree of Love and Marfat. This seed is Kalima Tayyeb as God says: God setup example of Kalima Tayyeb. It is like a good tree of which the root is firmly rooted and the branches extend in horizon-14:24. In another verse. God says: Kalima Tayyeb raises him up and good deeds also raise him up. So good deeds are like servants for God's Marfat. The object of every good deed is first to purify mind from the world and then to preserve it for long. in short good works are done for this Marfat. Knowledge is necessary for good works. It appears therefore that knowledge is necessary in the beginning as well as in the end. Knowledge is first necessary in order to gain knowledge of outward actions whose object is good deeds. The object of good deeds is to purify minds so that truth may blossom therein. The knowledge of Marfat means spiritual knowledge. When this knowledge is achieved, love comes in. When he loves Him, he takes pleasure therein. Love comes in after Marfat or acquaintance. This Marfat can be acquired after purification of mind from worldly thoughts along with clear thoughts constant Zikr, ceaseless efforts and constant search into the attributes of God and His sovereignty over the heavens and earth.

Those who reach this stage are divided into two classes one group are powerful and another group are weak. The first

acquaintance of the first group is only with God and the preliminary acquaintance of the second group can be gained by their good works and then they are raised up to God. God says with regard to the first group: Is not your Lord sufficient that He is a witness over everything? God says: God testifies that there is no deity but God. A certain sage was asked: How have you recognized your Lord? He said: I have recognized my Lord through the help of my Lord. Had not there been my Lord, I could not have recognized Him. With regard to the second group the following verse says: I will show them My signs in the horizon and in themselves, till it becomes clear to them that He is the truth. God says: Do they not see the sovereignty of heaven and earth? God says: Say, look to what is in heaven and earth? God says: 'He created the seven heavens in stages. You will find no incongruity in the creations of the Merciful. Turn your look again. Do you see any incongruity therein? Then turn you look again, your look will return to you confused.' This mode is easy for majority of the people and more spacious for the travellers of the path of religion.

The easier way is to ponder over the wonderful creation of God. The lowest creation is earth and what is therein. It is in relation to heaven and angels and other beings, If you see the earth in comparisons to a body, you will see the earth very very big. The sun appears to be small but still it is 160 times greater than the planet of the earth. Now look to smallness of the earth in relation to the sun. The sun is attached to the open horizon. Look to the smallness of the sun in relation to the horizon. It is not comparable even in relation to the vastness of the horizon. The seat of the sun is in the fourth heaven. This fourth heaven is very small in comparison with higher heavens. The seventh heaven lies before the Throne is such a way that a stone lies is it were in a vast field. The Throne itself lies likewise in the vast Arsh. Now look at the earth how small it is in comparison with the sun, heavens, Throne and Arsh. In the earth again, the landed portion is very small in comparison with the area of oceans, seas and watery portions. The Prophet said: The land hemisphere in the seas is like a ball in the land hemisphere. The earth is therefore like as island in the area of water.

Then look to man made of earth. Man is only a clot of earth. Look to other animals also. How small they are in comparison

with the earth. In the animal kingdom, there are ants, bees, worms, insects, mosquitoes etc. Look to the creation of a mosquitoes. Think of its power inspite of its smallness. How God created it in the form of an elephant which is biggest of animals. It has been given a trunk like that of an elephant. He created all organs for it as He created them for an elephant. In addition, a mosquito has been given two wings. Then look how God showed it the path of procuring food. He informed it that is food is blood. He gave it two wings to fly to men and animals to procure blood with its trunk. It is open within and fit to preserve blood. It flees away with its wing when man goes to attack it.

Look to the eye of an animal. It has got eye lids which prevent falling of dust and other injurious things to the eye. Two hands have been created for mosquitoes and flies. By these two hands, they rub eye lids always. He made black hairs for eye lids, so that they may help eye sight. They work as windows, if dusts and refuges fall.

Now look at the bees. God revealed to them to build habitation in mountains and hillocks, in trees and high places. God makes out honey and wax from their sittings. God allows bee wax to be used as light and prescribes medicine by another thing. One wonders how God makes the bees fly from flower to flower to gather honey, to take care of themselves from dirts, how they obey their leaders and how they remove unclean things from their hives Look to the wise construction of their habitation and at the six concerned round room. They do not construct four or five concerned room. The wisdom of mathematicians become baffled at this. The figure of a fly is round and long. If each room is four cornered, some space of a four cornered room lies useless. If each room is made round and if several rooms are attached to one another, some often places are left outside. See how God gave them instincts to build each room of six cornered size in a big house.

So all praise is due to God. How great is His mercy and how extensive and intensive are His favours. Though this thing is trifling, yet there are lessons in this for mankind for pondering. The knowledge of mankind is not at all a knowledge in relation to the knowledge of God. In this way, knowledge of the recognition of God can be increased. With the increase of higher knowledge, love also increases. If you wish to gain vision of God, throw the

world behind your back and keep yourself long with constant zikr and pondering.

CAUSES OF DIFFERENCE OF MEN'S LOVE: Know, O readers, that the believers are partners in the basic love, as well as partners in faith, but there is difference in their love as there is difference in their acquaintance or Marfat. The gonstics are the nearest ones to God. God mentioned the condition of these classes in the following verse: 'If he is one of the near ones, there is for him rest, provision and paradise of Nayeem'. The general believers love Imam Shafeyi on hearing his piety and knowledge, but his disciples love him more for his religion, conduct, character and good habits. A man with deep insight searches for detailed acquaintance with divine attributes and His wonderful creations. Even in a mosquito, he finds wonderful skill of God. The more a man searches after His glory the more is his love for Him. There is no limit to the sea of Marfat of God. So it is no wonder that there would be different degrees of love of different individuals for God.

CAUSES OF DEFECTS IN RECOGNITION: Know, O readers, that of all the bright things seen by our naked eyes, the brightest is God. So it is necessary to have his recognition first by intellect in an easy manner, but the matter is contrary. What is its cause? That God is most express, open and clear requires illustration for understanding. When we see a man to write somethings, we see him clearly more than anything else that he is alive. His life, knowledge, power and his will to write appear to us more vividly than his other open and secret natures. The meaning of his secret natures is his passion, anger, health, disease etc. We don't know these natures. Among his often natures, we know some and some are not free from doubt, such as the measure of the length and colour of his body. His life, power, will, knowledge, his being an animal appear to us more vivid to us than to catch them with external eye, as these natures are outside the five senses and it is not possible to know his life, power and will except by his movements. If we look to what is in the earth, why shall we not recognise Him?

What we see about God proves His being, His power, His knowledge and His other attributes. We can understand them by our open and secret senses. We can realise them from the stones, trees, animals, heaven, earth, stars, sun, moon land and watery

as of the earth. Rather the first proof of His existence is our ıls, our bodies, our natures, changes of our souls, our vements and our works and deeds. The most clear thing that nes to our intellect among all things is our soul, then our sations arising out of our five senses and then our knowledge ;ing out of our intellect and deep insight. Every sense has got separate function and separate proof. All the things of the rld give ample proof of the existence of the Creator and proper uaintance of His knowledge, power, mercy and skill. If the d writing gives proof of the life of a writer and his existence, wonderful creations of heaven and earth give sufficient of of the All Powerful. There is nothing which does not prove existence. Our external and internal conditions give proof of glory and omnipotence as we know that the hands of a writer ıot automatically move.

There are two causes of the defect of our intellect to ierstand Him One cause is that the matter is subtle and 'et, but its illustration is not secret. The second is His ;htness being out of limit, as a bat can see in darkness, but it not withstand the brightness of day. The sun's rays defeat eye sight of a bat as the sun's rays are strong and the sight bat is very very weak. Similar is our sight. God's light is :edingly high covering all in heavens and earth. Our eye ıt is very very weak in comparison to God's light. So we can see Him. He is invisible because his light is too strong. A g appears clear in contrast with a thing opposite to it. God ıost express and open and everything gets light from His t. Had he been secret and not open, all in the heaven and h would have been destroyed. All things are regulated by principle. That proves His existence. On account of his ssive light, He is hidden. He whose insight is strong and se faith is firm, is in the middle path in his affairs. He does see anything except God and knows nothing except Him. :nows that there is no existence of anything except that of . He who looks at the writing on a paper knows the tence of a writer. The heaven and earth and what is therein he writings of that Great Writer with the pen of power. He s God and knows Him through His works. He sees nothing pt God. It can be said of him that he loses himself in ıid and forgets his own existence. A weak man cannot ɜrstand it.

Man can understand even before the dawn of his knowledge that everything attests to the existence of God. But his religious feelings of childhood disappear when he mixes with the corrupt society. Owing to his worldly engagements, he is debarred from swimming the ocean of Marfat. For this reason, a poet said :

Thou art open. Thou art not hidden,
How can deaf and blind man
Can know the open moon?
Thou hats kept secret what Thou disclosed.
How can He be known who though open
Keeps himself hidden.

MEANING OF ATTACHMENT FOR GOD: There are three modes of describing attachment for God.

(1) **Mode of thought.** Every lover has got attachment for his beloved in his absence, But it cannot be said that he has got attachment only in his presence as the meaning of attachment is to hope for getting a thing. There is no meaning of hoping for a thing which has been obtained. There cannot be any attachment for a thing which cannot be known. He who has not seen another or heard his qualities cannot have attachment for the latter. Direct vision of God will occur in the next world. Now therefore there should be attachment for God.

(2) **The second mode of attachment.** There is no end of divine secrets but some of these are disclosed to every man. There is also no end of matters which lie hidden. A gnostic knows His existence and knows also that God knows it. He knows also that the matters unseen are more than the matters seen. So he remains anxious to know which lies hidden until he gets knowledge about them. Hazrat Ibrahim-bin-Adham said ; I prayed one day—O God, if Thou give anything to any of Thy dear ones before his meeting with Thee, give it to me, Anxiety destroy me. Then I saw in a dream that God made me sit before Him and said : O Ibrahim, are you not ashamed that you pray for such a thing which will console your mind before meeting with Me ? Can an Aref get satisfaction before meeting with his beloved ? I said : O Lord, I am immerged in Thy love. I know not what I say. Forgive me. Teach me with what I should invoke Thee. God said : Say. O God, let me be satisfied with Thy decree, let me have patience at Thy given dangers and difficulties, let me be grateful for the

es given to me. This attachment will give you consolation iext world.

The third mode of attachment. This attachment has got in this world and in the hereafter. God's knowledge is ss but man's knowledge is limited. He continues to acquire edge and what he could not acquire remains to be ed. So his hope remains unsatisfied, specially of one who ages after stages about Him. He hopes for perfection of g with Him. God says : Light will run in front of them and sides. They will say : O our lord make the light perfect for s means : Pour down upon us the treasure of light as Thou ven us in the world. It s object is make the light perfect. ys : They say look at us. We shall borrow from your light. ill then be told : Return to your backs and seek you light. It hat if the light increases in the world, it will also increase ext world. It will not be a new light.

HADIS AND SAYINGS OF SAGES

The Prophet used to pray: O God, I pray to Thee for tion over destiny, provision after death and abundant e for seeing the beauty of Thy face and hope for meeting ee.

Abu Darda said to Ka'ab : Tell me a verse from the Torah. : God says : Hope of the righteous persons to meet Me is id My hope for meeting them is still greater. There is by its side : He who wants Me gets me. He who does not e does not get Me. Abu Darda said : I bear witness that I e Prophet say this.

Iazrat Daud said : God said : O Daud tell the inhabitants orld : I love one who loves Me. I am with one who sits e alone. I am satisfied to remember one who finds to remember Me. I become the companion of one who mpany with Me. I choose one who chooses Me I remain t to one who obeys Me. I take the love of one who loves heart and I love him so much which nobody can get. He nts Me sincerely gets Me. He who searches other than oes not get Me. O inhabitants of the world think over the which you live. Come to see My skill, to keep company and to stray with Me in solitude. Be satisfied with My / and I shall also be satisfied with your company and

hasten to love you. I have prepared the conduct of My dear ones with the conduct of My dear friend Abraham, My dear friend Moses and My chosen Muhammad. I have created the hearts of those who hope for Me with My light and increased it with My glory.

(4) **A certain ancient sage said** : God revealed to a Siddiq : There are some servants of Mine who love Me. I also love them. I am attached to those who are attached to Me. I remember those who remember Me. I look to those who look to Me. If you adopt their ways, I will love you. I will hate you if you give up their ways. He said : O Lord, what are these ways ? God said : They see the shade of the day in such a way as a kind shepherd remains anxious for the setting of the sun when grazing a herd of sheep or as a bird is anxious to return to its nest at the time of sun- set. When the night covers them, darkness spreads evil and every lover is engaged with his beloved. They stand up on their legs, fall prostrate upon their foreheads, talk with Me in solitude with My words, invoke Me for My favour. Some cry some raise voices, some prostrate down. I will give them three kinds of rewards for the troubles they take for Me. (1) I will cast My light in to their hearts. Then they will give news about Me as I give out news to them. (2) I will think light if the heavens and the earth and what is therein are weighed against them. (3) I will appear to them with the brilliance of My face.

(5) **Hazrat Daud said** : God sent Me this revelation : O Daud, how long will you remember paradise and not pray for attachment for me ? He asked : O Lord, who have got attachment for Thee ? He said : Those whom I have purified from every evil, whose hearts I have broken and opened towards Me so that they can look towards Me. I carry their hearts with My hands and keep them in heaven. Then I call My chosen angels. They unitedly prostrate before Me. I say : I have not called you to make prostration before Me. I have called you for this reason that I will present before you the hearts of those who cherish hope for Me and I feel proud for them. O Daud, I have made the hearts of those who are attached to Me with My pleasure and increased My favours with the brilliance of My face. I have chosen them as those who will speak with Me and I have made their bodies in the world as My targets, Daud said : O Lord, allow me to see myself as Thy beloved. God said : O Daud, come to the mountain of

Lebanon and see that there are 14 monks here of whom two are young, some old and some extremely aged. When you will come to them, tender them Salam on My behalf saying : Your Lord is tendering you Salam. He is asking you : Have you got any need ? You are My dear ones, My chosen people and My fiends. I get pleasure at your pleasure and your love reaches Me without delay.

Daud come out and found them near a fountain. They were then meditating over the glory of God. They looked at Daud and were about to go away from him, Daud told them : I am a messenger to you from God. I have come to you. They then came to him and looked downwards to hear him. Hazrat Daud told them : I am a messenger of God to you. He tenders you Salam and says : Have you got any need ? I will hear you what you say as you are My dear ones, chosen ones and dear friends Your love comes to Me without delay. I look to you always like a kind father. Then they began to shed tears which began o to flow down their cheeks.

Among them an old said said : O God. Thou art pure. O God, we are Thy servants and children of Thy servants. Accept from us what passes between you and us. Another said ; O God Thou art pure, we are Thy servants and children of Thy servants. What courage have we got to pray to Thee. We know that Thou hast got no necessity for our services. Thy mercy on us is that we may tread the path towards Thee. Another said : O God, we have got defects in searching Thy pleasure. Help us to remove them by Thy help. Another said : O God, Thou hast created us from a drop of semen and Thou hast given us grace to ponder over Thy glory. Will he dare to speak with Thee who is busy in proclaiming Thy glory and think over Thy grace ? We try to come near Thy light.

Another said : O God, Thou art glorious and stay near Thy friends and show kindness to Thy dear once. So give us grace to our tongues to glorify Thee. Another said : O God, Thou hast showed us path to remember Thee and to find leisure to be busy with Thee. Forgive us for our faults in the matter of gratefulness to Thee. Another said : O God, Thou knowest our needs. We need to look to Thy face. Another said : O God, how can a servant be daring against his Lord ? When you have ordered us to invoke Thee, give us such light as can guide us through the darkness of the stages of heavens. Another said : We pray to Thee to accept

our invocation and make it last long. O God, we invoke from Thee full favours for what Thou hast given us. Another said : We need nothing from Thy creation. Only give us grace to look at Thy beautiful face. Another said : I pray to Thee that my eyes become blind for looking to the inhabitants of the world and my mind remains busy with the next world. Another said : O God. I know that Thou art glorious and noble. Thou love your friends. Be kind to us that our minds may keep attached to Thee and to no other thing except Thee.

Then God revealed to Daud : Tell them : I heard your prayers and I accept your invocation. Let each one of you be separate from his companions and adopt a course for himself. In that case, I will remove the screen that lies between Me and him. He will then see My light and glory.

Daud said : O God, for what have they received this position? He said : For their good idea about Me, for their abstinence from the world and its inhabitants, for their living with Me in solitude and their secret talks with Me. He who does not give up the world and its inhabitants, does not turn his mind away from them, does not keep his mind busy with Me, does not choose One better than His creations, cannot get this position. When he loses these things, I show mercy on him give him leisure and remove the screen that lies between him and Me. At that time, when he sees with his eyes towards anything, I show him My wonderful skill every moment and take him near the brilliance of My face. If he falls ill, I treat him in such a way as a mother treats her child. If he becomes thirsty, I quench his thirst by the taste of My remembrance. O Daud, when I wish these things in his connection. I make him blind to the world and its inhabitants and steal his mind from loving them. He remains always busy with Me. He wants to come to Me soon but I don't want his death as he is the object of My sight among My creations. He does not look beside Me and I also look to him. O Daud, if I see him, his mind becomes frozen, his body lean and thin, his bodily organs become broken and his mind flies on hearing My remembrance and I feel proud for him before My angels and inhabitants of heaven. His fear and divine services then increase. O Daud, by My glory and honour, I shall certainly give him accommodation in Ferdous Paradise, give him fortune of looking at My face, so that he may be satisfied and that satisfaction is highest.

(6) **There is a story that God said to Daud :** O Daud, tell my servants who are anxious for my love : When I keep behind the screen from the creation. what's the harm of your lifting the screen between Me and you and look at Me with your mind's eyes? What's the harm if I keep the world separate from you and spread the religion for you? What's the harm if the people be displeased with you when you seek My pleasure?

(7) **God revealed to Daud:** You think that you love Me. If you love Me, give up your love for the world from your mind, because love for Me and love for the world can not unite in the mind of man. O Daud, love me sincerely and mix with the people of the world outwardly and observe religion for Me and not for men. Remember what is in conformity with My love and rely on Me what seems difficult to you. I have kept you before upon guidance and control. I become now your guide and proof. I give you before you ask. I help you in your dangers and difficulties. I swear by Myself that I will not give rewards except to one whom I know to he reliant on Me and whose search and will are sincere and selfless.

(8) **O Daud,** when you cannot remain satisfied without Me, I become like wise for you. I remove disgrace and solicitude from you and give satisfaction to your mind, as I have inflicted promise on Myself that whoever remains satisfied with his works. I unrest him to himself. Ascribe everything to Me, so that your deeds may not go against you and you may not be a helping hand to sins and your companions may not be deprived of your good. You will find no limit and end to the knowledge of My Marfat.

(9) **O Daud** teach the children of Israil that I have got no connection with anyone of My creations. In this condition their hopes and will towards Me should be too much. I will give therefor such reward which no eye has seen, no ear has heard and no heart of man has conceived. Place Me before your eyes and look to Me with your mind's eye and do not look with your eyes on your forehead at those whose minds and eyes remain closed for Me and on whose hearts there is seal. I have cut off rewards from them. I swear by My honour and glory. I will not open My rewards for one who enters in to My allegiance or examine Me and to get secret information from Me. Be modest to those whom you will teach. If My dear ones had known the

position of the sojourners of religion towards Me, there would have been such a land for them as they could have travelled on it.

(10) **O Daud,** if you make your disciples clear of heedlessness, I will enroll you near Me as a warrior. Solicitude will not come to one whom I enroll as a warrior. He will not be deprived of getting anything from men. O Daud, hold fast to My word, take something from your soul for you. Don't give something out of it, or else I will take My love from you. Don't deprive My servants from My mercy. Cut off your greed for the sake of My satisfaction. I made it lawful for My weak servants. How is it that the powerful man adopts greed? Greed curbs the pleasure of invocation to Me.

(11) **O Daud,** don't make such a learned man as intermediary between you and Me who casts screen over My love. They are robbers for those who are desirous of My love. Give up greed always by the help of fasting. Be careful of giving up fast as I know that love for Me by the help of fasting is dear to Me. O Daud, love Me by going against your baser self. I will then prevent your greed and I will look at you. You will then see that screen between you and Me has been lifted. The reason is that I shall have to give you rewards and I will help you for the reason that you may be fit for this reward. Hold fast to allegiance to Me.

(12) **God revealed to him:** O Daud had those persons desirous of My love known how I remain anxious for them how I shower My favours on them, how I wish that they should give up sins, they would have surely died being attached to Me and their glands would have been cut off on account off their love for Me. O Daud, this is My wish in connection with those who work hard for Me. How anxious am I for those who advance towards Me? O Daud, when a man becomes independent of Me, he becomes more needy of Me than his other conditions. When a man turns away from Me, I feel more sympathy for him. When he returns to Me, he seems to Me to be good.

LOVE OF GOD FOR MAN

Know, O readers, that the Quran is a proof that God loves His servants. God says: He loves them and they also love Him. God says: God loves those who fight in a row in the way of God. God says: God loves the repentant and the pure. God says: Say, why shall not God punish you for your sins? The Prophet said: When

God loves a man, sin does not touch him. He who repents for his sin, is as it were one who did not at all commit sin. Then he read this verses. 'Surely God loves those who repeats. The meaning is that when He loves him. He accepts his repentance before his death. His past sins though many do not do him any harm as past infidelity does not do any harm to one who accepts Islam. God forgives sins on account of love. He says: Say, if you love God, follow me. God will then love you and He will forgive you your sins.

The Prophet said: God gives the world to one whom He loves or does not love but He gives Iman to one whom He loves. The Prophet said: God raises him up who humbles himself for God. He humbles him who is insolent. God loves one who remembers Him much. The Prophet said that God said: When a servant advances towards Me by his additional divine service. I love him. When I love him, I become his eye with which he sees, I become his ears with which he ears'. The dear one is near God. This nearness means not the nearness of place but the nearness of attributes. The nearness of attributes means to be away from beastly or Satanic evils and to be endowed with the attributes of good conduct and character. Each man comes near God in proportion to his perfection. God loves a servant in such a way that He saves him from worldly engagements purifies his mind in such a way that he can see Him with his mind's eye. The meaning of men's love for God is his inclining towards perfection of which he was deprived before.

Question. God's love for His servant is doubtful. How can he know that he is an object of love of God?

Answer. That can be known by sign. The Prophet said: When God loves a servant. He throws him into dangers and difficulties. When he loves him with full love, He purifies him making him sincere. He was asked: What is the meaning of making him sincere? He said: God does not leave for him his family and property. So the sign of love of God for His servant is that He makes him separate from others and God comes in between him and other people and things.

Once the Prophet Jesus Christ was asked: Why do you not purchase an ass to ride upon? He said: I am more honorable than God's making me engaged to an ass. There is a tradition: When God loves a servant, He examines him by dangers and

difficulties. If, he keeps patience at them, He chooses him. If he remains satisfied, he chooses him. A certain learned man said: When you love God and see that He is giving you dangers and difficulties, know that he wishes to purify you. A certain pilgrim of religion said to his spiritual guide: Give me hints of love. He said: O dear son, has God examined you by any of your dear ones and have you loved him by forsaking Him? He said: No, He said: Don't be greedy for love as He does not give it to anybody without examining him. The Prophet said: God appoints an admonisher over His servant and a warner over his heart so that he may enjoin him and prohibit him. The Prophet said: When God wishes good to a servant. He shows his faults to him. The meaning of God's love is that He takes responsibility of his open and secrets deeds upon Himself. He admonishes him makes tadbir of his actions, makes his conduct and character beautiful, engages his bodily limbs in to action, helps him in his open and secret affairs, concentrates his thoughts and anxieties into one centre, creates in him hatred towards the world, makes him separate from others, gives him taste in his invocation in solitude and lifts His screen from him. These are the signs of God's love for him.

SIGNS OF MAN'S LOVE FOR GOD

Know, O readers, that everybody claims love for God, but love is a very difficult task. Love is a tree the foundation of which is firmly rooted and its branches extend in to the horizon and the fruits appear in mind, tongue and bodily limbs. The existence of love is found from these things as the existence of fire is found from vapour and of tree from fruits.

(1) First sign -Love meeting with God, The first sign of love for God is love for meeting with God by way of Kashf and direct sight of Paradise. It is natural to be eager to meet with a person and to see him if one loves him in mind. When a lover can know that if he does not depart from the world and be separate from it by death, he cannot reach Him he should then love death. A lover does not feel difficulty in going from his house to the house of his Beloved to meet Him. Death is the key to this meeting and opening its door. The Prophet said: God loves one who loves to meet with Him. The saint Huzaifah said at the time of his death: The Beloved has come at the time of necessity. I will not gain success by repentance. An ancient sage said: God has got no such

conduct as is dearer to Him than prostration except meeting with God. God made fighting in His way as a condition of His love. They say: He loves God. To fight in the way of God and search for martyrdom are its signs. God says: God loves those who fight standing in rows. God says: Those who fight in the way of God, kill and are killed. Hazrat Abu Bakr left some death instructions to Omar of which there is the following: Truth is heavy but inspite of its heaviness it is benefiting. Falsehood is light but inspite of its lightness it is injurious. If you preserve my instructions, the absent things will not be dearer to you than the inevitable death. If you spoil my instructions, the absent things will be more hateful to you than death, yet you will not be able to baffle it.

Ishaq, son of Sa'ad bin-Abi Waqqas said: My father said that Abdullah-bin-Jahash said to him at the time of the Battle of Uhud: Shall we not invoke God? He went to a side and said: O Lord, I swear by Thee that if I am to meet tomorrow with the enemies, Thou wilt cause me to meet a strong man. I will fight with him in Thy way and he will also fight with me. Thereafter he may catch me and cut my nose and ears and pierce my stomach. When I will meet you tomorrow on the Resurrection Day, you will ask me: O servant of God, who has cut off your nose and ears? I will say O Lord, this is my condition for Thee and Thy Prophet. Then Thou wilt say: You have spoken the truth. Sa'ad said: I saw at the end of the day that his noses and ears were tied with a thread to save hanging. Sayeed-bin-Mosayeb said: I hope that God will prove His last oath true as He has proved his first oath true.

Hazrat Sufiyan Saori and Bashr Hafi used to say: Nobody except a person having doubts hates death, as a lover under no circumstances hates meeting with his beloved. Buwaiti asked a monk: Do you love death? When he delayed in his answer we said: If you are truthful, you will love death. Then he read this verse: If you are truthful, you will hope for death. The monk said that the Prophet had said: Dont hope for death. He said: There is harm in hoping for death and therefore he said this as it is better to remain satisfied with the decree of God than to flee away from it.

Question: Can one love God who does not love death?

Answer: Death is thought an evil on account of the attachment for the world and for the pangs of separation from

family members, children, treasures and wealth. These are the impediments of the love of God as full love occupies the entire heart. If the above things are loved, love for God is reduced. When Abu Hazaifa got his sister Fatima married to his slave Salem, the Quraish began to rebuke him and said: You are a man of Quraish. How could you get your sister married to a slave? He said: By God, I have given Fatemah in marriage to him as I do not know whether I am better than Salem. The word was more severe to them than his deed. They said: How can it occur? She is you sister and Salem is your slave. He said: I heard the Prophet say: Let one who wishes to see a person who loves God with his entire heart look to Salem. It seems from this that there are persons who do not love God with all their hearts. They love God and love others also along with God.

The second cause of thinking death as an evil is that a man does not hate death in the early stage of his love but he does not like it before his preparation for meeting with God. He is like the lover who gets the news of the arrival of his beloved but wants to have an hour so that he may well arrange his house and its furnitures that he may get leisure to see him and talk with him after his arrival with pleasure.

***(2) Second sign** -to sacrifice dear things for God.* The second sign of the love of God is to give priority to that work which God loves than all the dear things and for that to be busy with the difficult tasks, to give up low desires and idleness, to be busy with divine services to search God's nearness by additional divine services to hope for more position near Him. God bestows the quality of I'sar (self sacrifice) to His lovers. God says: They love those who have migrated to them and they don't see narrowness in their minds in what they were given and place the wants of others above their own wants inspite of their wants. Low desires become the object of love of one who follows them. The lover gives up his own desires and adopts the desires of his beloved. For this reason a poet says:-

I want union with one who seeks my separation,
I give up my hopes and desires for one who wants them.

When Julaikha brought faith and married Eusuf, she kept herself separate from him and remained engaged in divine services and surrendered herself completely to God. Hazrat

Eusuf called her to his bed in day time as Julaikha remained busy at night in divine service. When Eusuf called her at night, she hinted at the day time and said: O Eusuf, I loved you before I recognized God. When I knew God, I can have no love for others except God. I don't hope for anything for this. Even Eusuf said to Julaikha: God is good. He ordered me for that and said: He will take out of your womb two sons and will make them Prophets. Julaikha said: Be careful, when God ordered you this and made me the means of it, obey God. Julaikha then got peace for going to him. He who loves God does not disobey Him. Ibnul Mobarak said: You say "I love God". But you remain busy otherwise. By my life, what you say is wonderful. Had your love been true, you would have been busy in divine service. He who is a lover obeys his beloved always.

The sage Shaal Tastari said: To give loves prominent to yourself is the Sign of love. He who works in obedience to God's command can not become the object of love of God only on that ground. He who gives up the prohibited things of God becomes also the object of the love of God. God says: God loves them as they love God. When God loves a man He becomes his care-taker and help him against His foes. Here the meaning of foes is baser self and passion. God does not put him to disgrace and does not leave him to his low desires and passions. God says: God is well-informed of your foes. God is sufficient as a friend and sufficient as a Helper.

Question. Is sin opposed to basic love?

Answer. Sin is opposed to full love, but not to basic love. How many a man there are who loves himself and therefore loves his health inspite of illness. He eats a food though he knows it to be injurious to him. From this, it can not be understood that he does not love himself, but his knowledge of harm is weak. When Nuaiman was bought before the Prophet for his fault of wine drinking, he was inflicted punishment. One day after the infliction of sentence on him, one man cursed him and said: How many times have you been bought before the Prophet? The Prophet said: Don't curse him as he loves God and His Prophet. This sin has not outside him from love. True it is that the sin ousted him from full love. A certain Aref said: When faith stays outside one's mind, God loves him in a middle manner; and when faith enters his heart and he gives up his sins. He loves him

fully. In short, there is danger in the claim of love. The saint Fazil said: If you are asked, "Do you love God?" keep silent, because if you say "I don't love God," you will become an infidel. If you say, "I love God," the attributes of those who love God are not found in you. So be careful of hatred. A certain learned man said: There is no happiness more than that of the man of love and Marfat. There will be no greater punishment in Hell than the punishment of those who claim love and Marfat, as nothing of love will be found in them.

(3) Third sign. The third sign of the love of God is the predominance of Zikr of God in mind and in tongue. He who loves a thing remembers it or the things in connection with that thing. So the sign of love for God is to love His remembrance, to love His word Quran, to love His Prophet and to love those things that are connected with Him, because he who loves a man, loves all the dogs of that locality. When love becomes strong, he loves all the things connected with his beloved. This is not setting partnership in the love of his beloved as he loves the messengers of the beloved. Similarly, he whose love for God is strong, loves the creation of God, as it is the creation of his Beloved. So how can he not love the Quran, Prophet and good people? For this reason, God says: Say, if you love God, follow me. God will love you. The Prophet said: Love God, because He supplies you provision and love me for Him. Sufyan Saori said: He who loves one whom God loves, loves God. He who honours one whom God honours, honours God.

Some religious man said: I got pleasure of invocation at the preliminary stage of my walk in the spiritual field and read the Quran day and night. Thereafter idleness overtook me and I stopped Quran reading. Then I dreamt that some one said: You think that you love me, then why have you opposed the Quran? Why have you not pondered over My subtle rebuke therein? When I awoke, love of the Quran entered my mind and I returned to my previous condition. Hazrat-Ibn-Masud said: Let some of you not ask anything except about the Quran. If he loves the Quran, loves God. It he does not love the Quran, he does not love God. Sahal Tastari said: The sign of love for God is to love the Quran and the sign of the love for God and the Quran is love for His Prophet. The sign of the love for His Prophet is to love his ways of life. The sign of the love of his ways of life is love for the

next world. The sign of the love of the next world is dislike for the world. The sign of dislike for the world is not to take anything from the world except the wealth of the next world.

(4) **Fourth sign** is divine service in solitude. The fourth sign of love for God is to love to live with the Beloved in solitude, to invoke God, to recite His Book, to pray Tahajjud, to seek the treasures of fortune at night and to be engaged in divine service after cutting off all connections. The lowest position of love is to get pleasure of staying with the beloved in solitude and to gain the fortune of conversing with Him in private He who takes more pleasure in sleep and useless talks cannot claim love of God. Hazrat Ibrahim-bin-Adham was asked after he got down from the hillcok: Wherefrom have you come? He said: From love of God. Hazrat Daud is reported to have said: God said: Don't love anybody among My creation as I shall deprive two persons from My favours (1) He who slags in making divine service if delay is made in receiving rewards for good works. (2) He who forgets My favours and immerges himself in his low desires. The sign of this is that I leave him upon himself and keep him tied in worldly affairs. If anyone loves things other than God, keeps himself away proportionately from God and falls proportionately from His love.

Barkh was a black slave of Prophet Moses God said to Moses: Barkh is a good slave. He is dear to Me, but he has got one defect. He said: O Lord, what is his fault? He said: Morning breeze gives him pleasure and he enjoys it. He who loves Me does not find consolation in anything else.

It is reported that a certain worshiper did divine service for long in a forest. Some birds used to sing in a tree not far from him. Their songs gave him a great delight He said: Had my closet been near that tree. I would found pleasure in hearing their songs. He did accordingly. God revealed to the Prophet of that time: Tell that worshiper: You have attached yourself to created things, I will curb your position. You will not get it by your divine service.

There was some disease in the leg of a lover of God. When he was in prayer, a surgeon came and operated his leg. He did not get any pain whatsoever by that action of the physician. Katadah once recited this verse '-They have faith and their hearts find consolation in the remembrance of God." Behold, hearts get

consolation in the rememberance of God". He said that the meaning of 'consolation' is pleasure and satisfaction. Hazrat Abu Bakr said: The pleasure which a man gets in the love of God keeps him away from searching the world and keeps him away from other men. Motarref-bin-Abu Bakr said: The lover is not tired of conversing with his Beloved. God revealed to Daud: He who claims My love after sleeping the whole night is a liar. Does not a lover like to meet with his beloved and remains with him always? I am with one who searches Me.

Moses said: O Lord, where are Thou? I wish to go to Thee. God said: When you have wished to come to Me you have reached Me. Ihya-bin-Maaz said: He who has not got three qualities cannot be a lover of God-(1) he will love God's words more than those of the people, (2) he will love to meet with God more than meeting with the people (3) and he will love divine service more than service of the people.

(5) Fifth sign. It is to feel sorry if one is unable to remember God always He becomes very sorry for any moment that slips from him without remembrance of God. He returns with more repentance at the time of heedlessness. An Aref said: There are such religious persons of God who love God and find consolation in His remembrance. They think that what is destined for them must come and therefore pleasure and sorrow go away from them for anything happy or unpleasant. The remain always satisfied, remembering the verse of God: Perchance you dislike a thing which is good for you- 2:216.

(6) Sixth sign -To feel happy in divine service and not to feel difficulty Difficulty and tiredness remove from him. A certain sage said: I made efforts for 20 years at night and then reaped fruits. Hazrat Junaid said: Constant pleasure is the sign of love and the mind then does not become tired in divine service though the body gets tired. A sage said: One does not get tired if one works out of love. A learned man said: 'A lover of God is never tired of doing divine service even though sufficient excuses come to him'. Nothing is difficult for a lover for incuring the pleasure of his beloved. He finds pleasure of mind to incur his pleasure even though his body finds trouble. If a man can sacrifice even his life and properties out of love for his friend, how greater sacrifice is needed for the love of God?

(7) Seventh sign -To love all people obedient to God. The seventh sign of love for God is to be kind to those who obey God, to be severe to the enemies of God and to those who are accustomed to do evils. God says: 'They are severe to the infidels sympathetic, among themselves.' He can not be caught by the defamation of a defamer and can not be restrained from his anger for the cause of God. For these qualities, God praised His friends saying: Those who suffer as a result of loving Me just as a boy suffers loving his friend, take recourse to My Zikr as a vulture takes refuge to its nest. They express anger at my prohibit matters as a leopard does not care to take revenge when it gets angry.

These are the signs of love. When these signs gain perfection in a man, his love also becomes perfect and selfless. He whose love is mixed with others along with his love for God, will get happiness in the next world in proportion to his love. God says with regard to the righteous persons: The religious men will live in happiness. Then he says: They will be given drink from the closed up cups etc. -83:25.

(8) Eight sign -To remain fearful and panicky. Some think that fear is opposed to love, but really it is not true. Rather fear is necessary to realise nobility as love is necessary to realise beauty. The speciality of the lovers is to have fear in place of love. First there is the fear of rejection still more there is the fear of falling of thick screen, still more there is the fear of going at a distance. This appears from the Chapter Hud which made the hairs of the greatest lover white, as he heard this word of God: Beware, Samud was off. The Prophet said: He to whom both days are equal are deceived. He whose to-day is worse than yesterday is cursed. The Prophet also said: I seek forgiveness seventy times for the thoughts that daily come to my mind. He sought forgiveness for the first stage for its defects before going for the second stage. He did this for defects in his spiritual journey and for punishment for looking towards others than his Beloved. There is in Hadis Qudsi that God says: When a man loves the people of the world more than divine service I rob him of the pleasure of invocation. This is My lowest action. In short, the punishment of the religiousmen is in robbing of additional rank on account of their greed. Additional rank is closed for this for the special religious men So care should be taken of this secret thing. Only the firmly rooted religious men can take care of it.

What is found after loss has also got the fear of being lost. Ibrahim-bin-Adham once heard some poems of a poet in course of his journey, At this, he trembled and fell senseless and remained in this condition for one day and one night. After recovery he said: I heard a man saying from the side of the hillock: O Ibrahim be My servant. When I became His servant, I regained my senses.

Fear grows from unmindfulness in the matter of the beloved, as a lover always is in the path of search and love. He never gets tired of hard search. As love enters in him unknowingly so indifference enters in him unknowingly the cause of this change is secret and unknown. Its enquiry is outside human power. When God intends evil of someone and gives him time for evil works. He keeps his indifference secret from him. He remains in hope. He is deceived owing to his indifference and heedlessness and becomes one of the devil's company. When love comes, some qualities grow in him like kindness, wisdom, glory, power and honour. A certain Aref said: He does divine service with love and without fear gets ruined. Distance and solicitude go away from him who does divine service in fear without love. God loves one who does divine service with fear and love and gives him the rank of nearness, traquility and knowledge. So a lover is not free from fear.

It is reported that a pious man prayed to God that he might be given something of Marfat of a certain Siddiq God granted his prayer. As a result he began to travel in hillocks and mountains, his wisdom got tired, his mind became restless and remained in one stage for seven days without getting any benefit. The Siddiq prayed to God for him: O Lord, reduce something of his Marfat. God revealed to him: I gave him only one portion out of one lac portions of Marfat. When you prayed for him, one lac people prayed for something of love. I made delay to accept their invocation till you prayed for him. I accepted for what you have prayed for him. I divided one drop of Marfat for one lac people. He got one portion out of one lac. He said: Thou art pure, O Lord of the worlds, reduce for him what Thou hast given him. God reduced it and it became one portion out of one thousand portions and generally it was one portion out of one lac thousand portions. Then his fear, love and hope stood in equilibrium and he became quiet.

A poet said describing the condition of a gnostic:
Absorbed in God pure and having distant goal;
Possessing intellect and character, distant from others.
His look full of bright radiance except that of a martyr.
His heart full of delight and pleasure for constant service.

(9) Ninth sign -To keep love secret. It is one of the signs of love to keep love secret, to give up claim of love and to take care to disclose ecstasy and love, to show honour and proclaim glory of God in fear. Love is a secret affair of a lover out of His secret affairs. The reason is that if one claims love, some words may come out from his mouth which go out of their meaning and then it is reduced to defamation. There is evil result for it in the next world and dangers and difficulties fall on him in this world. It is true that as a a result of love, there grows some toxication in the lover to such and extent that he becomes insame and his condition changed. If it comes without effort, there is some excuse. Sometimes the fire of love burns in such a way that his love goes beyond his control and the current of love flows in his heart which cannot he checked. He who can control it says in poems:-

They say "He is near", I say: "what benefit will it do?"
Can anybody get the sun if its rays come close?
What use will it be if He is not remembered with heart
sincere.
Fire of love if rises in breast makes the eye sight dim.
He wants to keep love concealed, yet it is expressed in tears.

There appear other signs also as a result of ecstacy. His mind dances with joy and it is impossible to keep it concealed. Once Jun-nun Misri went to one of his friends who used to mention often about love. He saw him in a certain disaster and said: He who feels the pangs of disaster does not love Him. He said: Rather I say that he who does not gather his fortune from his disaster does not love Him. Jun-nun said: I say that he who discloses his love does not love Him. The man said: Then I sought forgiveness of God and turned to Him.

Question. Love is the last of the spiritual stages. To disclose it is to disclose good. What is the harm in disclosing it?

Answer. Know, O readers, that love is good and to disclose it is also good. It becomes bad to disclose it when there is claim of

love and consequent pride in it. It is the duty of the lover to keep his love secret and not disclose it in deeds and words. The object of a lover is only to enquire about his Beloved. There is in Injil: When you make a gift, make it in such a way that your left hand does not know what your right hand does In lieu thereof, He who sees the matter will give you openly. When you fast, wash your face, oil your head, so that nobody knows it except your Lord. But when there is overflow of love and it goes beyond one's control, he is not to be blamed for disclosing it.

It is reported that once a man looked at such a thing of a mad man which was unknown to him. when Maruf Karkhi was informed of it, he smiled and said: O dear brother, there are many classes of the lovers of God-small, great, wise and mad. But out of them, you have seen a mad lover of God who thinks it bad to disclose his love. The reason is that when a lover is Aref or gnostic and remains always in love, he knows the condition of angels. Angels glorify God day and night and do not get tired. They do not disobey what they are ordered and put into practice what they are ordered. So he who discloses his love for God should be ashamed of. He should know that in this universe of God. he is the lowest among the lovers of God. A lover with deep insight said: I have tried my utmost with my heart and bodily organs for the last 30 years to do divine service. From that, I feel that I have acquired some position to God. I have reached some chosen angels of God and asked: Who are you? They said: We are lovers of God. We are doing divine service sitting here for three lac years. During this time, no other thought crossed our minds except Him and we remembered nobody except Him. He said: Then I became ashamed of the littleness of my deeds. Hazrat Junaid said: My spiritual guide Sarri Sakti once fell ill. No medicine of the disease fell in my mind as I found no cause of this disease. One expert physician was mentioned to us and one pot of his urine was given to him for examination. The physician looked to his urine very minutely for long and then said to me: I am looking at the urine of a lover. Junaid said: Hearing it I fell into swoon and the physician also fell into swoon along with me. The pot of urine fell down from my hand. Sarri was informed of this and he smiled and said: Let him be sacrificed to God. Junaid said: What a subtle sight he has got. O guide, love is disclosed in urine. Sarri said: Yes. Rather I shall say, His love becomes joined to my bones and His love overflows my body. Then he also fell in swoon.

(10) Tenth sign. Satisfaction and contentment are the signs of love. In one word, all the qualities of religion and good conduct are the results of love. What is not the fruit of love follows low desires That is bad conduct. Junaid said: Men are divided into two kinds in the matter of love of God, general people and special people. General people can not but love God if they get constant benefits and excess wealth. Special persons love God seeing His power, knowledge, skill and sovereignty. They love Him even though everything goes away from them. Hazrat Sahal Tastari said to a person at the time of conversation with him: O friend, O dear one. He was asked: How can you say this? He may not be your friend. He said to the questioner in silence: Either he is a believer or a hypocrite. If he is a believer, he is dear to God. If he is a hypocrite. He is the friend, of the devil. Abu Torab said about love: Don't be deceived, a lover has got many signs. Those who roam round Him tread also different paths.

(1) One sign: He takes bitterness of troubles as a gift. He gets delight whatever his Beloved does for him. He considers it a gift even though he gets it not. He does good deeds and considers wants as honour.

(2) Another sign: He is firm in fulfillment of promise. He is obedient even though his Beloved rebukes him.

(3) Another sign: You will see him satisfied, busy in love.

(4) Another sign: He tries to satisfy a beggar.

(5) Another sign: His Kashf opens and he takes its care. Hazrat Ihay-b-Ma'az said:

(6) Another sign: He is under-fed, underclothed, roaming.

(7) Another sign: He is beset with troubles and has got no defamer.

(8) Another sign: He advances always towards Jihad and good deeds.

(9) Another sign: He renouces the world in the midst of pleasure.

(10) Another sign: He is busy always is weeping for sins.

(11) Another sign: He is busy and surrenders all his affairs to the great God.

(12) Another sign: He is satisfied with what little he has got.

(13) Another sign: He smiles before the people but his mind is thoughtful.

SATISFACTION IN THE COMPANY OF GOD: Satisfaction, fear and attachment are the results of love but they are of different kinds. Attachment or hope comes when a thing is unseen. Satisfaction comes when a thing lies in presence. When satisfaction is strong, one likes to remain alone and solitude. When Hazrat Ibrahim-bin-Adham came down from a hillock, he was asked: Wherefrom have you come? He said: From attachment of God: It is related that when God conversed with Moses, he was in such a condition for several days that if he heard the talk of men, he fell senseless, because of his love for God. One does not then even like to hear others. For this reason, a certain sage used to say in invocation: O One who separated me from the people and Who created in me attachment for Him by His remembrance.

God said to Daud: Be attached to Me, be satisfied in getting Me and be separate from others. The saint Rabia was asked: For what deed, have you attained this position? He said: For giving up what is not necessary for me and for being attached to One who is the Beginning and the End. Abdul Wahed said: While passing by a man who renunciated the world, I asked him: O one who has renounced the world, I wonder at your solitary habitation. He said: O brother, if you have found pleasure in solitary habitation, you would have kept yourself separate from passion. Solitary habitation is the basis of divine service. I said: O one who has renounced the world, what is the least benefit you have got in solitary habitation? He said: Freedom from flattery of people and security from their evils. I asked: O one who has renounced the world, in what time people get the pleasure of attachment for God? He said: When love is pure and deeds sincere. I asked: When is love pure? He said: When thoughts are centered in God. A certain sage said: How are the people engaged in things other than You? How can they be attached to others giving You up?

Question. What is the sign that a man is satisfied with God?

Answer. His special signs are that his mind becomes narrow in mixing with the people, gets disgusted in mixing with them

and becomes joyful at the pleasure of Zikr. He lives in society as if alone and lives in solitude as if in society. He is like a sojourner in his house and like a permanent resident in journey, a man present in obscurity and a man absent in presence, but he is separate in mind and remains immerged in Zikr. Hazrat Ali explained about them saying: They are a people who have been given more knowledge of everything and are given the good news of the light of certain faith. They think easy what the rich think difficult. They make friends with those from whom the fools keep aloof. They live in the world with their bodies but their souls keep hanging with the highest Throne. They are the real representatives of God on earth and inviters to His religion.

FRUITS OF SATISFACTION IS EXPANSION OF BREAST: When satisfaction becomes lasting, strong and firm, breast expands. The children of Israil suffered for seven years owing to famine. Then Moses came out to pray for rain with seventy thousand people. God revealed to him: Let Barkh Asad pray for the people. Their sins are gathered over them, their hearts are impure, they pray to Me without certain faith and they are secure from My punishment. God to him and tell him to come out. Hazrat Moses enquired of him but failed to find him out. One day Moses was walking on the road when he found a black slave coming towards him. There was spots of earth on his forehead as a result of prostration. There was a sheet of cloth tied round his neck. Moses recognised him with the help of God's light, saluted him and asked: What is your name? He said: My mane is Barkh. Moses said: We are searching you for a long time. Pray for rain.

He said: "O God, is this Thy work? Is this Thy patience? Why is it disclosed to you that fountains have gone down, air refused to obey Thee or what is near Thee has ended and Thy wealth has become narrow for the sinners? Were you not forgiving before Thou created these sinners? Thou hast created kindness and enjoined us kindness. Dost Thou not see that Thou art not giving our required food? Dost Thou give us punishment for this that nobody advances towards Thee?" Hardly had he said this when rain began to fall and the people present began to be drenched. By God's command, vegetables, plants and grass grew that very noon to knee's height: Then Barkh returned. Moses came to them and said: How have you seen him when arguing with my Lord? God revealed to him: Barkh excites My laughter thrice daily.

Hazrat Hasan Basri said: Once several houses at Basara were burnt by fire, but one of the houses was not burnt. Hazrat Abu Musa was then Governor of Basra. When he was informed of this of this affair, he called for the owner of the house and said: O Shaikh, why has not your house been burnt? The owner of the house said: I took oath from my Lord that He would not burnt it. Then Hazrat Abu Musa said: I heard the Prophet say: There will appear one section of my people whose hairs will remain dishevelled and whose cloths unclean. When they give oath to God, He will prove it to be true. In another narration, it is reported that once the city of Basra caught fire. Abu Obaidah came there and began to walk upon fire. The Governor of Basra said to him: Be careful that you may not be burnt by fire. He said: I gave oath to my Lord that He would not burn me by fire. Then when he was walking upon fire, it extinguished.

Abu Hafs was one day walking when a mad man came to him and he said: What has happened to you? He said: My ass in missing and I have got nothing except it. Abu Hafs said: O God, by Thy glory, I will not further advance till you return the ass to him. Then the ass came and Abu Hafs went away.

Thus there are many anecdotes from which attachment for God is understood. Others have got no power to follow them. Hazrat Junaid said: The satisfied men utter such talks at times which smack of infidelity before the people. He said once: If they hear it, they will call him an infidel. But they find progress therein. Some poet said:

A party of servants are engaged with their Master in joy,
They disclose His glory as is due to His glory.

There are warnings in the Quran to this effect. All the stories in the Quran are warnings to the people having deep insight. They take them as lessons, but others take them as more stories. There is first the story of Adam and the devil. Both showed disobedience to God, but the devil was driven away from His favour and Adam was forgiven of his sins, and He guided him. God rebuked our Prophet because of his turning away from a poor man and advancing towards some rich men saying: You turn away your face from a man who has come to you running and who is God- fearing and you turn your face to him who is

rich-80:9. Thus expansion of breast is found in some men and absent in some men.

Moses prayed at the time of his expansion of breast: This is nothing but your trial. You misguide one whom You wish and guide one whom You wish. When Moses was ordered to go to Pharaoh, he said: I am guilty to them. I fear that they might kill me. Had it been said by others except Moses, it would have been considered as impertenance. Below this stage there was the Prophet Eunus who could not have patience and therefore he was thrown into the stomach of a fish. Our Prophet was ordered not to obey him by this verse-*Wait for the order of your Lord and* don't become like the owner of fish when he cried and he was angry -68:49. This difference occurs owing to the difference of conditions and spiritual stages., Jesus Christ was one of the topmost Prophets. He saluted himself thus: Salam upon me on the day I was born, on the day I shall die and on the day I shall be resurrected 19:33. He found it in the spiritual stage of satisfaction . Hazrat Ihya was upon the stage of fear and shame. He did not speak till God spoke with him. God says: Salam upon him-19:15. Joseph bore all the hardships put upon him by his brothers. Hazrat Uzair being unable to bear asked God of a question about Taqdir. His name was cut off from the register of Prophets as a consequence.

Balaram Baur was a great learned man. He used to enjoy the world in exchange of religion. Asaf was a man who was spend-thrift. His sins were confined within his bodily organs. God forgave him. God revealed to Hazrat Solaiman: How long will your maternal cousin Asaf disobey Me? I am having patience about him. By My glory, if any punishment comes to him,,I will inflict such punishment on his companions as will be examplary for his successors. Solaiman communicated this to Asaf. He got upon a sand-hill raising up his hands towards heaven and said; O God, my Lord, you are you and I am I. If you do not accept my repentance, how can I make repentance to you? If you do not protect me, how can I save myself? I surely return to you. God then revealed to him: O Asaf, you have spoken the truth: You are you and I am I. If you like it, I will accept your repentance. The words of God had such a tremendous influence on Asaf that he at once repented and engaged himself in divine worship.

So God makes delay for some persons and makes haste with respect to some. This occurs according to the fate written before. In the Quran, there are descriptions of three kinds -(1) His existence and purity, (2) His attributes and names (3) and His wonderful creations and His treatment towards the people. These three descriptions are found in chapter Ikhlas. Hence the Prophet termed this chapter as being one third of the Quran. Hazrat Ibn Masud said: Take light from the Quran search for its undiscovered things and gain knowledge of the predecessors and successors therein. What he said is true. Every subject of the Quran if not thought long can not be known. Almost all the secret things of the Quran are covered in stories and news.

MEANING OF CONTENTMENT WITH THE DECREE OF GOD

Know, O readers, that to remain content with the Decree of God is the result of love. This is the highest spiritual stage of near ones. Its real nature is secret to many people except to one who God gives knowledge of religion.

MERITS OF CONTENTMENT: God says: He is satisfied with them and they are also satisfied with Him. God says: What is the reward of good except good? The last limit of this reward is God's pleasure over a servant. This is the reward of a man's satisfaction with God. God says: The garden of Adnan is a good abode in paradise, but God's pleasure is greatest. God says: 'Prayer removed evils and shameful acts, but remembrance of God is greatest.' So pleasure of God is the highest reward, higher than paradise and its comforts. There is in the tradition that God will approach His servants and say: Pray to Me. They will pray: We seek Thy pleasure. After Didar or vision, their prayer will be for His pleasure, This is their last favour. God says: There is near Me more fortune. In explaining this, some commentators say: The inmates of paradise will have three rewards from God at the time of additional favour. (1) The first reward is that such presents will come to them from God as have got no parallel in paradise. God says: No man knows what delights pleasing to the eyes are hidden for them -32:17. (2) The second reward is that there will come peace to them from their Lord. That would be greater than present. God says: Salam (peace), a word from their kind Lord. (3) The third reward is that God will say: I am pleased with you. That will be better than presents and peace. God says:

God's pleasure is highest. So God's pleasure will be the highest of all favour.

Hadis:- The Prophet once asked his companions: What is your condition? They said: We are believers? He asked them: What are the signs of your belief? They said: We keep patience, express gratefulness in happiness and remains satisfied with the decree of God. He said: By the Lord of Kaba, you are believers. I another tradition, he said: The wise and the learned by virtue of their knowledge will be near the Prophets. In another Hadis: Thanks to one who has found guidance, who has get necessary provision and remains satisfied with that . The Prophet said: When God loves a man, He sends disasters upon him. If he remains patient at that, He chooses him. If he remains satisfied. He loves him. The Prophet said: When there will come the Day of Resurrection. He will give wings to a group of my followers. They will fly towards paradise by the help of their wings. They will travel there and enjoy to their hearts, content. The angels will ask them: Have you seen your accounts? They will say: We have not seen them. The angels will ask them: Have you crossed the Bridge? They will say: We have not seen it. The angels will ask: Have you seen Hell? They will say: We have seen nothing of Hell. The angels will ask them: Whose people are you? They will say: We are the followers of Muhammad. The angels will ask them: We give you this oath, tell us with truth: What were your actions in the world. They will say: /We have reached this rank for two of our actions. They will ask: What are these two? They will say: When we stayed in solitude, we were ashamed to disobey God and we were satisfied with little of what He gave us. The angels will say: You are truly fit for this. The Prophet said: O assembly of the poor give satisfaction to God from the core of your hearts You will in that case gain upperhand by the rewards of your poverty or else you will not get it.

(7) It is reported that the children of Israil said to Moses: Pray for us to your Lord for such a matter which if we do will incur the pleasure of God. Moses prayed: O God, you have heard what they said. God said: O Moses, tell them to remain satisfied with Me. I will then remain satisfied with them. (8) It is also found from the following Hadis: He who wishes to know what is in store for him for God should look to what is for God from him, as the Almighty and Glorious God sends down on the people

such rank which the people give to Him from them. (9) It is reported of David: God says: What is the necessity of My friend to think of the world? The pleasure of their invocation to Me will destroy their anxiety from their minds. O David, My friends think of Me spiritually being engrossed in love for Me and they do not feel any anxiety. (10) It is reported that Moses prayed to God: O Lord, guide me to such an action in which lies your pleasure and that I may do it. God then revealed to him: If you can not have patience at what you think bad, still I have got pleasure in what you dislike. Moses said: O Lord, guide me to that action. God said: I will remain satisfied if you remain satisfied with My decree. (11) Moses once prayed in an invocation: O Lord, who is the dearest person to you? God said: That man who remains attached to Me even though I take from him his dearest thing. Moses asked: Who is the person most disliked by you? God said: He who invokes good from me and becomes displeased with Me when I give him a decree. (12) There is a more severe thing than this. That is this. God says: I am God, there is no deity but I, He who does not keep patience at the dangers and difficulties sent by Me on him, who does not express gratefulness for My favour on him, who does not remain satisfied with My decree on him should take another deity besides Me. There is also more strict word of God than what has been described above. That is this, The Prophet said: God says: I predetermined Taqdir and also Tadbir. I have also fixed the laws of My action. I remain satisfied with his lot till he meets Me. Who so is dissatisfied with his lot, I also become dissatisfied with him till he meets Me. (13) There is a well known tradition. God says: I have created good and bad. Is fortunate for whom I have created good and whose hands I have made means for its stay. He is unfortunate for whom I created bad and whose hands I have made means for its stay. Alas for him and also alas for him who asks 'Why' 'For what'. (14) There is an ancient story that a Prophet was affected with hunger, poverty and lices for twenty years and then complained to God. He did not accept his prayer till God wished. Then God revealed to him: How long will you complain like this? Your beginning was written in the "Mother of the Book" before the creation of heavens and earth. Your condition has come to you from Me accordingly. Your fate was written like this by Me before the creation of the world. Do you wish that I should create the earth a new for you? Do you wish that I should alter your fate? Do you wish that I should place your

wish above Mine? Do you wish that what you wish must come to pass and what I wish should not come to pass? By My honour and glory, if such thoughts arise in your mind, I will surely cut off your name from the register of the Prophets.

(15) It is reported that some children of Adam were ascending on and descending from his body. One boy ascended upon his head and was hanging his leg on his shoulder and was then descending like on a staircase. He remained silent looking towards the earth and did not raise up his head. One of his sons told him? O father, don't you see what this boy is doing with you: Why don't you prohibit him from that? Adam said: O my darlings I am seeing what you are not seeing. I know what you do not know. Once only I moved and for that I was caused to descend to a place of sorrows from the place of happiness and to a place of disgrace from the place of honour, I fear to move further and for that such disaster may come upon me as I can't conceive.

(16) **Hazrat Anas said:** I served the Prophet for ten years. He did not say to me during this time for what I did: Why did you do this? Why did you not do this? If anybody kept him engaged in arguing with him in that matter, he used to say: Had it been decreed by God otherwise. It would have been so. If anything occurred he used not to say: Had it not occurred? If anything had not occurred he used not to say: How it occurred. If anybody of his family members quarrelled with me, he said: Leave him. What has been decreed has come to pass. (17) God revealed to David: O David, you wish and I also wish. What I wish come to pass. If you remain satisfied with what I wish, I will give you what you wish. If you becomes dissatisfied with what I wish I will be dissatisfied with what you wish. Thereafter it will not be otherwise than what I wish.

Sayings of sages. Hazrat Anas said: Those who will be called first on the Resurrection Day will be those persons who praised God under all circumstances. (2) Caliph Omar-bin-Abdul Aziz said: Nothing can please me except what has been written in Taqdir. He was asked: What do you want to get? The Caliph said: I want what God ordered. (3) Maimun-bin-Mehran said: There is no medicine for foolishness of a man who is not satisfied with the decree of God. (4) The saint Fazil said: If you cannot have patience with the decree of God, you cannot have patience with

your own fate. (5) Abdul Aziz said: There is no rank in eating vinegar and bread of barely and putting on Sufi dress and dress made of fur, but there is rank in the pleasure of God. (6) Abdullah-bin-Masud said: I like to put burning fire in my stomach than to say "It would have been better if God had not done it or if God had done it. (7) One man saw a wound in the foot of Muhammad-bin-Wais and said: I pity on you on account of this wound. He said: Since I was attacked with this wound, I here been expressing gratefulness as it did not attack my eye.

(8) There is a story of Bani-Israil that a pious man did divine service for a pretty long time. One night he dreamt that some one was telling him: Such a woman will be your companion in paradise. He inquired ,about her conduct and character and stayed with her as her guest for three days to see her divine service. The pious man prayed for the whole night, but the woman slept it. He fasted the day but the woman did not fast. The pious man asked her : Have you got any other good deeds besides what I have seen ? The woman said : By God, I have got no other good deeds than what you have seen. Being pressed again the woman said : I have got one nature. I don't wish to return to solvency if once I fall in poverty. I don't want to come round if once I fall ill. I don't want to enjoy shade if I remain in sun. The pious man than placed the hand of the woman upon his head and said : Is this your nature ? By God, how good is this nature. This is rarely seen in divine service.

(9) **An ancient sage said** : When God passes order in heaven in connection with any matter, He loves that the inhabitants of the earth might remain satisfied with His decree. (10) Abu Darda'a said : to keep patience at the decree of God or to be satisfied with Taqdir is highest faith. (II) Hazrat Omar said : I don't care in what condition. I rise at morn or enter evening. Whether I remain in happiness or in difficulty. (12) Hazrat Sufyan Saori once prayed in presence of the saint Rabia : O God, be satisfied with us. Rabia said : Do you not feel ashamed to pray for God's pleasure ? He said : I seek forgiveness from God. (13) Jafar bin- Solaiman asked Rabia : When does a servant becomes pleased with God? She said: He becomes pleased with God in sorrow as he becomes pleased with Him in happiness. (14) Fazil said : When a man remains the same in case he receives gift or in case he does not receive it, he becomes pleased with God. (15)

Abu Solaiman Darani said : The glorious God remains satisfied with His servant as a slave remains satisfied with his master, I asked : How does it come to pass ? He said : Has not a slave this look that his master should remain satisfied with him ? I said : Yes. He said : Be satisfied with God. (16) Sahal Tastari said : A man gets fortune on account of his sure faith as he gets it on account of his contentment. He gets such happiness on account of his contentment as he gets on account of his living with God. (17) The Prophet said : God has surely given life and happiness in contentment and sure faith by virtue of His glory and goodness, and sorrows and anxieties in doubt and displeasure.

WHAT IS CONTENTMENT ?

Know, O readers, that when love for God is established and one gets himself immerged in His love, it becomes then clear that it is love which brings contentment in the deeds of the Beloved. There are two causes for this.

(I) **First cause.** It removes physical pain and sensation of pain. When severe strike befalls on a lover, it cannot cause his pain. He is then like a hero in a battle field. A hero does not feel pain in a battlefield at the time of fear and wrath till he knows it after seeing the oozing out of his blood. One does not get pain in leg being pierced by thorn in the course of running in hope of getting a covetable thing as his mind then remains immerged in that thing. When mind is fully engaged in one thing, it cannot grasp another thing at the same time. Similarly a man remains immerged in love with his beloved and cannot feel his bodily pain. It is reported that once the wife of Fathe Mussalli got his front nails crushed owing to a slip, but she burst into laughter. She was asked : Don't you feel pain ? The woman said : The taste of rewards has removed from me the severity of pain. Sahal Tastari once fell ill. He used to treat others for this disease, but he did not treat himself. When he asked the reason for this, he said : O friend, there is no pain in the strike of the lover.

(2) **Second cause.** to bear with satisfaction the punishment inflicted by the beloved. A lover remains satisfied even if he feels pain rather he remains anxious for Him. He who takes troubles for the sake of profit bears the hardships of journey, his hope for gaining profit is better than hardships of journey. Whenever any disaster from God comes to him and if he has got sure faith that

the rewards of the disaster will be much more than the loss suffered owing to the disaster, he remains satisfied, rather he express gratefulness for it to God. Poets looked to the external beauty which can be seen by external eye which commits mistakes many times. It sees small things big and big things small, near things distant and distant things near, beautiful things ugly and ugly thing beautiful. When love is great for external beauty, then how great and strong should be love for God whose beauty has got no limit and who is not subject to mistake or death.

The saint Shaqiq Balakhi said : He who sees the rewards of sorrows and difficulties, does not wish to get out of them. Junaid said : I asked Sarri Sakti : Does a lover feel the pangs of dangers ? He said : He does not feel. I asked : If he wounded by a sword ? He said : He will not feel pangs even if he is wounded several times one after another. A lover said : Every thing has been made dear to me on account of my love for God. Even if He loves Hell, I will love to enter Hell. Bashar bin Hares said : I was passing by a man, who was inflicted one thousand whips in the eastern suburb of Bagdad, He did not utter even word. Then he was carried to prison. I followed him. I asked him : Why have you been whipped ? He said : I am a lover, I asked him : Why have you remained silent ? He said : My beloved came to me and was seeing it. I said : What will you do if you have looked to the supreme Beloved ? Hardly had he heard this , he raised a loud shriek and breathed his last.

Ihya-bin-Mu'az said: When the inmates of Paradise will look to God, their eyes will enter their hearts owing to the taste of His sight and their sight will not return to them for 800 years.

Basher Hafi said: At the beginning of my religious life, I wished to go to Abadan and on the way I found one blind mad man lying on the ground. Numerous ants were eating his flesh. I raised up his head and took it in my lap and was about to talk with him. He recovered his senses and said: Who is this man? Such unlawful entry between me and my Lord? Had He cut me to pieces, it would have added to my love. Abu Amer and Muhammad -bin-Ash'as said: The Egyptians stayed without food for four months only looking at the beauty of Joseph. Whenever they were hungry, they used to look to the beautiful appearance of Joseph and it made them forget their hunger: In

the Quran, there is a still more fascinating story. That is this: When the women saw the unparallel beauty of Joseph, they cut off their hands. Sayeed-bin-Ihya said: In Basra, one young man with a knife in his hand was saying with his topmost voice in the restaurant of Ata-bin-Muslim and the people stood surrounding him.

Resurrection day of separation is for off,
Death is sweeter than pangs of separation.
People say: You must go, I say; I shall not go,
But my life-blood shall have to go soon.

Then he cut off his stomach with his knife and breathed his last. I was told when I asked about his condition that this man was a lover for a slave of the king. One day he was absent from him and for this, he committed suicide.

It is reported that Hazrat Eunus asked Gabriel: Give me information of one who is the most religious and pious man? Gabriel gave him information of a man. Small pox separated his hand and feet and destroyed his eyes and ears. He heard him say: O God, so long as you wished that these bodily limbs would do me benefit, you have kept them and when you wished, you have robbed them. O Pure, you have kept my hope in you. Abdullah-bin-Amer said: Once his son fell ill. He was extremely grieved at this and some one said: We fear for the old man as he may be inflicted with a danger for this young man. When his son died, Abdullah came out for his funeral prayer but he appeared more cheerful than others. When asked about the reason of this, Abdullah said: My sorrow was a blessing for him. When the order of God came, I was pleased with it.

Masruq said: One man lived in a vast field. He had a dog, an ass and a cock. The cock awakened him for prayer, the ass carried for him water and other necessary things and the dog watched him. A jackal came and took away the cock and the people fell aggrieved for him. The man was religious. He said: Perhaps it is for my good. Then a tiger came and killed an ass. The people fell sorry for him. The man said: Perhaps it is for my good. Then a certain disaster attacked the dog and he said: Perhaps there is good for me in this. The people rose from their sleep in the morning and saw that a gang of Dacoits were robbing of their entire properties and were making them prisoners. The religious

man said: They have suffered this disaster as they had asses, cocks and dogs, because hearing their voices, the dacoits got the clue and took them prisoners. He has been saved as he had no such things at that time. Then the owner of the house explained to his family members that only God knows what action will be good for the world and He does good to men in every action. So they should remain content with His decree in every circumstance.

It is reported that Jesus Christ while travelling came to a blind man afflicted with leprosy. Both sides of his body were paralysed and his flesh was melting owing to an attack of small pox. He was saying: All praise is due to God who saved me from many diseases which He gave to other men. Jesus Christ said to him: O man, what are the diseases from which God saved you? He said: O Spirit of God, I am better than the person in whose mind God did not give Marfat like me. The Prophet caught his hand and said: You have spoken the truth. Then the Prophet passed his hand over his body and instantly he was cured of all diseases and he made divine service with him for the rest of his life.

Hazrat Urwah-bin-Zubair's leg was once separated from its joint and he said: All praise is due to God who took from me one limb. By your glory, You have taken it and You have left the other, You have given me disaster and you have forgiven me. He was reciting this invocation that night. Ibn Masud said: Poverty and solvency are two riding animals. I don't care on which I ride. If I ride on poverty. I keep patience. If I ride on solvency, I spend. Abu Solaiman Darani said: I earned rank except contentment in every stage. I got only breath from the stage of contentment. From that stage. I can say that; if God admits all the people in paradise and throws me into Hell, I will remain satisfied. One Aref was asked: Have you reached the limit of contentment from Him? He said: I have not reached the last stage of contentment, but I reached its one stage. Had I been made bridge over Hell and the inmates of paradise crossed over it to paradise, I would have liked His decree and been satisfied over His distribution to the effect that Hell should be filled up by me in lieu of other people in order to prove my oath true. This is the saying of such a man who knows that love removed his anxieties and caused even to forget the pangs of Hell.

Hazrat Rozbari said: I once asked Abu Abdullah of Damascus for the explanation of these words of a man who was

saying this: It would have been better if his body is cut to pieces by scissors. Had all the people obeyed Him, how good it would have been. He said: O gentleman. if it is said by way of honour and glory. I don't know its meaning . If it is said by way of advice to the people, I know it. Thereafter he fell down senseless.

Imran-bin-Hossain once fell ill of dirrahoea. He was upon his back for three years and he could not rise up or sit. A drain was cut for the passage of his stool and urine. Motarref and his brother All began to weep after seeing his condition. He said: Why are weeping? They said: We weep to see you in such a great disaster. Motarref said: Don't weep as I love what God loves. Then he said: I inform you such a word which if you do, God will do you good but keep it secret up to my death. The angels come to see me in my illness. I take pleasure to see them. They tender me Salam, and I hear their Salam. Know from this that this is not a punishment to me but it is the means of invaluable fortune. He who sees it in his disaster, how can he not remain satisfied with it? He said: We want to see Sowaid-bin-Motaber in his illness. We saw his face covered with a cloth. His wife said to him uncovering his cloth from his face: May our family members be sacrificed to you, shall I give you food and drink? He said: I am confined in bed for a long time. My body is lean and thin. I give up food and drink for many days. Still I don't think it good that I should do divine service less than a nail than it.

Sa'ad-bin-Abi Waqqas came to Mecca. At that time he was losing sight of eyes. People began to seek blessings from his in groups. He began to pray for each of them. His prayer was accepted. Abdullah-bin-Sayef said: I came to him once in my boyhood and introduced myself to him. He recognized me and said: Are you Qari of the Meccans? I said: Yes. I talked further with him. Then I said: O uncle, you are praying for the people. Pray for yourself to God so that He may return your eye sight. He said with a little smile: O darling the decree of God is dearer to me than my eye-sight.

A little boy of a Sufi was missing for three days and his whereabouts were not known. He was asked: Had you prayed for his return, it would have been better. he said: To complain against what God decreed is more trouble some to me than the missing of my son.

One religious man said: I committed a great sin for which I have been weeping for the last sixty years. He was making good efforts in divine service, so that his repentance might be accepted for that sin. He was asked: What is your sin? He said: Once I said: If this matter had not come to pass.

A certain sage said: I consider it better to have my body cut into pieces than to say: It would have been better had it not occurred for an action which occurred according to the decree of God. Abdul Wahed was once informed: Here there is a man who is doing divine service for the last 50 years. Hearing this he went to him and said: O friend, inform me about you. Are you really satisfied with God? He said: I am not satisfied. He asked: Are you pleased with Him. He said No. He asked him: Are you displeased with him? He said: Not satisfied. He said: Have you got nothing more besides prayer and fasting? He said: Yes. He thought within himself: Had I not felt ashamed of you, I would have informed you that your divine service for the last 50 years is a failure. The meaning of this is that the door of your heart has not opened during this long time and not progressed to the rank of nearness for the actions of heart. You can merely be classed within those who are fortunate, as the service of your bodily limbs has been excessive like ordinary men.

Once a group of men met the sage Shibli in a hospital. He gathered pebbles in their presence and said: Who are you? They said: Your friends. Hearing this, he began to throw pebbles at them and as a result they began to flee away. He said: What is your condition? Had you been my real friends you would have known my difficulties with patience. Shibli said: Love for God created my intoxication. Have you seen such a lover how has got no intoxication?

Fire once brake out in a bazar. People gave Sarri Sakti the information: The bazar had been burnt by fire but your shop has not been burnt. Hearing this, he said: All praise is due to God. He then said: How could I have said: All praise is due to God? This is only for security of myself but not for other Muslims. Then he gave up his shop and business. He repented for this words "All praise is due to God" as he sought forgiveness to God for this.

When you will think over these stories you will know definitely that it is not impossible that contentment might be

against wish rather this is a high rank among the spiritual ranks. When it is possible in the love for men, it is also possible in the love for God and happiness of the next world. This is for two reasons. One reason is to remain satisfied in pangs to get rewards as one takes bitter pills for getting cure. The second reason is to remain satisfied with the deeds of the Beloved as it is His wish and as he is then so strong in love that he immer- ges himself in Him. His dear thing then is to incur pleasure of his Beloved. Some one said: Where does the pain of a wound remain which gives pleasure? So imagination, experience and direct sight prove the existence of love. As you have not got that thing you should not deny it. He who does not get the taste of love knows not the wonderful events of love.

Amer-bin-Hares said: I was seated with one of my friends in an assembly There was a young man with us. He was in love with a singing girl. She was also present with us in the assembly. She began to sing with drum:

Unsatisfied lover keeps always on weeping.
a lover getting no return sometimes complains.

The young man said to the girl: By God, O darling, what a beautiful and sweet song? Will you give me permission to court death. The girl said: Court death after guidance. Then the young man placed his head on a pillow and closed up his mouth and eyes. Thereafter we moved him and found that he breathed his last.

Junaid said: I saw a man that he was requesting a boy by catching hold of his cloth and expressing his love to him. The boy looked to him and said: How long will this hypocrisy of yours continue? He said: God knows that what I say is true. Even if you say, I can give up my love for you. The boy said: If you speak the truth, court death. The man went to a side and closed up his eyes. Then it was seen that he breathed his last.

The lover Sammun said: A neighbor of ours had a slave-girl whom he loved very dearly. Once the girl fell ill and the man was preparing diet for her. When he was moving the kettle, the girl exclaimed 'Oh'! The man hearing this fell senseless. His moving stick fell from his hands and he was moving what was within the kettle with his hands. After sometime his fingers were burnt. The

girl then said: What a wonder. He said: This is in answer to your voice Oh".

Muhammad-bin-Abdullah Bagdadi said: I was young man singing before the people from a high roof:-

"He who can be addicted in love can court death.
There is no higher return of a lover except death."

Thereafter he threw himself down from the roof and met his death. The people then carried away his corpse.

These stories show how far the love of a man for a man can reach. Now imagine how far the love for God should reach. Inner sight is more true. God's beauty is more perfect than the beauty of his creation. It is true that he who has lost his eye sight will not appreciate a beautiful figure. He who has lost his power of hearing will not find pleasure in beautiful and sweet songs. He who has lost his heart is deprived of all the pleasures that a heart can get.

INVOCATION IS NOT OPPOSED TO CONTENTMENT

He who invokes God does not go out of the stage of contentment. Similarly to hate sin, to think the sinners as bad, to know the implements of sin as bad, to try to remove sin, to enjoin good and prohibit evil are not opposed to the stage of contentment. Some have fallen in evil ways about these matters and think that sins, crimes and infidelity are decrees of God and Taqdir and one should remain satisfied with them. This is sheer ignorance and heedlessness from the secrets of Shariat. Divine service is made by invocation. The Prophet and all other Prophets used to invoke. The Prophet was at the highest stage of contentment. God praised some servants and said: They call Me in hope and fear. God ordered divine service to removed sin and to think sins as bad as God says: They are satisfied with worldly life and are quiet therein. Hazrat Ibn Masud said: A man will bear the burden of evil being himself absent from it. He was asked: How can it happen? He said: It will occur as he will remain satisfied with an evil when he hears it. There is in a well known tradition: He who is satisfied after seeing an evil deed has done it as it were. There is in Hadis: He who guides to evil path is like one who does it. There is in Hadis: If a man is killed in an eastern

country and another man residing in the west remains satisfied with it, he becomes a partner in murder. God ordered to compete in good works and refraining from bad deeds. The Prophet said: There is no envy except for two -(1) a person whom God has given wisdom and who teaches. It to the people and broadcasts it, (2) a person whom God has given wealth and power to spend it and he spends In another narration, a person whom God has given the Quran and who recites it day and night and says: If God gives me wealth like that person, I will spend like him.

There are innumerable proofs in the Quran to show that the sinners should be hated. God says: The believers do not take the unbelievers as friends. God says: O believers, don't take the Jews and Christians as friends. God says: Thus I give power to some sinners over others. There is in Hadis: God has taken promise from every believer that he will consider a hypocrite as bad and has taken promise from every hypocritc that he will regard every believer as bad. The Prophet said: A man is with one whom he loves. He said: He who loves a nation and makes friends with them will be resurrected with them on the Judgment Day. The Prophet said: To love for God and to hate for God is firm rope of faith.

Question. There are verses of the Quran and Hadis to show that one should remain satisfied with the decree of God. Sin is a decree of God and to go against it is impossible. If it is a decree of God, to consider it as bad amounts to considering the decree of God as bad. What is the solution of this?

Answer. There is doubt in the minds of those who could not acquire the secret things of knowledge. Some predecessors also had such doubts. It is true that contentment and dislike are contradictory terms but they are not so if they are united in the same thing with different objects, in other words, to dislike from one standpoint and to remain satisfied from another standpoint. For instance, Zaid is your enemy. He is also an enemy of your enemy. If Zaid dies, your mind will remain satisfied for one reason, but you will be sorry for another reasons. The two reasons of happiness and sorrow are quite different. Your enemy died and you are secure. For this reason, you are satisfied, One the other hand, Zaid kept your enemy engaged till he was alive. So he did not get opportunity to injure you while your enemy was alive. For this reason, you are sorry at his death. So

happiness and sorrow are not contradictory as they wise for different reasons. If they are for the same reason, they would have been contradictory.

Similarly think of sin. Sin has got two sides even if it is the decree of God. One side extends to God as sin is His will and action. For this reason, you will remain satisfied with it and surrender to the Almighty. Another side of sin extends to the people as sin is your acquired thing and your guilt, It is hateful to God and its sign is that God has given you power not to commit it. For this reason, it is hateful. Take the instance of a lover. He says in presence of his beloved: I wish to differentiate between one who loves me and one who hates me. I'will examine them. I will inflict trouble to a certain friend of mine and beat him, so that he is compelled to rebuke me. When he will rebuke me, I will dislike him and consider him an enemy. I will love one who will not rebuke me, rather remain satisfied with my rebuke. So I will know one whom I will love that he may be my friend. Then he did so and one became his object of love owing to his rebuke and another became his enemy. He gained his purpose by men of his rebuke as a cause o dislike and love.

He who loves really and knows the condition of love should say: I love your actions your giving me trouble, your beating me etc. I am satisfied with all these as these are your wishes your actions and efforts. If it is an act of enemity towards me from you, I should keep patience and not rebuke you in return. By these acts, your objects is to examine my love for you. You have beaten me that I may dislike you. This is in accordance with your wish and therefore I am satisfied with it. I don't want distruction of your will. It may be an act of friendship or enemity. But to rebuke is against your beauty. In short, I consider it good to have connection with the beloved in His every action. The reason of these two being contradictory is that I am satisfied as it is your wish and that I consider it bad as your termed it bad.

It is the duty of every lover of God that he should love what God love and hate what. He hates and that he should take him an enemy whom God takes as enemy. These things are included into the mysteries of Taqdir or fate which has got no permission to be disclosed. It can, however, be disclosed so far that good and bad are decrees of God and His will but good is the object of good will and bad is the object of bad will. He who says that a bad thing

does not come from God is ignorant. The Prophet said: Taqdir is a secret matter of God. Don't disclose it. It has got connection with spiritual knowledge.

Now it is our duty to remain satisfied with the decree of God. It is known from this that to seek forgiveness to pray for being free from sins and to observe the fixed rules of religion in accordance with the decree of God are not opposed to contentment as God enjoined on His servants to pray and invoke, so that these invocations may be causes of pure Zikr, humble mind and signs of modesty and these may be the causes of the purification of soul and keys of Kashf. To quench one's thirst by drinking water from a jug carried with him is not contradictory to the decree of God. To drink water to quench thirst, to take food to remove hunger, and to put on winter cloths to removed cold are not opposed to contentment. Similarly to pray to be cured of a serious disease is not opposed to contentment.

Not to use a thing for which God created it is opposed to contentment similarly to get rank by invocation is not opposed to contentment. Hence He enjoined men to invoke and pray. To disclose a disaster by way of complaint and to think it bad as it comes from God is opposed to contentment, but to disclose it by way of gratefulness is not opposed to contentment. Complaint is always opposed to contentment. Let us say what Hazrat Omar said: I don't care whether I rise up in the morning rich or poor as I don't know in which there is good for me.

Does contentment go if one flees away from a place full of sins? To flee away from a place full of sins is not to flee away from the decree of God, but to flee away from a thing which is necessary is to flee away from a decree of God. To describe the causes which call towards sin in order to prevent the people from them is not condemned. Sages of earlier times were accustomed to do this. Abdul Mobarak said: I travelled the eastern and western countries but never found such a bad town as Bagdad. He was asked: 'How is Bagdad'? He said: This is such a town where the favours of God are denied and disobedience to God is considered as a trifling thing. When he came to Khoasan he was asked: How have you seen the city of Bagdad? He said: I saw there three kinds of people -angry police, greedy business men and tired learned men. You should not take it as defamation as no definite person has been named. The object is to give

warning to the people. When he wished to go to Mecca, he stayed at Bagdad to prepare his caravan for sixteen days and spent sixteen dinars every day, so that it might expiate his sins for staying at Bagdad.

Hazrat Ibn Omar asked his slave: Where do you live? He said: In Iraq. He asked: What do you do there? I heard that there is not a single person at Iraq for whom God has not sent a disaster. Hazrat Ka'ab once mentioned about Iraq: There is there nine portions of evils out of ten portions and one portion is in Syria. Nobody has got any reason to stay in a place where sins are widely practiced. God says: Was not the earth spacious enough in order that they should migrate there? Rather we should pray: O our Lord, take us out of this city whose inhabitants are oppressors -4:75. The reason is that when sins are widespread, danger descend there and all perish including also the pious persons. God says: 'Fear disturbance'. It does not fall specially on the sinners alone. So whoever remains satisfied at seeing the sins committed commits a great guilt.

STORIES OF LOVERS: A certain Aref was asked: Are you a lover? He said: I am not a lover, but I am a dear one. A lover is industrious. He was asked: People say: You are one of the seven. He said: I am full seven. He said: When you see me think that you have seen 40 Abdals. People asked him: How does it occur? You are only one man. He said: I have adopted one conduct from each Abdal. People asked him: We heard that you can see Khizr. He smiled and said: It is no wonder to see Khizr, but it is a wonder to wish that Khizr should see a man and remain absent from him.

It is reported that Khizr said: Whenever any thought occurred in my mind that there was not such a friend of God whom I did not know, I saw then a friend of God whom I did not know before. Once Abu Yazid Bostami was asked: Tell us of your meeting with God. At this, he raised a cry and said: We to you, there is no good in your knowing it. They asked: Tell us about your life and death struggle for God. He said: To give you a clue to it is not allowed. People asked him: Tell us about your patience at the beginning of your religious life. He said: Yes, I called my soul towards God, but it became disobedient. Then I promised that I will not drink water for one year and I will not sleep for one year. My nature fulfilled it.

Ihya-bin-Muaz saw Abu Yezid standing on the sole of his feet and praying. He made prostration at the time of pre-dawn tiffin and prolonged it and then said: O God, a company of men are searching You: You gave them power to walk over water and fly in the air. They are satisfied with that. I seek refuge to you from it. A company of men seek you and you have given them power to travel in the earth and they are satisfied with that. I seek refuge to you from it. A company of men search you and you have given them treasure of the world and they are satisfied with it. I take refuge to you from it. He then addressed us: O Ihya. I said: Present. He asked: How long you here? I said: For long. He remained silent. I asked: Give me clue to it. He said: I will tell you what will be good to you. God took me to the lowest region and showed it to me. He took round the world and the planets. Then he showed me the heavens. He showed me Paradise and the Throne. He said to me keeping me in His front: I will give you what you have seen. I said: O Lord, I have not seen a better thing which I may seek from you thinking it better than You. He said: You are My real servant. You do real service to Me. I will treat with you such and such.

Abu Torab Nakhshali was satisfied with one of his disciples. He used to go to him and help him in his good works. Abu Torab said to him one day: If you had been Abu Yezid, it would have been good. He said: I have got not need of him. Abu Torab repeat it, but the disciple said: What shall I do in meeting with Abu yezid? I had a vision of God. So I don't require to meet him. Abu Torab said: Do you take pride in meeting with God? If you had seen Abu Yezid once only it would have done you benefit more than meeting with God seventy times. The young man said: How can it occur? Abu Torab said: You don't see God near you but you will see God near Abu Yezid. Abu Torab said: We went there and stood on a lofty place and waited, so that Abu Yezid might come out from a cave. He used to reside in such a cave which was haunted by ferocious beasts. Abu Yezid threw a sheet made of camel's fur over his body and was passing by us. I said to the young man: He is Abu Yezid, look at him. The young man looked at him and at once fell senseless. We saw that he breathed his last. We said to Abu Yezid: Your look has killed him. He said: It is not that. Your friend was a truthful and did not disclose the secrets he kept in his breast concealed. When he saw us, the secrets of his heart were disclosed and he could not bear it. He was in the stage of a weak disciple and it has killed him.

Once the Barbers entered Basra and killed many men and robbed many properties. The disciples of Shahal Tastari came to him and said: If you pray to God. He will drive them away. He remained silent for sometime and then said: There are many servants in this town. If they pray to God against the oppressors, all the oppressors of the world will be destroyed within one night but they will not do it. He was asked: What is the reason? He said: They do not like what God does not like. Then he mentioned some conditions of invocations being accepted. A certain Aref said: During my Kashf, I thought that I have been given forty Hurs. I saw them wandering in the horizon. They put on dresses and ornaments of silvers and jewels I looked once at them for which I was punished for forty days. Thereafter 80 Hurs appeared before me. They were more beautiful than the previous ones. I was said: Look at them. Then I fell into prostration and closed my eyes during prostration, so that I may not look at them. I said: I seek refuge to you from things other than You. I have got no nead of them! Then God removed from me the Hurs.

A believer should not deny Kashf as he could not acquire it. If the people do not believe except what a heart full of sins sees the place of faith would be narrow. But this condition is disclosed after one overcomes his passions and crosses many stages. The lowest stage out of them is Ikhlas (sincerety) removal of low diseres, ousting the pleasure of open and secret deeds, keeping one's condition secret and sitting alone in a room in meditation. This is the preliminary step of walking in the path of religion and the lowest stage. These things are very rare in the religious people. If the heart is purified from the refuges of looking at the people, the light of faith will shine in his heart and the initial truth will be disclosed to him. To deny Kashf without gaining experience and without treading the path of religion will be like the condition of a person who does not admit the possibility of engraving figures in iron. Iron is melted, cleared and then formed into figure and made like mirror. What is in the hand of one who denies it, is only a piece of iron full of darkness. Rust and dust have fallen on it. So it has got no fitness to show figure and prints. It is the dream of those who deny miracles of the saints. They have got no other proof except their defects. It is very sad to deny God's power. He who travels a little in the preliminary stage of spiritual life gets also the fragrance of Kashf.

Bashar Hafi was asked: For what thing have you got this rank? I kept my condition concealed before God. Its meaning is: I prayed to God so that He may keep my actions and affairs secret. It is reported that he saw Khizr and said to him: Pray to God for me. He said: May God make your divine service easy for you. I said: Pray more for me. He said; May God keep it secret from the people, so that you may not look to them. A certain sage said: I felt a grim desire to see Khizr and prayed to God so that I may see him to get neccessary religious instructions from him. Thereafter I saw him. He did not ask me anything. I said: O Abul Abbas teach me such a a lesson that I may recite it and that I may live hidden from the people so that nobody can know my religious tendencies. Khizr said: Say, O God throw on me your thick screen. O Lord, make me an object of your secret things. Keep me secret from the hearts of your creation. Then he disappeared I did not see him further. After that I was not eager to see him Then I used to Read this invocation every day. It is said that owing to this invocation, so much disgrace and disregard were coming on him that even the Zimmis were laughing at him and engaging him everywhere. They used to place burden on his shoulder and he used to carry it to the destination. The little boys used to play with him.

Such is the condition of the friends of God. They are to be searched among these people. The proud people search them among those persons who take decent dress and who are well-known for their learning, piety and fame, but God keeps His friends hidden as He says: My friends live in My tent. Nobody knows them except Myself. The Prophet said. There are many persons with dishevelled hairs and laden with dust and covered with only two sheets and having no honour. If they say about something with oath of God. God shows it as true. The conceited man keeps himself away from the fragrance of these things. He remains satisfied with his own qualities and with his own learning and actions. So he keeps himself distant. He who considers himself humble and does not take seriously if anybody dishonours him, is a broken hearted man. He will have then no sense of dishonour. Such heart can hope to get preliminary fragrance. He who is not able to become the friend of God, will love the friends of God and should have faith in them. Jesus Christ said to Band Israel: Where does crop grow? They said: In earth. He said: I tell you with truth that wisdom does not grow except in an earth-like heart.

Ibnul Karabi was the spiritual guide of Hazrat Junaid. One man invited him thrice to a feast but every time the host drove him away from his door. At the fourth time, he accepted his guest and said: I have done this to examine your modesty. He said: I have been bearing this dishonour for the last 20 years. I have reached now to the condition of a dog. If it is driven away, still it will come. If you have called me fifty times and driven me away every time, I would have still then come.

He said: I went to a locality and there I became known as a pious man. I became tired at this. So I entered a public bath room, found there a valuable dress and fled away with it. I put on over that dress my gown. Then I walked slowly on the pathway, The people came to me, snatched my gown, took away the valuable dress and beat me very severely, I became then the thief of the bath room. Then my mind became quiet. Now think how God kept people like him in severe trials and trainings. They did not take care of their own lives. Those who take care only of themselves go away from nearness of God. The meaning of engagement with self is to be away from the nearness of God. There is no screen of distance between heart and God and no impediment.

There was a beautiful and honourable man among the leaders of Bostan. He did not keep himself separate from the assembly of Abu Yezid. One day he told Abu Yezid: For the last 30 years. I have been fasting all the year round without any break and praying at night without any sleep. Inspite of this servere religious exercise, I have got nothing of wisdom of which you are speaking. I believe it and love it. Abu Yezid said: If you fast and pray at night without sleep for 300 years, you will not get but a bit of this knowledge. He asked him: Why? He said: Because you are busy with yourself. He asked: Has it got any medicine? He said: Yes. He asked: Inform me of it, I will do it. He said: You will not accept it. He said: I will accept it. He said: Go to this barbar and have your hairs of head and beard shaved. Take off this dress and take a load of refuges and walnut call all the boys around you and say: I will give you one walnut to a boy who gives me a slap. Enter the bazar in this condition and go round the people with it Go round the people in this condition who know you. The man said: Sobhan Allah, are you telling me this? Abu Yezid said: Your expression of 'Sobhan Allah' is included in Shirk, He asked: How

is it? He said: Because you have uttered Sabhan Allah thinking you as big. You have not uttered real Sobhan Allah. He said: I cannot do this work. Show me another. He said: Begin with it before any other work. He said: I will not be able to do it. He said: I told you before that you will not be able to do it.

Abu Yezid told this to such a person who has got the disease of engagement with himself and also the disease that the people might look at him. There is no cure for such a disease without such a medicine. He who cannot use that medicine should not deny the cure of such a decease. This is the lowest stage of faith. Alas for him who has been deprived of this little quantity of faith. Inspite of this, he who claims to be a learned man of Shariat is far away from such a condition.

The Prophet said: The faith of a man does not becomes perfect till the little quantity of a thing does not become dearer to him than its bigger quantity. The Prophet also said: The faith of man is perfect who has got three qualities in him -(1) he does not fear the slander of a slanderer, (2) he does not do anything of his divine service for show of people and (3) when two things appear before him, one of this world and another of the next world he perfects more of the thing of the next world over that of this world. The Prophet said: The faith of nobody becomes perfect still he has got three conducts in him -(1) when he becomes angry, his wrath does not oust him from truth, (2) when he becomes pleased, his pleasure does not enter in void actions and, (3) when share is settled: he does not accept what is not due to him.

The Prophet said: When three things are given to a man, he has been given what David was given -justice in anger and pleasure, moderate expense in solvency and poverty and fear of God secretly and openly. The Prophet mentioned these conditions for a good faith. There is in Hadis that God revealed to a certain Prophet: I take him as a friend who does not cease to remember Me, who has got no other thought except My thought and who does not prefer anything of My creation except Me, who being burnt by fire does not feel pangs of burning, who if cut off by saw, does not feel sorrow at the touch of saw. How can miracles and Kashf appear in one whose love has not reached this stage? These matters occur after love and love comes after

perfection of faith. There is no limit to the stages of faith and the difference of its increase and decrease.

For this reason, the Prophet said to Abu Bakr: God has given you faith equal to the faith of all my followers those who have faith in me. He gave me such faith which was given to all the children of Adam to believe Him. There is in another tradition: God has got three hundred conducts. He who acquires any one of them with Tauhid, will enter Paradise. Hazrat Abu Bakr asked: O Messenger of God, have I got any one of them? The Prophet said: O Abu Bakr, all these are in you. Generosity is dearest of them to God. The Prophet said: I saw an scale hanging in the horizon. My faith has been placed in one scale and the faith of my followers has been placed in another scale. My faith has become heavier than their faith. The faith of Abu Bakr has been placed in own scale and the faith of my followers has been placed in another scale. The scale of the faith of Abu Bakr has been heavier. Inspite of this, the Prophet was immerged in God as his mind did not make friendship with others. He said: Had I taken any man as my bosom friend, I would have taken Abu Bakr, but your companion is the friend of God.

SOME WORDS ABOUT LOVE

Sufyan Saori said: To follow the Prophet is love. Another person said: Constant Zikr is love. One sage said: To sacrifice (Is'ar) for the beloved is love. Another sage said: To dislike living long in the world is love. In these saying, the fruit of love is seen, but nobody described about the spirit or life of love. A certain sage said: Love for the beloved lives upon the heart and tongue is unable to disclose it. Junaid said: God made love unlawful for a man having no connection. He said: That love which comes in exchange of something goes away if the exchanged thing goes away. Jun-nun said: Tell one who discloses love for God: I fear you may be disgraced for things other than God. Shibli was asked: Describe to us the difference between an Aref and a lover. He said: If an Aref speaks a thing, he is destroyed and if a lover remains silent, he is destroyed. Shibli said:-

O Thou Gracious, Compassionate,
Love for Three remains in soul imprinted.
Thou kept sleep away from my eyes.
Thow knowest what is in my mind.

Another poet said:-

Wonder for one who says -I remember my friend,
Does a friend say? I forgot, now remember.
How many times I will die and rise.
I will live with hope and die with love.
I will drink the wine of love in cups of colour.
Yet it will not diminish from the cup of mind.

Rabeya said: Who is there who will inform me about my Beloved? One of her servants said: He is with us, but the world as separated Him from us. Ibnul Jala said: God revealed to Jesus Christ: When I enquire about the secrets of any man and find no love in him for this world and for the next, I fill it up with My love and take care of it with My protection.

Samnun was giving once the description of love, when a bird came down and began to dig earth with its beak, so much so that blood began to ooze out of it so profusely that it died. Ibrahim-bin- Adham said: O Lord, you know that in comparison with the honour given to me by your love, Your satisfaction towards me by your remembrance and the leisure you have given me to think about your glory, the value of paradise is like the wing of a fly. Sufyan Saori said: He who loves God is alive. He who loves the world, is a fool who works day and night uselessly and the wise man enquires about his faults.

The saint Rabiya was asked: How is your love for the Prophet of God? She said: By God, I don't love him excessively. My love for the Creator has abstained me from loving His creations. When Jesus Christ was asked about the best of actions, he said: Cotentment comes from God and love for Him. Abu Yezid said: A lover does not love the world, but love his Lord. Shibli said: Love circles round pleasure and honour. A certain sage said: The meaning of love is nearness of the Beloved wit good news and joy. Khaos said: Love eradicates wish and burns all natures and necessities. Sahal Tastari was once asked about love. He said: God prepares the mind of one to meet Him if love grows in him. A certain sage said: The affairs of a lover are established upon four stages love, shame, fear and honour. Out of these, honour and love are best as these two stages will remain with the inmates of paradise in paradise and the other two will be lifted from them. Haram bin Hayan said: When a believer

recognises his Lord, he loves Him. When he loves. Him, he comes forward to Him. When he gets pleasure in going to Him, he does not look with desire towards the world and with rest towards the next world. Abdullah-bin-Mohammad said: I heard a saint woman who was weeping and whose hairs were flowing upon her cheeks saying: By God I am tired of life. Even I would have purchased death if it would have been a saleable commodity for being satisfied with God and desirous of meeting with Him. I asked her: Would you do it being of firm belief on your good deeds? She said: That is not so. I would have done it loving God and cherishing good hope in Him. Do you conceive that I would love Him and He will give me punishment?

God reveled to Daud: If the worshiper had known how anxious I remain for them, how modest I am towards them and how anxious I am to forgive their sins, they would have cut off their entrails being desirous of loving Me. O Daud, this is My wish with regard to those who keep behind about Me. What do you conceive about those who go forward? O Daud, when a servant becomes daring against Me, he feels My want most. When he goes behind Me, I pity him more. When he returns to Me after repentance, he becomes more honoured to Me. Abu Khaled Saffar said: One Prophet said to a pious man: We Prophets don't worship as you a band of monks-worship. You worship in fear and hope and we worship with love and attachment.

Shibli said: God reveled to Daud, O Daud, My remembrance is for those who remember Me, My paradise is for the pious men. My didar is for those who are attached to Me, and I am for those who sincerely love Me. God revealed to Adam: O Adam, he who loves his friend trusts his word. He who gets love of his friend, remains satisfied with his deeds. He who is attached to him works hard in his travail. Khawås stroke upon his breast and said; How is He attached to me who sees me but I don't see Him? Hazrat Eunus wept so much that he became blind, stood so long in prayer that he became crooked, prayed so much that he lost power of movements. He said: By Your glory and Honour had there been a sea of fire between you and me, I would have gone to you after crossing it.

Hazrat Ali said: I asked the Prophet about his Sunnat and he said: Marfat is the root of my favour, wisdom is the root of my religion. Love is my foundation, attachment is my conveyance,

Zikr of God is my friend certainty of faith is my secret treasure, sorrow is my companion, wisdom is my sword, patience is my sheet, contentment is my valuable treasure, failure is my glory renunciation of the world is my business sure faith is my power, truthfulness is my intercessor, divine service is my object of love, Jihad is my nature and prayer is the coolness of my eyes. Jun-Nun said: Glory be to God who made the souls as soldiers in battle array. The souls of Arefs are bright and pure. For this reason they are attached to God. The souls of believers are spiritual. For this reason, they are desirous of Paradise. The souls of the heedless roam in the sky. For this reason they are attached to the world. A sage said: Attachment is the fire of God which He enkindes in the hearts of His friends and burns therewith their wishes, thoughts anxieties and necessities.

This is sufficient description of love.

CHAPTER VII

WILL OR INTENTION

Will has got two elements in it-knowledge and action. Knowledge comes before action as it is the basis of action and action comes after knowledge. Action is the fruit of knowledge and its branch. Action is not complete without three things-Knowledge, will and strength. Man does not will to do a thing which he does not known and so knowledge is necessary for an action. Again he does not do a thing even if he knows it unless he has the will to do it. So will or intention is also necessary. Again will is not sufficient to do a thing. Power or strength is also necessary to implement will. How many people there are who cannot eat for want of their strength even though they have got will to eat. So knowledge, will and strength are necessary for an action. First knowledge and then will and then action follow one after another. Without knowledge of a thing, a man does not intend to have that thing. Without will or intention, there is no movement of physical organs to do that thing. So action is the fruit of will and will is the fruit of knowledge.

Number of Intention or will. A man may have no other intention than a single one to do a thing. Again he may have different intentions to do that thing. If a man sees a tiger, he at once flees away from it. This fleeing is the only intention in order to ward off its attack and injury. This knowledge enkindles in him a desire to flee and that desire gives movement to his limbs to flee. This is his sole intention and there is no other intention mixed with it.

ONE WHOSE INTENTION IS NEXT WORLD

He who has made his sole object to get happiness in the next world does all his deeds in this world with that object alone and he has got no other object in his worldly deeds. He thinks that the food of soul is worship of God. The object of worship of God is to free the soul from diseases, to keep it alive and to make it healthy and better to gain happiness in the next world. The object of divine worship is to get relish of the sight of God. He will not attain this object unless he loves God and dies in that condition. He will not get the love of God unless he attains knowledge about Him. He will not get His knowledge unless he remembers Him

too often. So the attainment of love of God is the result of constant remembrance of God and thought about Him and His works. Again mind does not turn to His constant remembrance unless it is free from the worldly thoughts and anxieties. Mind does not find time from worldly anxieties unless it is free from worldly greed and temptations, and unless it wills to do good and refrains from evil. A man likes to do good and refrains from evil when he knows that his fortune in the next world is linked with the good deeds he does in this world just as a wise man likes to take bitter pill to get cured from a fatal disease. When linking of mind is acquired along with knowledge, he acquires strength of mind to do good works and then he is habituated to do good works and it becomes then difficult for him to come out of them. Similar is the case with a man who is habituated to evil deeds. Therefore it is said that habit is the second nature.

He whose object is the next worldly happiness should therefore be habituated to clear up his mind for constant remembrance of God. This state of mind can not be created unless one gives up sins and takes up to virtuous deeds with the help of bodily limbs, because mind is affected by the movements of bodily organs and the bodily organs also are affected by the state of mind and thus there is a close connection between body and mind. Mind is just like a ruler and bodily organs are like servants. So bodily organs are subservient to mind. For this the Holy Prophet of Islam said : There is a clot of blood in body. When it is sound the whole body is sound. He also said : O God, do good to the ruler and the ruled. Here the ruler means soul or mind. God also said in the Quran : Allah will not accept its blood or meat but He will accept from you Taqwa (meaning God-fear). That is the attribute of mind.

The object of God-worship is to change mind and the propensities of mind, and not to change the bodily limbs. So don't think that the object of Sajda or prostration is only to place the forehead on the ground, but its real object is to habituate the sense of humility in mind. Whose finds humility of mind, his bodily limbs also assume an humble attitude. This humility of mind and the humble attitude of the bodily limbs make the attribute of modesty perfect. If the mind of anybody becomes soft on seeing an orphan, kindness in his mind is more enkindled if his hand passes over his head. For this reason, action without

intention is basically not fruitful or beneficial, because if a man's hand touches the head of an orphan unmindfully, softness of his mind does not increase and its effect does not fall in mind. Therefore God- worship without Niyyat (intention) or without application of mind brings no reward while Niyyat followed by action brings reward. The Holy Prophet said : There is written one reward for one who intended to do a good deed but could not translate it into action. The object of cow or animal sacrifice is not to shed blood but to turn away the mind from the temptations of the world for incurring the pleasure of Allah. This reward is attained owing to the object of Sacrifice. For this reason the Holy Prophet said : There are people at Medina who shared with us the rewards of Jihad (holy war) although they did not actually join it. The reason is that they had pious intention to join it but could not do so owing to satisfactory reason.

ACTIONS RELATING TO INTENTION

These actions can mainly be divided into three classes

Sinful actions, pious actions and lawful actions.

(1) **Sinful actions.** If the intention is good, a sinful act does not turn to a virtuous act. If you backbite a man to please another, if you give to a beggar the food of another person, if you make gift of illegal property to construct a mosque, bridge or such charitable object, you will not absolve yourself from the sinful act although your intention is good and pious. To intend to do a pious action with an illegal thing is also sin. If he does out of ignorance, he will be guilty of ignorance as acquisition of learning is compulsory upon both males and, females. The Holy Prophet said: An ignorant man cannot raise the plea of innocent.

(2) **Pious actions.** If there is no pious or good intention in a good act, there is no reward. If there is any other intention but to please God in a devotional act, it is a sinful act, but if there are many intentions including one to please God, rewards also multiply. For instance, to keep sitting in a mosque is a good act but it admits of many intentions - (1) to hope for sight of God as mosque is considered as a house of God where God can be seen, for the Holy Prophet said : He who keeps sitting in a mosque, meets with God. (2) to wait for the next prayer, for the Prophet said that he who waits for prayer will get the same reward as that of a man who has prayed, (3) to keep the bodily organs from

sinful acts. (4) to concentrate all thoughts upon Allah, (5) to be engaged in the remembrance of Allah. (6) to enjoin good works and prohibit evils, (7) to get benefit from those who fear Allah. So there might be many good intentions in a pious act and rewards also increase according to the number of such intentions.

Lawful actions. In lawful act, rewards can be increased according to the number of intentions. He suffers much who is unmindful of this fact. The Prophet said : There is account for what is lawful and there is punishment for what unlawful. He also said : People will be asked on the resurrection day for everything, even why he applied antimony to his eyes, why he muddled the earth with his fingers, why he touched the things of his brother. He said : He applies scent for the sake when Allah will come on the Resurrection Day with such a fragrance which will be more scented than musk. He who applies it for other than Allah will come on the Resurrection Day with the stench more than that of a dead animal. So application of scent is lawful, but intention therefor is necessary. Lawful things are innumerable and it is not possible to count these intentions. A pious man said : I think it good to have intentions in everything eating, drinking sleeping, etc. To intend to attain nearness to God in these matters is possible, as these things are necessary for the upkeep of the body. If a man takes food with the intention of bringing fear of God in mind in God-worship, intercourses with his wife to preserve his religion and to give pleasure to the mind of his wife and also to have a pious son, he does true worship of Allah by his food and marriage.

He whose sole object is the next world does not need with obstruction from his food and marriage. Allah sees his mind and intention. He says : He does not utter a word but near which there is not a warner-50:18. A pious man said : I wrote a letter and intended to have the ink soaked on placing it on the wall of my neighbour and actually had it thus soaked. Thereafter some one from above said : You will know tomorrow what wrong action you have done by doing this act. The great saint Hazrat Hassan Basari said : A man will come on the Resurrection Day conjoined with another person and say : There is God between you and me. He will say : By God, I don't know you. He will say : You have taken a piece of thread of my cloth. These things pierce the hearts of God fearing men.

It is reported that the Prophet Zakaria was raising an earthen wall as a labourer for some person. He used to eat the earnings of his own hand. He began to take his food but when a person begged of him something to eat, he did not give it to him. The people around him were surprised to see the action of the Prophet as he was too much reported for his generosity and asceticism. He then said : I work as a labourer of some persons. They gave me this bread in order to gain strength and do their work. If he had taken food with me, it would not have been sufficient for him, nor for me. By that, I would not have been able to complete their work. The man who has got clear insight takes care of even these small things with the help of Divine light. The great saint Sufiyan said : If a man calls another to take share in his food without really intending to part anything of his food, he will be guilty of hypocrisy even if the man partakes of his food, Had he known his intention, he would not have partaken of his food. So examine your intention in all affairs and do not do any action without intention.

MEANING OF INTENTION

Meaning of Intention is not only expression by mouth but also will to that expression. It is the liking of mind for that for which expression is used by the month. When there is no liking or intention of mind, mere verbal expression means nothing. So Niyyat or intention in prayer by only verbal expression without application of mind is meaningless. It is just like the expression I love so and so without actually meaning the same. A man turns towards one whom he believes to be his friend. There are many causes for willingness or unwillingness of mind and causes vary according to the different conditions of man. When a man desires to marry a girl in order to satisfy his carnal desire, he can not have the will to get a son by copulation with her. The reason of copulation is the satisfaction of his canal desire, and not to have a child, If he says by mouth "I copulate with you to have a son", it will be falsehood. It is not his word of mind, but of mouth. For this reason, some of the former saints did not do anything without forming a definite niyyat or intention for that.

It is reported that the great saint Ibn Sirin did not pray Janaja prayer over the deadbody of Hazrat Hasan Basari as he said that the niyyat of Janaja did not as yet arise in his mind. Ahmed-b-Solaiman was a reputed learned man of Kufa. When he died, the

great saint Sufiyan Saori was requested to say his funereal prayer. He said : Had I had the intention, I would have performed it. Once the great saint Taus was requested to pray for the people, He said : When I will, I shall do it. These saints knew that Niyyat is not the only expression by mouth but it is also a desire of mind, a flow of current from Allah. Sometimes it is easy and sometimes it becomes difficult. It is true that the intention of the man in whose heart the affairs of the religion are easy becomes easy for doing good deeds, as his mind keeps inclined to good things for most part of the times, but the intention of the man whose mind keeps inclined to evil deeds does not become so easy for doing goods deeds, even the obligatory duties also become difficult to him.

Different intentions in God-worship. Man may have different intentions in divine service. Some do good deeds out of hope of getting happiness in Paradise. If they do these deeds with the sole intention of pleasing God and to declare His glory and majesty and with no other intention, their intention is said to be pure and unadulterated. If one does good deeds for satisfying carnal desire with Hurs, he will get it in Paradise. If he does this to meet with Allah. he will be blessed with His sight. The most honourable and glorious are they who do good deeds out of love for Him and out of a desire to be blessed with His love and sight. The Quran praises them in the following words : Rather they call their Lord morning and evening only for His pleasure. They will get rewards according to their intentions. When they will be blessed with His sight, they will think the sight of the beautiful Hurs very little.

REWARDS OF PURE INTENTION

The Holy Quran says: They were not ordered except to worship Allah, being sincere to Him along. It again says : Behold, religion is only for Allah (39:5) He also says : Let one who hopes to meet his Lord do good works and do not associate anyone in the service of his Lord-18:110. The Prophet said : The heart of a Muslim does not play treachery in three things to work sincerely for Allah, to give admonition to the ruler and to remain united. He also said : Allah says : Ikhlas or to work sincerely for Allah is a hidden treasure out of My hidden treasures. I put it in the heart of one whom I love. He also said : The fountain of wisdom flows in his heart who worships Allah sincerely for 40 days. The Holy

Prophet said that three classes of persons who did not do good works sincerely for Him but for other purposes will go to Hell inspite of their ostensible good works a learned man, a benevolent man and a warrior.

There is a story in the anecdotes of the children of Israel. A saint had at his credit divine service for long long year. One day some people were worshipping a tree besides Allah, At this, the saint Got angry and went to cut it with an axe. In the mean time, the devil came in the form of an old man and asked him : Where are you going? The saint said : I am going to cut off this tree. The devil said: Are you in this thought? You have come down to do this leaving aside your Divine service? The saint said : This work is also included in Divine service. The devil said : I will not permit you to cut down this tree. At this he fell down upon the saint but the latter overpowered him, threw him down on the ground and sat upon his chest. The devil said : Desist from this action or I will kill you. At this he let off the devil who said to him : O saint, Allah has taken over this responsibility from you. He has not made it compulsory for you. You yourself do not worship this tree and the affairs of others have not developed on you. This is the duty of Prophets. Had he willed, He would have certainly sent a Prophet to the inhabitants of this place and ordered him to cut down this tree. Then the saint said : To cut down this tree is also a part of my duty.

The saint then fell upon the devil and threw him away and got on his chest. The devil again having been discomfitted said to him : There is an affair between you and me which is good and beneficial for you. The saint asked him what it was. The devil said : Let me be secure and then I will tell you of it. Thereafter he let him off and the devil said to him : You are a poor man, you have got no property. You are a burden upon your friends and relatives. Perhaps you wish to get more honour than your brethren, to get more sympathy from your religious men and you do not want to depend on the people The saint said : Yes I hope for that. The devil said : In that case, turn away from this affair. I will place two dinars every night near your head. When you will get up at dawn. You will take them and spend them for you and your family and gift a portion to your brothers. This act of yours will be more beneficial to you and the Muslim public than the cutting down of this tree. This tree was planted and there will be

no good if you cut down this tree. At this, the saint began to ponder and said : This old man has spoken the truth. I have not been ordered to cut down this tree by God. I will incur no sin if I do not cut down this tree. Then he turned his mind from this action of cutting down the tree.

Thereafter the saint went to his place of worship and spent the night. At dawn, he found two dinars near his head and took them. Next day also, this happened. This continued for three days. On the fourth day, he did not find the dinars near his head became very much enraged, and took his journey to cut down the tree. The devil came to him in the form of an old man and said : Where are you going? He said : I am going to cut down the tree. The devil said : By God, you will not be able to cut it down, you will also not find your way to go there. Thereupon the saint fell upon him but the saint became just like a sparrow between his two legs. The devil then sat upon his chest and said : If you want to live, get away from here or else I will cut you to pieces. The saint being helpless looked to and fro and said : O gentle man, you have defeated me, Let me now go The devil said : Question me now how you have first overpowered me and thereafter I have overpowered you. The devil said : At first you became enraged for the sake of Allah alone and your sole intention was to get success in the hereafter. So God make me subservient to you. But now you have become engaged for your worldly propedsities and desires and so I overpowered you.

This story shows how a man with a pure and unadulterated intention can win and how a man with a motive other than that can lose and be overpowered. This proves the Quranic word : Except those who work sincerely for Allah. For this reason the great saint Maruf Karkhi used to beat himself and says : Take recourse to form intention, you will then get salvation. The pure soul Eakub said : He who keeps his good deeds concealed as he keeps his sins conceded is a man of pure intention. Solaiman said : He is blessed who takes one step in the way of Allah. The second Caliph Hazrat Omar wrote to Imam Abu Musa Ashari : Allah is sufficient for a man whose intention is pure. A certain saint wrote to his brother : Make your intention pure, then a small amount of action will be sufficient for you. Ayub Saktania said : To make intention pure in an action is more difficult than the action itself. The saint Motarref said : He who is pure will be made pure. A

man was asked in dream : How have you seen your action? He said : I saw the action which I did for Allah. Even I saw the reward of a walnut seed I removed from the path way.

The great saint Ihya-b-Muaz said: Ikhlas or sincerity separates an action from its faults as milk separates itself from urine and blood. There is a story that a man used to wear the dress of women and join the ceremonies of marriage and other festivals where women gathered together. One day he just joined a gathering of some women. It was then noticed that a diamond of a woman was missing and the women raised hue and cry and said : Shut up the doors. We shall search for the diamond. Thereafter they began to search one by one. When the turn of the female-dressed man came, there was a woman with him. He called Allah sincerely and said : I will never do such an act if I get acquitted this time. Immediately then the diamond was found with the woman who was with him. They then cried aloud : Leave the rest. We have found out the diamond.

There is the story of a saint who said: I was travelling by sea for Jihad or holy war. Some one of us wanted to sell his bag and I thought that I should purchase this bag and sell it for a higher price in a city. Then I purchased it but dreamt in that night that two persons got down from heaven and one of them said to the other : Write down the names of the warriors in the way of Allah. The other said : So and so came out only to take a journey. So and so made Jihad only for fame. So and so came to make merchandise. So and so came out only for the sake of Allah. I at once exclaimed : O Allah, I have not come out to make merchandise. I have got no such commodities, I have come out for Jihad. Then the other person retorted : O man, you intended to make profit after purchasing a bag yesterday. Thereafter I wept bitterly and said : Don't enroll me among the merchants. The man said to his companion : Write, so and so came out as a warrior in the way of Allah. Then he purchased a bag for profit. The result then rests on Allah.

The saint Sarri Sakti said: Your two rakat prayer in solitude is better than your writing 70 to 700 Hadis with Isnad. Some pious man said : Wisdom is like seed, action is like crop and Ikhlas or sincerity is like water for irrigation. Another pious man said : When God becomes displeased with a man, He grants him three things and prohibits him three things. He grants him the

company of pious men but does not give him benefits from them. He grants him strength to do good deeds but without sincere intentions. He grants him wisdom but without its practical application. The great saint Susi said : Among the actions of a man, Allah desires only his Ikhlas or sincerity.

What is Ikhlas? (Sincere intention). Know it for certain, O good readers, that everything remains mixed up with another thing. When it does not remain mixed up with other things, it is said to be pure or unadulterated. When any action is done with only one object, it is said to be done with pure intention. Allah says : There is a lesson in a cow. I give you drink from what is in its belly coming out of its dung and blood-milk pure and wholesome for those who drink-16:66Q. The purity of milk means that there is no mixture of blood or excretion in the milk. Purity is opposite to mixture. What is not pure has got mixture therein. Purity in Tauhid or oneness of God admits no partnership in the existence or in the attributes of God. His existence is unique and His attributes also are unique. So uniqueness admits no partnership commonly called Shirk or setting up partner. This purity or uniqueness is external expression of will. When purpose and will are the same, the action which flows from them is called sincere work. He whose sole purpose is to show to the people, can also be called to possess unadulterated intention. He whose sole purpose is to gain nearness of God is also called a man having pure intention, If a man intends only to have the pleasure of Allah in divine service, he must get rid of the following intentions (1) to have good health in fasting, (2) to give relief from labour in setting free a slave, (3) to recoup health in journey for Haj, (4) to fight for any other purpose than to please God, (5) to pray Tahajjud to guard the family and properties at night, (6) to acquire money or fame by education (7) to acquire money by writing books, (8) to make ablution to make oneself pure or to purify the bodily limbs, (9) to make I'tiqaf in mosque in order to get relief from house rent, (10) to give a beggar so that he may not beg again, (11) to do an act to gain name and fame or to have status in society. Such an action done with an intention mixed with the pleasure of Allah is not pure and unadulterated. It will be to setting up a share with Allah, while Allah says : I am free from the partnership of partners. In short, if any intention is mixed with the intention of securing the pleasure of God, it will be shirk or setting up

partnership with God. He who is immerged in the thoughts of God can find no other motive or intention in his mind in an action. He takes even food and drink just as he feels necessity to make waters or to ease himself from obnoxious things in his belly. He does not feel necessity for food only for food but for gaining strength to do divine service. If the pangs of hunger is good for him, he does not take food. He takes food only for the bare existence of life. Such a man does everything for God and God alone. The man whose mind turns towards the attainment of the worldly objects cannot have pleasure and perfection in prayer, fasting and other divine acts.

Thus sincerity of purpose is a medicine which breaks the happiness of propensities, cuts the temptations of the world and keeps one engaged in the deeds of the next world. Ikhlas becomes easy for him. It is reported from a pious man that he prayed in the first row in a mosque for thirty years. One day out of some excuse, he prayed in the second row and felt some shame before the people as they saw him praying in the second row. He saw that this was a sign of Riya or show as he wished that the people would have been pleased to see him praying in the first row. This is a very subtle act of show. Those who are unmindful in their prayers will see them fruitless in the next world, as God says : And it will be disclosed to them from God which they did not even think of وبدا لهم من الله ما لم يكونوا يحتسبون - Allah says : Shall I not inform you of those who will be losers in their deeds- those whose efforts in the life of this world will be fruitless while they will think that they did good works.

When Hazrat Abu Bakr became the first Caliph, Hazrat Omar was not displeased but rather he became pleased with the fact that the best man was elected, the man who was better than himself. This should be the guiding principle of all learned, educated and pious man.

Some sayings of the sages regarding Ikhlas: The true meaning of Ikhlas is what the Holy Prophet said : The meaning of Ikhlas is to say : Allah is my Lord and to keep firm over what has been ordered by Him. In other words, it is not to worship passions and propensities and not to worship any one except Allah. It is the engage one's thought in Allah keeping away from things other than Allah.

Things that destroy Ikhlas : There are some evils that destroy Ikhlas. Some are open and some are hidden. (1) Riya or show. It greatly destroys Ikhlas. For instance, a man began to pray quite sincerely for God, but in the midst of his prayers the devil comes to him and says : Some one is looking to your prayer. Pray well, so that they may see your prayer and take you as a great religious man. At this, he becomes humble in prayer. This is open Riya or show. (2) The devil instills in his mind the desire that the people should follow him and therefore instigates him to make his prayer good.

The sage Wahab-b-Monabbah said : I saw written by the side of the Torah 22 wise counsels The religious people of the children of Israel collected them and used to read them. (1) No jewel is more valuable than wisdom. (2) No property is more profitable than patience. (3) No vice is more injurious than anger. (4) No friend is more enchanting than divine service. (5) Nothing is more shameful than ignorance. (6) Nothing is more honourable than God fear. (7) Nothing is more honourable than renunciation of passions. (8) Nothing is more benefiting than pondering. (9) Nothing is more meritorious than forbearance. (10) No guilt is more dishonourable than pride. (11) No medicine is more soothing than mildness. (12) No disease is more painful than foolishness. (13) No emissary is more just than truth. (14) No proof is more instructive than truthfulness. (15) No want is more disgraceful than temptations. (16) No property is more unfortunate than saving. (17) No life is sweeter than health. (18) No livelihood is easier than self abnegation. (19) No divine service is better than modesty. (20) No renunciation is better than self- contentment. (21) No guard is more trustworthy than silence. (22) No unseen thing is nearer than death.

The great sage Mahmmad Ibn Sayyed said : When you seek God with sincerity. He comes to you as a mirror in your hand wherein you can see every wonderful thing of this world and the next world. Hazrat Ibn Abbas said : He who has got these four qualities is successful - truthfulness, shame, good conduct and gratefulness. Some pious man said : The learned and the theologians agreed with regard to three things. When these three things are found in a person, he will get salvation and one thing is not made perfect without the help of another - (1) Islam or self surrender freedom from innovation and passion, (2) sincerity in

divine service and (3) lawful food. The great sage Sahal Tastari was asked : What is the foundation of what we are in? He said : Truthfulness, generosity and courage. He was asked : Give us more admonition, He said : God-fear, truthfulness shame and lawful food.

TRUTHFULNESS: The Holy Prophet was asked about the means of getting perfection. He replied : Truthfulness in talk and action with sincerity. The man who has got these six things is called Siddiq or a great truthful man. The man who has got one or more of these things is called Sadiq or simple truthful man - (1) truth in talk, (2) truth in will and resolve, (3) truth in promise, (4) truth in fulfilling promise, (5) truth in action, (6) truth in various stages of religion.

(1) Truth in talk. In describing past, present and future events, one must speak the truth, but there are exceptions (1) to bring amicable settlement between two contending parties. (2) to win holy war. (3) and to please wives in case of plurality of wives. In these three cases also, sincerity in intention and good will shall have to be guarded. The Prophet allowed exceptions to truth speaking in these three-cases.

(2) Truth in Intention. It is termed Ikhlas or sincerity of purpose. Such a man moves only for God. Sincerity of purpose does not remain if it is mixed with temptations or passions. Such a man may be termed a liar or hypocrite. That is seen in Hadis of the Prophet in which it has been stated that three persons will be asked on the Resurrection Day. Firstly a learned man will be asked whether he put his learning into practice. He will mention his deeds. God will say to him : You have spoken falsehood as you intended that the people should call you a learned man and so you were called. A sage said : The health of Tauhid lies in truthfulness. God says that He testifies that the hypocrites are liars : 'They say that you are the Prophet of God but they do not believe it with their hearts. So their tongue differed from their mind's. Tongue and mind must be the same in case of truthfulness in intention.

(3) Truth in promise. A man may think: If God gives me wealth, I will spend half of it in His way. If I meet with an enemy in the way of God, I will fight with him. If He gives me power of anything, I will administer justice and will not act in party spirit.

He makes such promises in mind. When these things come to him, he turns back. Hazrat Omar said : The action that you strike my neck is dearer to me than your asking me to rule over a people among whom there is Abu Bakr. He did not accept the reign of Government during the life time of Hazrat Abu Bakr.

(4) **Fulfillment of Promise:** The fourth claim of truthfulness is fulfillment of promise. God says : There are such people among the believers who fulfill their promise with God-33:23Q. Hazrat Anas reported that his uncle Anas-b-Najar could not join the battle of Badar. This grieved him very much. He said : By God, if He gives me an opportunity of joining a jihad with the Prophet. He will show what I shall do. In the following year when the battle of Uhud occurred he joined it and became a martyr. He received as many as eighty wounds in his body. Then the above mentioned verse was revealed.

The Holy Prophet said: There are four classes of martyrs (1) A believer with sound faith faces the enemy and fulfills his promise till he meets with martyrdom. Then he raised up his hand so high that his cap fell down and he said : To this man, people on the Resurrection Day will look up as such. (2) A believer with sound faith faces the enemy and sees his face injured as if with the thorns of a thorny tree. Then suddenly an arrow pierces him and kills him. He is placed in the second stage. (3) A believer who has got virtues and vices mixed up faces the enemy and fulfills promise with God and is thus killed. (4) A man who has oppressed much on his soul faces the enemy and is killed. Muzahed said : Two men approached the Prophet and said : If God gives us wealth, we shall spend it in charity. When they got it, they did not keep up their promise. For this, the verse was revealed : There are such persons among them who make such promise with God: If He gives us wealth out of kindness, we shall give it in charity and become of the pious men-9:75Q.

(5) **Outward behaviour must correspond to inner thought:** Another meaning of truthfulness is to make sincere efforts to keep outward conduct and behaviour in consonance with inner thoughts. The inner call must correspond with outward acts. If it does not correspond, show or riya comes in. There are such men who assume humility in prayer and there are such men who stand up in prayer with minds hovering in markets. For this reason the Holy Prophet said : O God, make my mind better than

my outer being and make my outward behaviour good. The saint Atiyyah-b- Abed said : When the inner thoughts and outward behaviours of a believer become the same, God expresses glory for him before the angels and says : This servant of Mine is truthful.

(6) **Complete progress in religion:** This is the highest stage among the stages of religion. It is to keep truth in God-fear, hope, honour, renunciation, contentment, God-reliance, love and other affairs. To this effect, God says : The believers are those who believe in God, His Prophets, and do not entertain any doubt in them and fight with their lives and properties in the way of God. These are they who are truthful - 49:15Q. When the companion Abu Zarr was asked about faith, he mentioned the above verse as the Prophet, being asked, mentioned the above verse. Take one illustration about truthfulness in God-fear. There is no such man who, believing in God and the next world, does not entertain God- fear, but this fear is in name only. It is not the fear of the truthful, For this reason, the Prophet said : I have not seen such a horrible thing as Hell from which a man flees away and falls asleep.

CHAPTER VIII

MEDITATION AND INTROSPECTION

God says in verse 21 : 47 - I will set up a just balance for the day of Resurrection and nobody will get injustice even a bit. I shall produce a thing even to the weight of a musrtard seed. I am sufficient as a Reckoner. God says in verse 18 : 49 : The Book of Deeds will be placed. You will then see the sinners afraid of what will be therein and they will say: O woe to us! What is this record which does not leave anything small and great unrecorded? They will find present what they did and your Lord oppresses nobody. God says: On the day when God will raise them up all, He will inform them what they did. God says: On that day, the people will come up separate in order that they may be shown their deeds. Whoso does a good deed to the weight of an atom shall see it. God says: Then everybody will be given fully what he earned and he will not be oppressed. God says: On the day when every man will see bêfore him what he did of good and bad deeds, he will wish if a long time had elapsed between him and his deeds. God warns you of this. God says: Know that God knows what is in your mind. So fear Him.

Know for certain that He will not give you salvation without introspection of your passions, correct movements good thoughts, examination of breaths and time. Who takes account of himself before his accounts are taken, his accounts easy on the resurrection day as his reply will be ready will be at the time of question and his resting place will be good. He who does not take account of himself and his activities will be driven to a place of dishonour and chastisement. So God advices the believers by saying: O those who believe take to patience, compete in religion and be ready always - 13 : 200.

SIX STAGE OF SPIRITUAL EFFORTS: There are six stages of efforts. - (1) The first stage is Mosharata that is to bind oneself in a firm tie by setting up condition with passion. (2) The second stage is Morakaba i.e. to guard oneself and examine passion by good thoughts. (3) The third stage is Mohasaba i.e. to take account of passions. (4) The fourth stage is Moakaba i.e. to punish passions. (5) The fifth stage is Mojahada i.e. to disobey the dictates of passions by constant efforts. (6) The sixth stage is

Moataba i.e. to rebuke passions. The basis of these stages is Mohasabah or to take account of oneself.

(1) **First stage-Mosharata.** The first stage of taking accounts of passion is to enter into an agreement with it before any action. The object of business of two partners is to get profit at the time of accounts of business. As a tradesman gets help from his partner and hands over to him capital for business and then takes account from his partner, so wisdom is the capital in the way of Allah for making profit in the world next. Its soul intention and profit is Tazkiatun Nafs or purification of one's soul from passion as there is success and salvation in it. God says: He who makes it pure gets salvation and he who corrupts it is destroyed - 91 : 9. His salvation depends on good works, and wisdom helps him in this business as it keeps it under control by keeping it engaged in works of correction. If the partner destroys the capital, he is considered as an enemy. For this reason terms and conditions are settled first with a partner. Secondly care is taken with regard to the principal money invested. Thirdly, the accounts are taken very strictly off and on. Fourthly if any defect is found, the partner is to be rebuked and if necessary punished. Same is the case with the business of the affairs of the next world. Firstly conditions are to be settled with passion, duties are to be fixed on it, the path of its salvation is to be shown, order is to be issued to it, so that it may tread the path and does not become careless for any moment. If it neglects it, it will be a loss to the principal. It then becomes like that treacherous servant who appropriates a property when he sees it left alone. Then at leisure time, it will take accounts of itself. This is a business of which the profit is eternal paradise and to live with the prophets and martyrs.

If strict accounts are taken in worldly affairs, how much is it necessary to take more strict accounts of one's actions for the attainments of happiness in the next world, as the latter is everlasting?

PRINCIPAL OF NEXT WORLD BUSINESS IS LIFE: Life is nothing but an accumulation of many breaths. So every breath is just a precious diamond which cannot be purchased with anything in the world. It is a priceless jewel which has got no substitute in value. So in movements, talks and in sorrows and happiness, such a priceless breath should not be spent in vain. To destroy it is to court destruction. An intelligent man cannot lose

it. When a man gets up at dawn, he should enter in to agreement with himself just as a tradesman contracts with his partner. At that time, he should address his mind thus: O mind, you have been given no other property precious as life. When it will end, the principal will end and despondency will come in seeking profit in business. Today is a new day. Allah has given you time that is he has delayed your death. He has bestowed upon you innumerable gifts. Think that you are already dead. So don't waste time. Every breath is a precious jewel. Man has got for each day and night 24 treasure houses in 24 hours. Fill up these treasure houses by your good actions in this world. You will then find them filled up with divine sight in the world next. If they are not filled up with good works, they will be filled up with intense darkness wherefrom bad stenching smell will come out and envelop them all around. Another treasure house will neither give him happiness or sorrow. That is an hour in which he slept, or was careless, or was engaged in any lawful work of this world. He will feel grieved for its remaining vacant.

Another principal thing of the next world is organs of actions. Thereafter you will think of instructions to the organs of your body eyes, ears, tongue, stomach, sexual organ, hands and feet. Use all these organs by placing them under the control of your soul, as these are servants of the king soul. The Hell has got seven doors which are your seven organs of action. Every door has got its own separate function. Those doors are against him who do sins with the help of these seven organs. So instruct them to save the soul from these sins.

MERITS OF DEEP MEDITATION: The Holy Prophet asked Gabriel about Ihsan (doing good). He said: The meaning of Ihsan is to worship God in such a way as if you are seeing Him. The Prophet said: Worship Allah in such a way that you actually see Him. If you think that you are not seeing Him, then think that He is seeing you, Allah says: Allah watches you - 4 : 1. God says: Don't you see what every man earns? He says: Does he not know that God sees - 16 : 14? The meaning of "Allah watches over you" according to Ibnul Mobarak is - keep the thought in mind as if you are seeing God. The great sage Abu Osman Magrebi said: The best way on which man can lead himself is taking account of himself keeping watch over himself and doing all deeds with wisdom.

Ibnul Ata said: Constant meditation over truth is good divine service. The people are seeing your outward activities but God sees your inner mind how it works. It is reported that a certain Pir or spiritual guide had a disciple whom he loved dearer than his other disciples. One day some of his disciples said to their Pir: You love this disciple of yours more than us although we are your elderly disciples. The Pir then advised them to bring some fowls and knives. When this was done, he gave each disciple one fowl and one knife and told them to bring them after being slaughtered in such a way that nobody saw them. Everybody brought his fowl slaughtered, but the disciple whom he loved very dearly took back the fowl alive. The Pir asked him: Why have you not slaughtered the fowl like my other disciples? He said: I found no such place which is not within the sight of anybody, as Allah exists everywhere. Then they thought that really the Pir had the best reason to love him more.

It is reported that when Zulaikha closed the door of a lonely house to satisfy her lust with Eusuf, she covered the eyes of the idols within the house. At this, Hazrat Eusuf said: It is a wonder to see that you cover the eyes of the dead idols out of shame. Why should you not be ashamed of the best powerful God?

It is reported that one young man intended to have sexual intercourse with a grown up girl, but the girl said: Don't you feel shame? He said: Whom shall I be ashamed of? Nobody will see me except stars. The girl said: Where is the Creator of the stars?

Muhammad b-Tirmizi said: Think of Him from whose sight you cannot hide yourself. Be grateful to Him whose gifts are not cut off from you, Submit to Him to whom you are in want. Be modest to Him from whose kingdom you cannot go out. God says: 'God is pleased with them and they are also pleased with Him. This is for one who fears his Lord.' رضی الله ورضوعنه ذالك لمن خشی ربه
Some sage was asked about its meaning and he replied that this verse refers to such a person who keeps his mind turned towards his Lord, who takes accounts of himself and earns food for his destination. The great saint Jun-Nun was asked: For what thing will the people get paradise? He said: For five things - (1) steadfastness wherein there is no laxity, (2) Ijtihad wherein there is no mistake. (3) deep meditation of Allah open and secret, (4) waiting for death after being prepared for it and (5) taking account of oneself before Allah takes account of him.

The great saint Sulaiman was asked by a man: Give me instruction. He said: When you commit sin in a lonely place, think then that Allah sees you. If you think in a great sinful act that Allah does not see you, you will become an infidel. The great saint Sufiyan said: Think of One from whom you cannot hide anything. Hope for One who can fulfil His promise. Be careful of One who is the Lord of punishment. The saint Abdullah-b-Dinar said: One day I accompanied Caliph Omar-b-Abdul Aziz to Mecca. On the way, he asked a shepherd to sell a goat to him and he said: I am merely a servant. Hazrat Omar said to him: Tell your master that a tiger has eaten your goat. The servant said: Where is God? At this Omar began to weep. The next morning Omar went to his master, purchased him and set him free and said: This word of yours has set you free and I hope this will give you salvation in the next world.

STAGES AND KNOWLEDGE OF MEDITATION

What is meditation? It is to keep the mind towards Him who keeps watch and to keep all thoughts engaged to Him. Meditation is a state of mind which gives fruit named Marfat and that state of mind raises an action on bodily limbs and heart. Meditation therefore means a state of mind and Marfat. The state of mind means turning of heart towards the great Watcher and to keep it engaged in His thoughts and attributes. Marfat is the fruit of this state of mind. The meaning of Marfat is the knowledge that God watches the state of mind, knows its secrets, sees the actions of man and well know what each man does. People see outward actions but God sees inward thoughts and outward actions. This becomes powerful in mind which it turns into a sure faith. There are many knowledges free from doubt which do not become powerful in mind, just as the knowledge of death. Those who have firm belief in this knowledge are the near ones of God.

They are of two classes - Siddiqs, who are owners of good fortune. The meditation of a Siddiq or a great truthful man is about His honour and glory. He is immersed in these thoughts of Allah. When mind is engaged in divine thoughts, the bodily limbs also follow it and do divine service and take trouble for divine pleasure. He who reaches such a stage, keeps himself aloof from society, does not even see those who are present before him and does not even hear them. Take for instance the servants of a

king. They are immerged in his service in such a way that they don't see what happens in his Darbar.

Once Abdul Waheed was asked: Are you aware of such a person in this age who is engaged in His thoughts living in society? He said: I know of one man only who is of such a description. He will soon come to you. Soon after, Otbatul Golam came there. He asked him: Wherefrom have you come? He said: From a certain place. He again asked him: Have you met any person on the way? He replied: With nobody. He passed then by the market and hundreds of people passed by him. It is reported that the Prophet Ihya while passing by the way fell upon a woman whereupon she fell down on the ground. The people asked: Why have you done this? He said: I considered the woman as a wall.

It is reported of a certain saint that he said: While passing by some people, I found them playing with bows and arrows. I found a man among them with whom I wished to talk. At this he said: Remembrance of Allah is better than conversation with the people. I asked him: Why are you sitting alone here? He said: Why alone; My Lord and two angels are with me. I asked him: Who is the best of the people? He said: He is the best whom Allah has pardoned. I asked him: Towards which direction is the path? He hinted at the sky. Thereafter he went away from that place and said: O God, most of the people have turned away from Thee. This is the message of one who immerged himself in God. He does not speak but through Him and does not remember but through Him. Once the saint Shibli went to see the great saint Abul Hussain Nuri and saw him in such a deep meditation as if he was dead. The saint Shibli asked Nuri: Wherefrom have you got this meditation and silent posture? He said: From my cat.

The sage Abu Abdullah Khalif said: I started from Egypt towards the desert in order to meet Abu Ali Rozbari. The great saint Isa- b-Unus the Egyptian said to me that one old man and a young man are engaged in meditation at a place called Sur. If you see them once, you may get benefit from them. Thereafter I started for Sur and on the way I got fatigued owing to hunger and thirst. Round my waist there was a piece of cloth with nothing on the body. As soon as I entered the mosque, I found two men seated towards the Ka'ba and saluted them but they did not reply. I repeated it twice or thrice with no reply. Then I said: I ask

you swearing by God as to why you did not reply to my salutation. The young man raised his head looked towards me and said: O Ibn Khalif, life is very short and most of it passed away. You have taken a portion of the rest of life. O Ibn Khalif, your divine service is very little. Have you found time to meet us?" He said: I will adopt fully your way of life. Thereafter he lowered his head and sat silent.

I prayed Zohar and Asar prayer after staying with them and in the meantime I felt no hunger and thirst. When the prayer for Asr came, I said to him: Give me more admonition. He raised his head towards me and said: O son of Khalif, we are in danger and have got no language for admonition, I stayed with them for three days wherein I took no food and drink and I did not also find them taking food and drink. On the third day, I thought, I will make them to promise to advise me so that I may get benefit. Then the young man raised his head and said to me: O son of Khalif, keep company with the man who can remind you of the remembrance of Allah, who can enkindle in you fear of God, who can give you admonition by his actions and who will not give you admonition by his tongue. Salam to you. Now leave us. This is *the rank of those who meditate.*

(2) **The second stage is the meditation of the fortunate.** There are two methods of meditation at this stage, first before action and second during action. With regard to the method of meditation before action, examine whether you intend to do the work sincerely for Allah or you will do it owing to the dictates of yourself or the devil's machination. If it is solely for Allah, do it, and if it is other than for Allah, be ashamed of it and be off from it and rebuke yourself for intending to do it. There is a saying of the Prophet: A man will be questioned three things if he moves his body to do an action. First question: How have you done it? Second question: Why have you done it? Third question: For whom have you done it? The meaning of the first question is that you should have done every act for the sake of Allah. Why did you do it owing to the dictates of your baser self? The meaning of the second question is that of every action there are ways and means fixed by Allah and whether you have done it after applying those ways and means. The meaning of the third question is whether you did it out of sincere desire to please Him or for any other body or for show. If it was done for show of the

people, God will say: Take rewards from the people. Have you not read My verse? - Those whom you invoke besides God are themselves servants like you - 7 : 194. Allah says: Those who worship other than Allah, are not masters of your provision. So invoke provision from Allah and worship Him only. Have you not heard My Word - Religion is only for Allah?

The Holy Prophet said to Mu'az: A man will be asked even about his application of antimony to his eyes, of his raising earth by his fingers or of his touching the cloth of his brother Hazrat Hasan Basri said that if among them, some one wished to make a gift he pondered over the fact whether it was intended for the pleasure of Allah. If it was for Allah, he would have gifted it. So every one should fix his Niyyat or intention for doing an act. If it is for Allah, it is good. If it is for any other thing, he should avoid it. The Prophet said: He who commits sin loses his wisdom which never comes to him.

Jesus Christ said: Actions are of three kinds - (1) such an action which is expressly good, follow it. (2) such an action which is expressly bad, avoid it, (3) such an action which one cannot ascertain whether it is good or bad. Entrust it to one who knows it.

Hazrat Ali said: Passion is partner of darkness. Introspection at the time of admonition is included within Taufiq or grace, sure faith removes stray thoughts. The fruit of falsehood is repentance. There is security in truthfulness. There are many persons unrelated who are nearer than relatives. He who has got no friend is not known. The great truthful man is he who shows the secret matters as truth. Don't turn your face from your friend owing to bad conjecture. Generosity is a good conduct. Shame is the root of all beauty. Hold fast by God. The maintainer of firm tie between you and Allah is steadfastness. What is good for your permanent abode is sufficient for you in this world. Provision is of two kinds, the provision which you seek and the provision which seeks you. If you do not get it, it must come to you. If any disaster comes to what is in your hand and you become sorry for that, don't be sorry for that which has not come to you. Don't stretch your hand what has not come to you in lieu of what is in your hand, because the affair is the same. Man becomes happy in getting a thing which never perishes. Mind becomes disquiet for losing a thing which is never available. So don't be happy for what you gain in this world and don't be grieved for what you

lose in this world. Be happy for what you send for yourself in advance and don't be sorry for what you leave behind. Be busy for your next world.

The Holy Prophet said: The faith of one who has got these three qualities is perfect - (1) He who does not fear the slander of a slanderer in the cause of Allah, (2) he who does not do divine service for show of people, (3) and when who affairs come before him - one worldly and the other next worldly, he selects more the one next worldly in preference to the worldly one. If anything is disclosed as lawful in his movements even he gives it up as unnecessary, as the Prophet said: It belongs to good Islam that a man gives up what is of no use to him.

(2) Second matter - Morakaba or deep meditation. The second method of self-introspection is meditation before an action, in other words to examine whether the action is done regularly, lawfully and in right manner. When he keeps watch over the divine laws in every action, he is able to make his intention good in divine service. When he sits, he sits facing the Qibla. He does not sit cross- legged as to sit in such a way before the Highest Power is not at all proper. Hazrat Ibrahim Adham said: Once I sat cross-legged when I heard a voice from heaven: Kings sit in such a fashion. Thereafter I gave up sitting cross-legged.

THREE KINDS OF ACTION: All actions can be divided into three classes - virteous acts, sinful acts and lawful acts. Every man is confined within one of these three kinds of actions. Meditation in various actions means to do it with Ikhlas or pure intention and to guard it from faults. Meditation in actions of vices means repentance and examination of engagement in meditation. Meditation in lawful action means observance of rules and laws and to express gratefulness for getting them from the Merciful. So examine yourself in these three kinds of actions.

The Holy Prophet said: A wise man has got four divisions of his time - (1) In one division, he will whisper with his Lord. (2) In another division of time, he will ponder over the wonderful creations of God. (3) In another division of time, he will take account of himself. (4) And in another division of time, he will take food and drink and sleep.

Four kinds of men in respect of meditation: (1) One class meditate deeply and with minute details over food and drink, over the well-arranged plan of God to save animal life and His wonderful gifts in a measured way, and over creation of organs to take food and drink. These are food for reflection of the wise. (2) Another class regard food and drink as troublesome. Greed cannot guide them towards food and drink, rather they are compelled to go to them. This is the stage of those persons who renounce the world. (3) Another class examine and ponder over the skill of creation and realise His attributes. That opens the door of thought. (4) Another class look towards food and drink with greed. They are worried if they are deprived of these things and become happy when they get them.

(3) **Third matter-Mohasabah or taking accounts:** There are great merits in taking accounts of oneself. God says in a verse - "O those who believe, fear God and let a man look to what he sent in advance for tomorrow." There is a hint herein of taking accounts of past actions. For this reason, Hazrat Omar said: Take accounts of your action before accounts are taken from you and weigh your actions before they are weighed upon. There is in Hadis that a wise man should have four divisions of time. In one division he shall take accounts of himself. God says - O believers, return you all to God that you may be successful. The Prophet said: I seek forgiveness to God one hundred times daily.

Some examples are given below how the saints and sages took strict account of themselves and put rigours upon themselves to gain pleasure of God. (1) Hazrat Omar used to beat his two feet with sticks and say: What actions have you done to day? (2) Maimun-b-Mihran said: No man can become God-fearing till he takes strict account of himself more than what he takes from his partner in business, (3) Hazrat Abu Bakr said at the time of his death: There is no friend dearer to me than Omar. Then he corrected himself and said: There is no friend more honourable to me than Omar. This correction was necessary as the Prophet was dearest to him. (4) It is reported of Hazrat Abu Talha that when he was praying, the thought of a wonderful bird of his garden fell in his mind. He became repentant and gifted away the entire garden. (5) It is reported of the saint Ibn Salam that once he was carrying a load of fire-wood. Some one said to him, O Abu Eusuf are not your sons and servants sufficient for

this? He said: I wish to put myself to trial. (6) Hasan Basari said: A believer is a guard over himself. He takes account of himself for Allah. The account of those who take account of themselves in the world will be easy on Resurrection Day and the account of those who do not take account of themselves will be difficult. (7) Anas b Malek said: I came out with Hazrat Omar. He entered a garden and there was a wall only intervewing between him and me. I heard him say: Well, Omar, you are pleased with the word. Ameerul Momeenin (Leader of the faithful). Beware! Fear God and be prepared to accept the punishment of God. (8) Maimun-b-Mehran said: A pious man takes account of himself more strictly than what his king or greedy partner takes from him.

What is taking account? The obligatory duties are the principals of religion and the additional or optional duties are the profits and the sins are the losses of actions. The season of this business is the full day and night. At first, accounts shall have to be taken for the obligatory duties. If these are performed daily, he shall express gratefulness to Allah. If he destroys the principal, he must sit in judgement over himself. In that case, he must compel himself to do optional duties. If he does sinful acts, he must give punishment to himself.

It is reported of Taubah-b-Samah that he used to take account of himself. When he was 60 years old, he counted twenty one thousand and nine hundred days during these sixty years. Then he raised a shriek and said: Alas! if I committed one sin everyday, I met with angels with 21,900 sins. If I committed ten thousand sins, what will be my condition? At this thought, he at once fell down senseless and breathed his last. An unseen voice was heard by the people: He went to the highest Ferdous. If a man fills up his courtyard with a stone for each sin, it will soon be filled up. Sins are preserved more easily than virtues by the two angels, but the people forget it.

(4) Fourth Matter-Muaqabah. In this stage, punishment is given to self. If the self commits sin, it is improper to give him time as it will be easier for him to commit sin again if it is given time and ultimately passion will go beyond control. That will be the cause of destruction. When he eats with satisfaction any doubtful food, he must given punishment to stomach by keeping it hungry. When he looks with passion at any strange woman, he

must give punishment to eyes by withholding the eyes from sight. In this way all the limbs of the body should be given punishment if they are involved in sin. This was the habit of those who were treading the path of the next world.

Below are some instances of self-inflictment of punishment for sins committed. (1) Mansur-b-Ibrahim stated that a man, while talking with a woman, placed his hand suddenly upon her thigh. Thereafter he became repentant and burnt his hand by placing it on fire. (2) It is said of a saint of Banu Israil that he used to make divine service at his sanctuary. One day a woman came to him and the saint expressed his desire to have sexual intercourse with her and advanced one step towards her. At once he remembered God and said: Alas! what action I am going to do with this woman! When this leg took a step to commit a sin, I won't take it back to my sanctuary. He hung it up with the door of his sanctuary till it was completely destroyed owing to sun and cold.

(3) **The great saint Junaid said:** I heard Ibn Qaribi to say: I had a sexual polition in an intensely cold night. When I intended to have wash, my inner self told me to make delay and to take wash in the morning with hot water of the bath-room. I made divine service throughout my life. I should have washed myself without loss of time. I promised owing to the above dictation of self that I should have immediate wash with my cloth on and I would be wearing that wet cloth in cold season till it dried up on the body. In that way, he punished himself. (4) It was reported of Gazwan that when a certain woman joined a Jihad, he looked towards her and raised her hand towards her. At this, he slapped his eyes with such force that they became swollen and he said to his eyes: You are looking at such a thing which will do you immense harm.

(5) A certain man among them looked towards a woman with lust and he gave such a punishment to himself that he did not drink cold water during his life time. He used to drink warm water so that his thirst remained. (6) It is reported of Hassan b-Abi-Senan that he once passed by a fine building and said: When such a fine building was built? Thereafter he reproached his self and said: Why have you uttered such a word which will be no use to you? I will punish you by fasting for a year. He observed the fast and did not drink cold water during his whole

life. (7) The great saint Tamim Dari was so overtaken with sleep at a certain night that he could not pray his Tahajjud or night prayer. He therefore inflicted punishment on his self to the effect that he performed prayer throughout the night for one year without having any sleep at night.

(8) Hazrat Talha said: Once a man took off his cloth and laid himself on an intensely hot sand in summer and said: Take taste of the fire of hell which is hotter than this. O dear one of night and idle one of day. When he was in such a condition, the Holy Prophet came to him from the shade of a tree and he told him: My baser self has become powerful over me. Then the Prophet said to him: There is no other medicine for this except the one which you have adopted. Look, the door of Paradise has been opened for you and the angels take pride for this act of yours. Then he told his companions: Take lesson from your brother.

(9) The great sage Ibn Samah went to see the saint Daud Tai when he died and lay in his room. He said: O Daud you have imprisoned your lower self before you have been imprisoned. You have given punishment to your self before you have been punished. You will soon see the rewards of that for which you have done this. (8) It is reported of Hazrat Omar that he used to whip his feet every night and say: What action have you done today? (10) It is reported of saint Mojma that while he was looking at a roof, his sight fell on a woman. Then he promised that he would not look at the sky during his life-time. He fulfilled his promise. (11) The great sage Wahab once had a greed for something but he did not satisfy his greed. As a result, he uprooted some of hairs of his chest by way of punishment and said: Woe to you! I want your good but you want my evil. (12) Once Ibn Bashr saw the saint Daud Tai breaking his fast with bread without salt and said: It would have been better if you had taken bread with salt. He said: My self is telling me to take bread with salt for one year. Daud did not take salt till his life.

The above few examples will show how the pious and saintly persons used to give punishment to themselves. It is matter of wonder that while you give punishment to your servants and slaves and your sons and daughters for some bad conduct of theirs fearing that unless you give them punishment they would go out of your control, you overlook your worst enemies and rebels against you. The harm that is caused to you by your

rebellious self is more than the harm caused to you by the members of your family, because their object is to gather provision for you in this world, but the object of soul is to gather next worldly provision. Had you had intelligence you must have known that the life in the next world is the real life and there is eternal bliss of God. So to give punishment to it is more necessary than to give punishment to them.

(5) **Fifth Stage-Mojahadah (efforts).** Mojahada is to conduct oneself against the dictates of the lover self, in other words, it is to fight against it. When you take account of yourself, you will find that you have gone far from sins. So punish yourself for past sins, bind yourself with more duties when you are bound to do your duties. The great sages of past ages used to do this. Below are some examples of this self inflictment of punishment.

(1) Once Hazrat Omar was late in performing Asr prayer in congregation. For that he inflicted punishment on himself by a gift of his property worth two lac dirhams. (2) Hazrat Ibn Omar used to pass sleepless night if he could not join in any congregational prayer. Once he was so late in praying Magrib prayer that there appeared two stars in the horizon. For that, he gave manumission of two of his salves. (3) Once Ibn Obai could not join Fajr prayer in congregation. For that, he set free a slave. (4) A certain pious man fasted for a year for some minor defect, made pilgrimage on foot and made a gift of his entire property.

(5) A group of people went to see Caliph Omar b Abdul Aziz in his illness. There was a young man among them who was very lean and thin. Caliph Omar asked him: What has happened to you? He said: O Commander of the Faithful, I have got a disease. The Çaliph asked him: I ask you in the name of Allah: Speak the truth. He said: O Commander of the faithful, after enjoying the world, it has become distasteful to me. I am as if seeing the Throne of God and see the people being led either to Paradise or to Hell. For that I am passing nights without sleep and my taste of life has gone.

(6) **The sage Abu Nayeem said:** The great saint Daud Tai used to take wheat dissolving it in water and not used to take prepared bread. When asked about it, he said: In the time taken for eating bread fifty Quranic verses can be read. Once a man came to him and said: The beams of your roof have broken. He

said: O cousin! for the last 30 years I did not look towards my roof. They used to consider even look without purpose as vain talk.

(7) **Muhammad-b-Abdul Aziz said:** We were seated before the saint Ibn Razin. He used not to turn his look towards right or left from morning to afternoon. When asked about it he said: God Almighty created these two eyes to see his glory and gifts. Whoso turns his look without the purpose of getting lesson, one sin is written for him.

(8) The wife of the saint Masruq stated that Masruq used to stand so long in prayer that his two thighs got swollen. She said: By God, my eyes shed tears owing to compassion on him.

(9) **The great saint Abu Daud said:** I could not have lived even for one day without these three things:- (1) to pass a long time without food and drink for the sake of Allah, (2) to lie down in prostration for Allah at mid-night and (3) to keep company with those who are pure in all ways and whose whole body is filled up with wisdom.

(10) It is reported of the great saint Aswad that he took excessive trouble in his divine service. He used to keep fast in summer so much so that as a result his body assumed a yellow-colour. Alqamah-b-Qais used to tell him: Why do you inflict so strict punishment on yourself? He used to say: I seek His honour. He used to pray so much that he sometimes fell down. Once Hazrat Anas-b-Malek and Hasan Basari came to him and asked him: The Almighty Allah has not enjoined you to do these actions. He replied: I am a mere slave. I can't leave anything of humility.

A certain Mujtahed used to pray standing thousand rakats daily. As a result, his feet were attacked with rheumatism. Then he used to read one thousand rakats of prayer sitting. Thereafter he used to say: It is a wonder to me how a man can hope for other things with your help. It is a wonder to me how the people can love others leaving you? It is a wonder to me how their hearts can be lighted without your rememberance?

(11) **The saint Junaid said:** I did not see anybody more devoted to divine service than Sarri Sakti. He lived for 98 years.

During this long period, nobody saw him taking recourse to bed except in death illness.

(12) Once some people passed by a saint and found him taking great pains in divine service. On being asked about its reason, he said: Can this pain be compared to the dangers and difficulties that may confront a man? People are indifferent. They are immerged in their thoughts of happiness and forget the great happiness from the Lord. At this everybody began to shed tears.

(13) **Hazrat Abu Mohammad Magazali said:** The great saint Abu Muhammad Jariri lived for full one year at Mecca. During this time, he did not sleep, nor did he talk with anybody, nor did he lean against anything, nor did he stretch out his legs. Abu Kattani Bakr asked him: O Abu Mohammad, how have you been able to do this wonderful thing? He said: Inner sincerity helps my outer works to a great extent. Qattani pondered over the matter and went away.

(14) **Some sage said:** I went once to the great saint Fateh Mosalli and saw him shedding tears stretching out his hands. I saw even that tears oozed out even from his fingers. On coming near him, I found that tears mixed with blood were comming out of his eyes. I asked him: O Fateh, tell me by God why are you shedding tears mixed with blood? He said: Had you not asked me about it in the name of God, I would not have told it to you. It is a fact that tears mixed with blood are coming out of my eyes. It is on account of my shortcomings in divine services that I am shedding tears mixed with blood. Only tears are no expliation for this. When the great saint died, I saw him in dream one night and asked him: How have God treated with you? He said: He has forgiven me. I asked him: What has He done for your tears? He said: My Lord has given me the status of nearness and said to me: O Fateh, the reward of your tears is near Me. I said: I shed tears for my shortcomings in duties towards you. He asked me: What is the cause of shedding blood? I said: My Ikhlas has not come only by shedding tears. He said to me: O Fateh, what necessity have you got in this for all actions? By My glory, no defect was written in your book of deeds for the last 40 years.

(15) There is a story that a group of people went astray during a journey and passed by a saint who was doing divine

service in a lonely place apart from the society of men. They called him and when he was about to come out of his sanctuary, they told him: O pious man, we have come here being astray. Show us the right path. He hinted at the sky with his head. They understood what he hinted at and asked him: We are asking you some questions. He said: Ask but don't ask many questions, as this time will never return and life will never come back, and the Great searcher (death) is coming soon. At this, the people were astonished and asked him: O pious man, on what condition will the people come on the Day of Resurrection? He said: On their Niyyat. They asked: Give us more admonition. He said: Take provision in preparation to your journey as the thing which takes you to your God is good provision. Thereafter he showed them the correct path and entered his sanctuary.

(16) **The great saint Abdul Wahed said:** Once I passed by the sanctuary of a saint of China and asked the saint: O pious man. He did not reply. I asked him the second time but still he did not reply. At the third time, I called him and he approached me and said: O brother. I am not a recluse. A recluse is he who fears Allah in heaven, honours Him for his glory, forbears in dangers and difficulties, remains satisfied with Taqdir or predecree, expresses gratitude for his gifts, praises Him for His gifts, expresses humility before His glory, surrenders before His power, thinks over His taking to our accounts and punishments, fasts during His day and prays during His night, keeps awake in fear of His questions. He who has got these virtues may be called a recluse or one who renunciates the world. I am a biting dog. I have become isolated from the people, so that I am unable to attack them. I asked him: O one who has renunciated the world, what thing makes a man isolated after he knows of God? He said: O my brother, mere love of the world and its fineries cut off a man from God, because the world is a place of sins and faults. He is wise who removes these things from his mind, repents to Allah for his sins and does what takes him near God.

(17) **The great saint Daud Tai was asked:** Why do you keep your beard without care? He said: Where is my time for that?

(18) **The great saint Wais Qarni used to say:** This is a night of Ruku. In that night he kept awake in Ruku. The next night he spent in prostration.

(19) **The great saint Otbatul Golam** always acted in opposition to his lower self. He never tasted delicious food and drink. Once his mother said to him, O my dear son, have pity on your body, He said: I seek Allah's mercy. I seek eternal happiness of the next world by suffering a little in this world.

(20) **The saint Qahmas** used to pray daily one thousand Rakats of prayer and say afterwards: O the root of all evils, rise up. When he became weak, he lessened his prayer to 500 Rakats and said on weeping: Half of my service has gone away.

(21) **The daughter of the saint Rabi-b-Khasim said:** O father, I see the people enjoying sleep but I don't see you enjoying it. He said: O my darling, your father fears the fire of Hell. When the mother of Rabi saw that his son was weeping excessively and passing sleepless nights, she said to her son: O my darling, you have perhaps killed somebody. He said, O my mother, yes, I have killed. His mother said to him: Whom have you killed? I will take pardon of the family members of the murdered person. By God, if they see your condition, they will certainly show kindness to you and pardon you. He said: O mother, I have killed my baser self.

(22) **The great saint Omar said:** My maternal uncle Basr-b-Hares said to my mother, O my sister, I have been suffering very badly owing to pain in my stomach. My mother said to him: O brother, if you say, I shall prepare for you Harisa with some wheat. If you take it, your stomach may be healed. My maternal uncle told her: Woe to you. God will question me: Wherefrom have you got this wheat? I fear it. I do not know wherefrom you have got it. My mother began to weep along with my maternal uncle. Even I also began to weep. Omar said: My mother saw him extremely hungry, even he felt weakness in taking breath. My mother said to him: O my brother, had your mother not given birth to me, it would have been good. By God, my spleen is being cut seeing your condition. I heard that he was saying to my mother: O my sister, I am saying it also. Had not my mother given birth to me, it would have been better. Even after birth, had she not suckled me, it would have been better. My mother wept day and night for me.

(23) **The sage Rabi said:** Once I came to the great saint Wais Qarni and saw him seated after morning prayer. I also took my seat and thought that I won't disturb him in his Tasbeeh. In that

condition, he prayed Asr prayer. After Asr, he remained in that posture upto Magrib. Thereafter he began to read Tasbih upto night prayer. After night prayer, he remained in his posture till the next morning prayer. Thereafter when the slumber overtook him, he said: I seek refuge to you from the oppression of the sleeping eyes and the greedy stomatch. Seeing this condition of his, I though that it is a sufficient lesson to me. Then I came back.

(24) **One pious Christian said:** I came to Ibrahim-b-Adham and remained seated behind him after he finished the night prayer. At first he covered his body with a long gown and afterwards he put it off. He did not move from one side to another upto the morning prayer. Thereafter when the Muazzen raised the cry for prayer, he went to pray without any new ablution. At this, doubt was raised in my mind. I asked him: May God show mercy on you. You have passed sleepless night but you have not renewed your ablution. He said: I was travelling last night sometimes in the gardens of Paradise and some times in the caves of Hell. Can I sleep in the midst of these things?

(25) **The sage Saleh Bonani said:** I saw many people who became so exhausted owing to constant prayer that they found it very difficult to walk upto their beds.

(26) It is reported that the great saint Abu Bakr Ibn Iyash did not lay his side on bed for 40 years, although his family members did not know it for 20 years.

(27) It has been reported that the great saint Samnun used to pray 500 rakats of prayer daily.

(28) **The saint Abu Bakr Matui said:** In my young days, I used to pray daily Chapter 'Qul Huallah' 30 to 40 thousand times. Whenever I saw the saint Mansur-b-Motamar, I saw, that some danger has befallen on him, his side has broken, his voice has become low, and his two eyes have been shedding tears. His mother used to say to him: What are you doing with your baser self? You are weeping the whole night and not taking recourse to silence. He used to say: O my mother, I well know what I am doing with my lower self.

(29) **People asked Amer-b-Abdullah:** How can you keep patience in passing nights without sleep and keeping thirsty in mid-day? He said: It is not a great thing to take day-time food at

night and to take sleep of night at day time, but I have found nobody to sleep who searches for Paradise and who flees away from Hell. When the night came, he used to say: The heat of the fire of Hell has removed away my sleep. He did not sleep upto morning. When the day dawned, he used to say: The heat of Hell has removed my sleep. He used not to sleep in day time till the night came. At the coming of night, he used to say: He who fears God takes rest at dawn.

(30) **A certain great man said:** I passed four months in the company of Amer-b-Abdul Qais. During this time I did not find him to sleep either at day time or at night.

(31) **A certain companion of Hazrat Ali said:** I prayed a morning prayer behind Hazrat Ali. When he finished his prayer, he sat upon his right side and there was sign of sorrow upon his face. He remained in that position till the rising of the sun. Then he lifted his hand up and said: By God, I saw the companions of the Holy Prophet. I find none today who can be compared to anyone of them. They appeared at dawn with their hairs dishevelled, laden with dust and the hairs of their head not arranged. They used to pass the whole night in prostration and reading the Holy Quran. Pressure was put repeatedly on their feet and forehead. When they used to make Zikr, they become as the trees fall down in a day of storm, their eyes flowed so much of tears that wetted their cloths. At that time the people around them passed their nights heedlessly in sleep.

(32) It has been reported of Abu Moslem Khaolani that he used to keep a stick hanging in his prayer room and threaten his baser self therewith. He used to say to his self: By God, rise up, I will fight with you such a fight that will exhaust me. When he was idle, he used to take down the stick and beat his buttock and said: You are entitled to receive beating more than my conveyance. He used to say: Did the companions of the Prophet think that they alone adopted the religious affairs while we have got no share in it? By God, I will be a good partner in their affairs, till they knew that after them there was a man who was not in any way inferior to them in status.

(33) **The great saint Safwan-b-Solaiman** used to pray so much that his waist was attacked with rheumatism. He used to take so much pains in divine service that if he were told that

Resurrection would come tomorrow, he would not have been seen to do more divine service. During winter season, he used to sleep on the roof in order to feel the intensity of cold and during summer, he used to sleep within a room in order to feel the intensity of heat. He used to pass sleepless nights and he died in prostration. He used to say: O God, I love to meet You. So love to meet me.

(34) **Qasem b-Mohammad said:** On rising at dawn, I used go to my niece Ayesha and salute her. One day I went to her in the morning and heard her reading the verse in the forenoon prayer: God has bestowed favour on us and saved us from the punishment of the enemies. She repeated the verse and made invocations. I became tired at this, but she was deeply engaged in her prayer. I went to the market and thought that I would come back if I got leisure. I returned and saw her in that condition reciting the verse again and again and weeping.

(35) **Muhammad-b-Ishaq said:** The saint Abdur Rahman-b-Aswad came to us in order to bid us farewell for going on pilgrimage. I saw a disease in his leg and he prayed standing on one leg and even prayed the morning prayer with ablution which he made at the time of Isha or night prayer.

(36) **Hazrat Ali said:** The signs of religious men are the following - Their colour turn yellow as an effect of passing sleepless nights, their eyes turn yellow as an effect of shedding tears, their lips become dry as an effect of fasting and the signs of God-fearing people appear on them.

(37) **Hazrat Hasan Basari said:** What is the condition of those who make efforts in religion? Their face is the most beautiful, as they remain isolated with their Lord and get light from His light.

(38) **The saint Amer-b-Abdul Qais used to say in his invocation:** O Lord, you have not asked me anything when You created me. So you will not ask me anything when you will take away my life. You have created such an enemy for me who runs in me as the running of blood, who sees me but whom I don't see. You have told me: Hold fast to Me. O God, if you do not hold me fast, how can I hold fast to you? O God, there are innumerable troubles and anxieties in this world and there is account in the next world. So where is peace and happiness?

(39) **Hazrat Jafar-b-Mohammad said:** The great saint Otbatul Golam used to raise three cries, with songs at each cry. After night prayer, he used to meditate placing his head between his two knees and when one third of the night passed away he used to raise a cry. Then again he placed his forehead between his knees and meditate. When two third of the night passed, he used to raise another cry. Thereafter he took his former position and meditate. At Sehri time, he used to raise another cry. I asked some learned man of Basra about this and he said: Don't look to his cries, but look to his condition between his two cries.

(40) **Qasam Rashed Shriani said:** The saint Jam'a came to us with Mashab. He had his wife and daughter with him. He prayed long at night, and when the Sehri time came, he said very loudly: O people engrossed in happiness, are you overtaken by sleep during the whole night? Will you not rise up and start? At this, they woke up. Some wept, some sought invocation, some recited the Quran and some made prostration.

(41) **A certain sage said:** There are servants of Allah upon whom He showered His blessings and He expanded their breasts. They obeyed Him and believed in Him. They surrendered to Him their affairs of the world and the next world. Their hearts were mines of transparent sure faith, fountains of wisdom, reservoirs of glory and treasure houses of power. They were advanced among the people. Their hearts used to roam in heaven and take refuge in the screen of the unseen. When they returned from that place, they had with them immediate benefit and grace which none could describe. They lived in internal grandeur like gold and lived outwardly life like used handkerchief. They used to talk with modesty with everyone.

(42) **A certain sage said:** I was roaming in a certain place of Jerusalem. When I was never a valley. I suddenly heard a sound. The valley responded to that sound which was high. I ran up following the sound and came to a garden where there were many trees. Suddenly I came to a man who was reciting the Quranic verse repeatedly:

The day when everybody will see his good deeds presented. He said: I sat behind him hearing his recitation. Then he suddenly raised a shriek and fell senseless. I said: Alas! it has occurred owing to my misfortune. I then waited for his recovery. After sometime he

regained consciousness and I heard him say: I seek refuge to You from the stage of the liars. I seek refuge to You from the complaint of the heedless. Then he said: The hearts of God-fearing men are afraid of you, the sinners then become afraid of you, the hearts of the Arefeen become modest to Your glory.

Thereafter he put down his hands and said: What connection have I got with the world and that of the world next? O world, as you are, so you go to those people. Give all sorts of happiness to those who love you. Then he said: Where are the persons of bygone ages? They have now become rotten underneath the ground. They are now drowned in the ocean of forgetfulness? I said to him: O servant of God, I am staying with you from today. I am awaiting your leisure. He said: How can he get leisure who runs fast in search of Him? How can the person get leisure whose days have come to an end and whose sins remained behind? Then he said: You are for every difficulty whose advent I wait for. Then he recited this verse: 'What they did not think of appeared to them from Allah.' Then he raised a louder cry and fell senseless. I thought that his life has gone. I came to him and saw him fluttering. When he recovered, he said: Who am I? What is my thought? Forgive my faults by Thy mercy, cover me with the screen of Thy mercy and wipe out my sins by the splendeur of Thy face, When I sand before Thee, I tell that benevolent man whose help I expected: Talk with me. He said: Talk with One whose talk will do you benefit and don't talk with one who will be destroyed by his sins. I am fighting with the devil here in accordance with the wishes of God and the devil is fighting with me but you want me to take me out of my condition. O disgraceful devil, be aloof from me, as you have baffled our language. I seek refuge to Allah from setting up partner with God. I hope He will give me refuge from His displeasure and shower blessings on me by virtue of His mercy, I thought in my mind that the man is the friend of God. Then I left him.

(43) A pious man said: While I was travelling, I took refuge under the shade of a tree. An old man came to me and said: O gentle man, rise up. Their is no death of death. Then he was departing. I followed him and heard him say: Every soul shall taste of death. O God, give me good after death. I said: What will happen after death? He said: He who firmly believes what will come after death takes a great care and finds no place in the

world to take refuge. Then he said: O God! I look at One who makes a man's face luminous, my mind has become filled up with your love. Give me refuge from being dishonoured by you on the Resurrection Day. My time for return has come. Then he said: Had you had no patience even my death would not helped me. Had you had no pardon, there is no hope of nearness to You. Then he left me.

(44) **The saint Qaraz-b-Obarah** used to read the whole Quran daily for three times. He was asked: You have fought with yourself many battles. He asked me: What is the age of the earth? He said: It's age is 7000 years. He asked: What is the duration of the Resurrection? He replied that it is 50,000 years. He said: Is there any man who does not take trouble for seven days only to live in happiness on the Resurrection Day?

The following are few instances of the saintly women who undertook great hardship in the path of religion.

(45) It is reported of the saint Habibah that when she performed night prayer, she stood upon her roof. She used to make her coat and Dopatta short and say: O God, all the stars have appeared, all men have fallen asleep, all the kings and emperors have closed their doors, every lover is engrossed in his love with his beloved. My condition before you is similar. Then she engaged herself in prayer. At dawn, she used to say: O God, this night has passed away and this day has come. I don't know whether you have accepted this night from me, so that I may be grateful to you, or you have rejected this night, so that I may be sorry for it. By Thy glory, I shall be steadfast to this path so long as you keep me alive. If you drive me away from your door, I can't go from you for what little grace and goodness I received from you.

(46) **The saint Ozrah.** It is reported of her that she used to keep awake the whole night with her eyes closed. At dawn, she used to say loudly: The worshippers passed the night in divine service, they have advanced in their way towards Thy pardon and mercy. O God, I invoke Thee without forsaking Thee. Include me as one of those who surpassed and give me the status of those who will live in Ilyyin paradise", and who have been brought near Thee and give me Taufiq or grace of the company of your pious souls. Thou art merciful, glorious and honourable.

Then she fell down in prostration and remained in that condition up to morning.

(47) **The saint Shaoanah. Ihya-b-Bostami said:** I was present one day in the assembly of the saint Shaoanah. When I heard her cries and bewailings, I said to one of my friends: When she remains alone, I wish to tell her : Take an easy path on yourself. He said : Tell her if you like. I came to Shaoanah and said : It would have been better if you would have taken a less strict path upon yourself and wept less. She was weeping and said : By God, I love to weep, so that my tears come to an end and then I shed blood till not a drop of blood remains within my body. Wherefrom comes my weeping ? She repeated it many times and then fell senseless.

(48) **A saintly woman said:** I saw a dream that I had entered into paradise and seen its inmates standing at its door. When asked the reason of their standing, someone of them said : They are standing to receive a woman in paradise for whom it has been decorated. He asked : Who is that lady ? They said : She is a black slave woman named Shaoanah. Then I saw her climbing on a camel and hovering over the horizon, I cried aloud and said to her : O my sister. She smiled and said : The time has not yet ripe for you to come here, but observe two things. Keep sorrow attached to your heart and place your love for God above your temptations. If you can do these two things, nothing will harm you at the time of your death.

(49) **The great saint Jun-nun Misri said:** One night I came out to the valley of Kanan and ascended its top and saw that a black shadow in the form of a human being was following me and was reading the verse of the Quran : "What they could not think of was disclosed to them from Allah". It was crying. When the shadow drew near, I saw that it was that of a woman wearing the dress of Sufism. There was a pot in her hand. She asked me : Who are you ? I said without fear : I am a stranger. The woman said : O gentle man, is there a stranger near Allah ? I began to weep at her words. She asked me : Why do you weep ? I said : I received the right medicine for my disease.

(50) **Ahmed Ibn Ali reported:** When we asked permission for an interview with the saint Afia, she did not give us permission. We still kept to her door. When she came to know of it, she said :

O God, I seek refuge from those who want to keep me away from your remembrance. There after she opened the door and we entered. We said : O man of God, pray to God for us. She said : God has received your seeking pardon well at my house. She then said : The great saint Ata Salam did not look towards the sky for 40 years. Thereafter a sudden look towards the sky unawares made him senseless and as a result one screen of his stomach was severed. Alas to Afia. If she turns her look once, will that not be sin?

(51) It is reported of the saint Moaza Adbiyah that when the day dawned, she used to say : Death may come to us today. So she used not to take meal upto evening. When the night came, she said : Death may come to us this night. So she used to pray the whole night.

(52) **Abu Sulaiman Darani said:** I spent one night near the great saint Rabia, She prayed in her praying room and I prayed in a corner of the room. When it was dawn, I said : Shall I not be grateful this night ? She said : you shall have to fast tomorrow. This is the expression of gratefulness to Him.

(53) **The great saint Shaoanah** used to pray thus : O God, if my death is near and my virtues are not sufficient to stay near you, inform me of my faults and short comings. If you pardon me. who is more responsive in pardon than you ? If you give me punishment, who is there more just than Thyself ? O God, your look of mercy remains for me still. Alas for me if fortune does not touch me still. O God, keep me in the path of religion during my life time, cut not off Thy look of mercy from me even after my death. O God, how can I be despaired of Thy mercy after my death ? Who will look over me during my life time except the everloving beautiful. O God, if my sins make me anxious, my love for you has given me shelter. Shower blessings on him who has been deceived by her ignorance. O God, if you have wished to dishonour me, you should not have given me guidance, If you have wished to dishonour me you should not have covered my sins. Give me that guidance for all the time to come which you have given to your dear ones. I don't think that you would reject the purpose for which I spent my whole life. O God had I not committed sins, I would not have feared your punishment. Had I not disobeyed you, I would not have hoped for your reward.

(54) The saint Khaoas said: Once I entered the prayer room of a woman. She became black as a result of constant fast owing to constant weeping. She was attacked with rheumatism and became blind for constant prayer. Thereafter she used to pray siting. When I saluted her, she cried : I know best of myself. How good it would have been if Allah had not created me, if I would not become a thing to be even mentioned. Then she began to pray.

Don't obey the majority of the people of the world, but follow the teachings and ways of life of saintly persons who dedicated themselves to the cause of God. The stories of the pious and the saints are numerous, but what has been described above is sufficient for the wise. If you want to know more of them read the lives of the friends of God who were mostly the companions of the Prophet and their immediate successors. If you follow your contemporaries, you will be good in their eyes but loser in the hereafter. If you do not follow them, they will call you mad, while it will be good for you in the everlasting abode and you will enjoy its peace and happiness. So don't engage yourself in the net of their fraud.

SIXTH STAGE—MUATABA (SELF REBUKE)

O Readers, know it for certains that the worst enemy which confronts you is your baser self. It has been created in such a way that it enjoins evil deeds, runs after evils and flees away from what is good. You have been therefore ordered to lead it aright in the straight and correct path. Engage it by force and lead it to the divine service of the Lord, prevent it from greed and passions and deprive it of its joys and happiness. If you neglect your baser self, it will be disobedient to you. You will not then be able to overcome it. If you rebuke it always and treat harshly with it, you will be victorious. This is called self accusing spirit. God has taken oath of it. Hope that it is converted to self-satisfied spirit and becomes one of those friends of God who are self-satisfied and satisfy their Creator. So don't forget to chide your base self, first give instruction to yourself and then to others. The Almighty revealed to Jesus : O son of Mary, give instruction first to yourself and when you carry it into action, then give lessons to the people or else you will be put to shame before Me. God says : Remind one another as reminder benefits the believers. The baser self should constantly be rebuked and scolded, specially

when it is linked with ignorance. In the following ways. The baser self and passions should be rebuked and then brought under control.

1. O baser-self, how great is your foolishness ? How do you think yourself as intelligent, while you are greatest in ignorance ? Don't you find Hell and Heaven before you? You are going near to either of the two. Why do you then enjoy and are in laughs and jokes though you may face with death either to day or tomorrow? Allah sees your death near while your think it too far. Don't you know that what is coming in near and what is not coming is too far ? Don't you know that death will attack you all of a sudden ? Before its coming, it will not inform you beforehand or its agent will not be sent to you before. It will come suddenly and alone. When it will come, it will not tarry a moment. It will not inform you when it will come, whether soon or late in summer or in winter, at day time or at night, in youth or in old age, Rather it may come at the time of every breath, every breath may be your last breath, and death-illness may suddenly overtake you. So what is the matter with you that you are not preparing yourself for death although it is very near you? Don't you ponder over the following verse of God : Accounts of men are near, while they out of heedlessness are turning back.

2. O baser-self, woe to you ! If you believe that God does not see you and for that you dare to disobey Him, how daring you are ! If you know that God knows of you, how great is your ignorance and how little is your shame. Alas for you. If your brother or your servant tells you what is disliking to you, how great is your wrath upon him. How then can you be safe from the wrath and severe punishment of Allah? Do you think that you can bear His punishment? Never, you cannot. Drive the thought out of your mind. If haughtiness keeps you unmindful of His severe punishment, stand in the scorching sun for an hour or stay in the warmth of the bath-room and place the front of your fingers in fire and see what power your possess If you think that your are unmindful of His service out of sheer hope of His mercy and forgiveness, then why do you not rely on the mercy of God in the affairs of the world? If an enemy attacks you why do you take recourse to counter attack to drive him away and do not sit idle relying on God? Why don't you say- Allah will drive him away ? When any earthly desire bites you and you cannot drive it away

without money, why then do you strive hard to earn it and adopt various methods to acquire it ? Why don't you rely on God for that ? God will never tell you about His hidden treasures. He will not make the people subservient to you, so that they may take to you your worldly needs. Do you think at that time that God will not show mercy in this world? Your have known that there is no change in God's Laws and that the Lord of this world and the next is one, and that there is nothing for man but what he strives for.

3. O baser-self ! Woe to you, how wonderful is your hypocrisy and false claim. You claim faith by your oral utterance of Kalema, but the sign of hypocrisy is upon you. Have not your Lord said to you—There is no animal in the earth whose sustenance is not upon God—11 : 6 (Quran)? Has He not said with regard to the affairs of the next world : There is nothing for man but what he strives for", your have taken it true regarding your worldly affairs but you have given it up regarding your affairs of the hereafter. You have proved it false by your actions. You are heedless in searching Him. while He place the affairs of the next world upon your efforts. You have turned your face from that like a proud and self conceited man. It this the sign of your faith ? If the meaning of Iman would have ended only by oral recital of the Kalema, then why will the hypocrites dwell in the lowest depth of Hell?

4. O baser-self ! Alas for you, why do you not believe in the Day of accounts ? Do you think that when you die, you will be finished? That is not a fact. Do you think that you will be let off without any accounts ? Were you not a mere semen ? Were you not thereafter a clot of blood ? Has he not thereafter given you shape and life ? Will not He be able thereafter to resurrect you ? If you think that you will be risen up what thing made you ungrateful and ignorant ? Don't you think that He made you from a drop of sperm? Then He gave you shape proportionately. Then He made your path easy. then you will die, and He will put you in grave. Do you make the verse false ?—He will resurrect you when He wills. If you believe this verse, why don't you take precaution ? If any Jew gives you information of a taseful dish and says— This is injurious to you in illness, you will surely refrain from it relying on his words. Are the sayings of the Prophets, their miracles and the revealed verses of God more

untrustworthy than the word of a Jew ? If a boy tells you that there is a serpent underneath your cloth you at once believe it and take off your cloth without any proof or question. Are the words of the Prophets, saints and friends of Allah more untrustworthy than the word of the boy?

5. O baser self ! if you can understand these affairs and believe them, then why do you want proof of the affairs of the next world? Death awaits you. Perhaps it will attack you soon and will not give your respite. On what reliance do you live that it will not come to you soon? When a man goes to a foreign land to get education and sits there idle and just before return learns something you will laugh at him and take him to be a fool. Likewise. You sit idle now hoping that at your old age and last stage. You will do divine service. Is it not a matter of joke ? Look, you think that you will do a thing tomorrow but tomorrow comes and goes., still you have not done that thing. If you do not do divine service today, you may meet with death tomorrow. It will be more difficult for you to do it tomorrow as passion is like a tree with firm root. If you do not uproot it to day, the root will be more firm tomorrow. Thus it will grow stronger and stronger as days go by and it will be impossible to uproot it then. Now you are a young man, you have got strength. Yet inspite of this if you do not root out your evil passions, it will grow firmer and firmer and in old age you will not be able to root them out. Riazat or religious practice is difficult to be performed in old age, A soft stick can be moulded to any shape you like but when it is dried up, it admits of no blending except to break. If the self does not understand this clear matter and keeps attached to procrastination, then why do you call yourself intelligent ? What foolishness is greater than this foolishness?

It may be that eating of a morsel of food prevents eating many morsels of food. If any physician tells you : Don't drink cold drink for three days, you will then get cured and shall be able to have cold drink for the rest of your life. If you use cold drink during these three days, you will fall in a great disease and shall not be able to have cold drink for the rest of your life". Then what will you do? Will you not then have patience for three days in order to enjoy cold drink for the rest of your life? This worldly life of yours is like these three days in comparison to the everlasting punishment of Hell and the happiness of Paradise. Is

the difficulty of abstinence from evil desires more than the punishment of Hell and more lasting ? He who cannot have patience at dangers and difficulties, how can be forbear the punishment of the hereafter ? The man who is negligent in the application of hardship to himself is not free from two conditions—either hidden infidelity lies in him or open foolishness. The cause of hidden infidelity is his weak belief in the judgment Day, little knowledge in the magnitude of virtues and vices. The cause of open foolishness is your reliance on God's mercy and forgiveness, but you don't rely on Him for a piece of bread or the acquisition of wealth and adopt various means to gain wealth. For this ignorance, the Holy Prophet gave you the epithet of foolishness as he said : Intelligent is he who humbles himself and works for what will come after death and foolish is he who relies on Allah following his own whims and caprices.

6. O baser self! Woe to you I Let not this world deceive you. Think for yourself and it is not so necessary to think of others. Don't lose your most valuable time, all the number of your breaths is fixed. When a breath passes away from you, your life time is made short. Think as most valuable your health before your illness, your leisure before your engagement, your solvency before your poverty, your youth before your old age, your life before your death. Be prepared for the next world as far as you can.

7. O baser self, don't you prepare yourself for the whole winter season? Don't you gather warm cloth and other things necessary ? In that case, you don't sit idle relying on God but in matters of the next world, you keep idle relying on the forgiveness of God. Allah does not require your divine service for Himself. It is the only way of your salvation and it is necessary for yourself. Go says : He who does good, gets reward and he who does evil gets punishment. God is above the needs of the world.

8. O baser self, Alas, for you ! Shake off your ignorance. Be prepared for your next world with the help of this world, as your creation and your resurrection are like one single soul-31:28 (Q). God says : I can reproduce creation as I created it first. You will come to life as He created you first. You will find no change in the eternal laws of God.

9. O baser self ! Alas for you! You have fallen in attachment towards the world. So it is difficult for you to separate yourself from it, although you are advancing gradually and slowly to get away from it. Still you are growing your love for the world. Now think, how you are unmindful of God's punishment and reward and how you are heedless of the dreadful events of the Resurrection Day. You don't believe in death which will separate your from your beloved and dear things. Don't your consider him foolish who intends to get out of the royal palace by one door but keeps his eyes fixed for a long time on a beautiful damsel and does not move ? Don't you know that this world is the dominion of kings in which you have got but a little share ? For this the Holy Prophet said : The Holy Spirit infused into my soul and said: Love what you like but you shall have to leave it. Do what you wish, but you must get its consequence. Live as you like, but you must face death.

10. O baser self, Alas for you! Don't you know that behind the man who is addicted to the comforts of this life, there is death ? At the time of separating from them, the fire of repentance will be enkindled in his breast. He will be given a provision from the destroying poison but he will not know it. Don't you think over the persons who have passed away ? They built lofty buildings and lived in them for sometime and then passed away. Don't you see how God handed over his properties to his heirs and his enemies ? Don't you ponder how they saved money and amassed wealth, but they could not enjoy it ; and how they build lofty buildings but they could not live in them ? Rather they are now living in the bottom of earth. What foolishness is greater than this ? People are making them strong and firm but they must be separated from them. They are destroying their next world towards which they are advancing.

11. O baser self, are you not ashamed that you are helping the foolishness of these fools and think that they are far-sighted people who will lead you towards these works ? Rather you are prone to follow them. You rather compare the prophets, the learned men and the wise men to these worldly people and think that they are more intelligent and wise.

12. O baser self, if you believe your wisdom and intelligence, what a wonderful thing is your affair? How great is your ignorance and how open is your ungratefulness. It is surprising

how blind you are to these open matters. Perhaps you have been charmed by a desire of name and fame. Don't you think that these names and fames and wealth will come of no use to you? Do you think that whatever things are in this world are all obedient to you? Don't you think that after 50 years, you will not be in this world and those who obeyed you will not then live ? Soon there will come a time when your name even will not exist, you will not be remembered and those who remembered you will not remember you. The kings and emperors before you suffered the same fate. Do you now remember any one of them or hear the hidden treasures of any of them ? How can you purchase what will not last for more than 50 years in exchange of what will last for ever ? If the whole world comes to you, if the entire treasures of the world are given to you, can they save you from the jaws of death?

13. O baser self, Alas for you if you do not renounce the world though attracted towards the next world. Why don't you forsake the worldly-drunk men though you know them bad ? There are sufferings for you if you keep company with them. Why don't you give up what will soon come to an end ? What is the matter with you that you cannot give up the little of this world, although most thing of the world left you ? You are going away from the company of the Prophets and the truthful though you know that they are the constant companions of the Almighty.

14. O baser self, Alas for you, you are facing destruction, you are facing death, and signs of warning have come to you. Who will pray for you after your death ? Who will fast for you after your death ? Who will incur pleasure of the Lord after your death ? Alas for you, Only some few days remain now of you life. This is your only means. During these days, you will acquire what will be useful for the next world. You have spent uselessly the greater portion of your life. You will have to repent for the rest of your life for what you have lost.

15. O baser self, don't you know that your end is promised, that grave is your house, that earth is your bed, that worms and insects are your companions and that grave dangers lie ahead of you ? O baser self, don't you know that the soldiers of death are waiting for you at the gate of your city. They have taken solemn vow that they will not move and inch without taking you ? Don't

you know that a dead man expects to return to this world for a single day, so that he may do what he could not do before.

16. O baser self, Alas for you ! Are you not ashamed that you adorn your outer figure for the people and are preparing yourself to fight against God by incurring great sins in private ? You are ashamed of the people, but not of your Creator. Does He look to you with an eye of hatred? You advise the people and call them towards God, while you are yourself fleeing away from God, You remind the people of God while you are forgetful of Him. O baser self, don't you know that you are a great sinner, or more despised than stool and urine of men? Stool and urine cannot purify another object. When your mind is not pure, how can you expect to purify others? Alas for you! Had you known your own nature, you would have surely known that for your sins, calamities befall on the people.

17. O baser self, Alas for you! You have made yourself a beast of burden of the devil. He conducts you wherever he wishes and makes you a laughing stock of all. Inspite of this, you feel satisfied for your works, while there are so many calamities in them that if you get yourself released completely from him, still you will have got no profit in your hands. How can you remain satisfied with your works when your sins are great and numerous? Allah showered His curse on the devil only for one sin inspite of his divine service for 20 million years. He ejected him from paradise on account of one sin only though he was His chosen servant.

18. O baser self Alas for you! How great is your treachery, how great is your ignorance, how great is your courage for sins. How long you will break your promise. What, will you keep yourself engaged in worldly purists inspite of your many sins and faults? Will you not leave the world? Don't you look at the inhabitants of the graves, how they amassed property and wealth, what fine and lofty buildings they built, how high hopes they entertained? But all these have gone in vain. Their wealth have vanished like heaps of sands, their buildings have turned into cremation grounds. Don't you take lessons from these things? Do you think that they are called to the next world, while you will live forever in the world? Far from it, you are wasting your life since the day you were born. You are building lofty mansions in the world, while your grave will soon be prepared in

this earth. Don't you fear that your life will be confined to your throat while the ambassadors of your Lord with their huge and ugly figures will appear before you and will give you good news of punishment? Your repentance at that time will be of no use.

19. O baser self, it is a wonder that inspite of this you claim to have clear insight and knowledge. You take pleasure in your wealth and property, but you do not feel sorry in the reduction of the period of your life. If your wealth increases, but your life is shortened, what purpose will your wealth serve? You are drifting away from the next world, while the next world is advancing towards you. You are advancing towards the world, while the world is receding from you. How many of your relatives and friends you have seen who put off their duties expecting them to be done tomorrow, but they could not fulfil those duties. How many a hopeful one you have seen who thought that his hopes would be fulfilled tomorrow but he could not reach that time. You have seen many of your relatives and friends repenting at the time of their death. Will you not then turn although you have seen this? Fear the day on which God will take strict account of yourself and will examine your open and secret action.

20. O baser self, now look with what body and mind you will face God and with what tongue you will reply to God's queries. Be prepared for the questions and also for just answers. Engage yourself in duties although the rest of this life of yours is short for everlasting life in the hereafter leaving this short span of life here. Go on working before strength for works comes to an end. Go out of the world willingly and voluntarily as a free man before you are forcibly evicted from this world. Don't be overjoyed to think that your worldly fortunes will help you. How many a satisfied man is deceived and how many a deceived man is foolish. Alas for the man who cannot understand his good and bad.

21. O baser self, know that there is no exchange of religious acts, no exchange of Iman, no successor to body. He who climbs upon ignorance day and night, travels it along with it. Take lessons from him, because he who is blind to taking lessons, remains satisfied with Hell. If you are unwilling to take lessons owing to your hard mind, pray to God for help after praying regularly, fasting and praying Tahajjud. If you cannot do it, fast consequitively. If you cannot do it, curtail your company with

the people and talk less with them. If you cannot even do it, accord good treatment to your relatives and show kindness to the orphans. If you cannot do it, know that God put a Seal to your heart and put it under lock and key. He covered its inside and outside with sins.

The great saint Wahab-bin-Monabbah said: When Allah drove out Adam from Paradise to earth, he remained in such a state that there were no tears in his eyes. On the seventh day, the Almighty Allah enquired of him when he was extremely grieved, disappointed, broken-hearted and downcast. Allah sent revelation to him: O Adam, why do I see you in such mood? He said: O my Lord, my danger is severe, my sin has disgraced me and driven me out of the presence of my Lord. I have come from an abode of honour to an abode of misfortune, from an abode of fortune to an abode of sorrow, from an abode of peace to one of turmoil, from an everlasting abode to a temporary abode, from a permanent abode to one of death and destruction. Why shall I not weep over my sins? Then Allah sent revelation to him: O Adam, have I not selected you for Myself? Have I not allowed you to live in My abode? Have I not honoured you with My honour? Have I not created you with My own hand? Have I not infused into you from My spirit? Have I not compelled My angels to make obeisance to you? You have disobeyed My orders, you have forgotten your promise with Me, you have incurred My displeasure. By oath of My Honour and Majesty, if I fill up the world with those who worship Me and obey Me like you, and then they disobey Me, I will surely include them among the transgressors. At that time Adam wept for three hundred years.

These are the ways to pray to the Lord and to rebuke one's baser self. The object of invocation of the saints is to seek pleasure of the Lord. The object of rebuking baser self is to be careful of it. He who neglects to pray to God and to rebuke his baser self does not look after his baser self with the result that Allah will not be pleased with him.

CHAPTER IX

PONDERING OVER GOOD

The Holy Prophet said: Good thinking for an hour is better then divine service for one year. The Holy Quran gives encouragement to Tadabbar (efforts to recognise attribute), I'tebar (to take lessons), Nazr (deep insight) and Iftekar (thinking). It is no secret that good thought is the key to light, beginning of deep insight, door to various knowledge and path to Ma'rfat and understanding. Many men have understood its excellence, but have not known its real nature, its effects, its root and ways. How to think of God, what to think, why to think, with whose help to think are the things that were unknown to them. We shall try to give their details.

MERITS OF GOOD THINKING

The Almighty enjoined us to do good and He praises those who think good. He says: They remember Allah standing, sitting and lying on their sides and think of the creation of the heavens and earth: O God, Thou hast not created this in vain. Hazrat Ibn Abbas said: A party of men were thinking of God, when the Prophet said: Ponder over the creation of Allah, and don't ponder over Allah because you cannot realise His power.

The Prophet said that he came to a company of men and saw that they were in a pensive mood. He asked them: What do you talk? They said: We are thinking of the creations of Allah. He said: Do it and think over the creations of Allah. Don't think over His self or existence. There is a white land near the western **hemisphere.** It's light is white and whiteness is its brilliance. It's distance is the path of sun's movement for forty days. There are some beings there whose eyes are not disobedient to Allah for the twinkling of an eye. The companions asked: O Prophet of Allah, how far does the devil live from them? He said: They don't know whether the devil was created or not. The companions asked: Are they the children of Adam? He said: They don't know whether Adam was created or not.

Ata said: One day I and Obaid-bin Amer went to Hazrat Ayesha and were talking with her. There was a screen between her and us. Hazrat Ayesha said: O Obaid, why don't you meet me? He said: For a saying of the Prophet. He said: Meet me off

and on, love will increase. Obaid said: Inform me of a wonder which you have seen of the Prophet. At this, Hazrat Ayesha began to weep and said: All his works are wonderful. He came to me in his appointed night, even my body touched his body. Then he said to me: O Ayesha, leave me, will you worship my Lord? He then went to a water skin, performed his ablution and began to weep in his prayer, so much so that the tears wetted his beard. Then he prostrated so much that the ground underneath became wet. Thereafter he laid on one of his sides. Bilal came to call him for Fazr prayer and saw that he was weeping. He asked: O Prophet of God, why do you weep? Your past and present sins have been forgiven. He said: Woe to you, O Bilal! Who will prevent me from weeping? God revealed this verse this very night: In the creation of the heavens and the earth and in the changing of nights and days, there are surely signs for the intelligent - 3 : 190. Then he said: Woe to him who reads this verse and does not ponder.

The great saint Hasan Basari said: To ponder over good for an hour is better than prayer for one whole night. The saint Fazil said: To think good is like a mirror which shows you virtue and vice. The great saint Ibrahim was once asked: Why do you think for long? He said: To think of good is the brain of wisdom. The saint Sufiyan used to repeat the following poems:-

When human mind tries to think of good,
For him, there is lesson in everything.

The great saint Taus said: The disciples of Jesus Christ once asked him: O Spirit of God, is there anybody like you in the earth at present? He said: Yes, one whose words are uttered in remembrance of God, whose silence is preserved in the thoughts of good, whose every sight gives lesson, is like me. The great saint Hasan Basari said: Talk which does not contain wisdom is frivolous, silence which is not of good thought is misguidance and the look which does not give lessons is a mere sport and play.

God says in the Quran: Soon I shall turn the minds of those from My signs, who walk upon the earth haughtily. Hazrat Hasan explained this verse and said that God restrains their hearts from good thoughts of His affairs. The Prophet said: Give your eyes a share of your divine service. They asked: O Prophet

of God, what is the share of eyes in divine service? He said: To look towards the Quran to ponder over it, to seek advice and to take lessons from its wonderful matters.

The wise Loqman used to sit alone for long. His master came to him and asked: O Loqman, you sit alone for long. It would have been better if you have sat with the people. Loqman replied: To sit alone for long is profitable as it is a step towards Paradise. The great Caliph Omar-bin-Abdul Aziz said: Good thought is a blessing of God in divine service. The great saint Basher Hafi said: If the people ponder over the glory of God, they cannot be disobedient to Him. Hazrat Ibn Abbas said: Two Rakats of middle kind of prayer with meditation is better than inattetive prayer for the whole night. The great saint Abu Solaiman Darani said: To think of worldly affairs is an impediment of next worldly affairs and a punishment for the friends of God. Wisdom arises is thoughts of the next world and mind becomes active and alive. The great saint Hatem said: Experience increase wisdom, remembrance increases love and thoughts increases fear. It is said that God says in one of His scriptures: I don't accept the prayer of every wise man, but I look to his object and greed. If I see his object and mind for Me, I make his silence thoughtful and his words praiseworthy although he does not speak. The great saint Daud Tai once got up the roof of his house in a moon lit night and began to ponder over the creations of the heavens and the earth and to weep turning his look towards the heaven, so much so that he fell down upon the roof of his neighbour. The owner of the house jumped up naked from his sleep and took a sword thinking that a thief had come. When he saw Daud Tai, he kept down the sword and asked him: Who has thrown you from the roof? He said: I don't know.

The great saint Junaid said: The most honourable and highest assembly is to enjoy the air of Ma'rfat sitting in a meditative mood in the field of Tauhid, to drink in a cup of love from the sea of Zikr and to look having a good idea of God, Imam Shafeyi said: Think before solemn promise, think before action, consult before proceeding. He also said: Four things are useful - (1) wisdom and its provision is thought, (2) patience and its provision is greed, (3) power and its provision is anger. (4) and sense of judgement and its provision is to keep the strength of passion in the middle path.

These are a few sayings of the wise about thinking and pondering.

WHAT IS THOUGHT AND ITS RESULT?

Thought means appearance of two wisdoms in mind and a third wisdom as a result of the mixture of the above two. Take one illustration. He who wants to know that the next world is better than the present world although he is addicted now to the present world, has got two ways. One way is that he must hear from others and believe that the next world is better than the present world. Without true insight into the things, he believes it as true as he heard it from others. This is Taqlid or blind belief. Another way is to know that what is everlasting is better. Out of the knowledge of these two premises, there appears another knowledge that the next world is better than the present world. Unless there is knowledge of the former two things, knowledge of the third thing is not possible. This is Tafakkur or good thought. The door of knowledge is not closed along with death. It continues even after death.

Thought is the basis of action. Thoughts begets knowledge, knowledge begets condition of mind or moves the mind and the mind moves the bodily organs to do an action. So good thought is the key to good actions. This is better than Zikr and Zikr is better than teaching, as good thought amounts to Zikr, Zikr of mind is better than works of bodily limbs so good thought is better than all works. For this a saint said that good thought for an hour is better than divine service for a year. Good thought will lead you to the conclusion that the next world is better than this world. When this thought will be firmly rooted in mind, it will take recourse to renunciation of the world and desire to have ever lasting peace in the next world. This is the change of the condition of mind. Before the acquisition of this knowledge, mind turns to the comforts and luxuries of this world and a sense of hatred towards the world next. After the dawn of the knowledge that the next world is better than the present world, his mind changes altogether and his will and desire change wholly and his entire actions are led with a motive of getting the next world.

Thought is the name of the flame of the light of knowledge which appears between two kinds of knowledge as fire appears

between iron and its strike on stone. If fire appears, eyes see. Before this, eyes could not see. As a result of this sight, it arouses the entire limbs of the body for action. Similarly light flashes in mind while it sees the real nature of each thing. It changes the mind which could not see in darkness. So the result of good thought is knowledge and change of condition of mind. There is no limit to the condition which changes the mind. He who tries to master all the branches of knowledge, will be baffled. So we shall try to master partial knowledge of all the stages leading to spiritual illumination.

MODE OF THINKING

We shall confine ourselves with modes of thinking in connection with religious affairs which concern with God. These are two - thinking with regard to one's virtues and vices and thinking with regard to God, His existence, His attributes and names and with regard to His creations, sovereignty, heavens and earth and what is in them. To give an illustration, the travellers towards God and those who desire to meet with Him are like lovers. A lover is always engaged in thoughts of his beloved, his beauty and figure. He also gets enjoyment in meeting with him. This pleasure is increased by his remembrance of his qualities and conduct. He thinks, how to correct himself for getting his love. Similarly his thoughts are confined within three divisions. (1) He thinks over his conducts and actions, what is good and what is bad. This is concerned with worldly learnings. (2) He thinks over spiritual matters. This includes what is dear to Allah and what is not. This is again open like virtues and vices and secret like virtues of salvation and vices of destruction. Virtue and vice keep connection with seven organs of the body.

There are three matters for thinking about what is not dear to God - (1) to think whether a particular action is dear to God or not. Defects of many actions are not disclosed and await deep thinking, (2) to find out a way by thinking to remove a bad thing, (3) and to think whether the thing not dear to Allah is concerned with the past, present or future from which precaution is to be taken.

OBJECTS OF THOUGHTS ARE FOUR - (1) vices, (2) virtues, (3) vices of destruction, and (4) virtues of salvation.

(1) **Vices:** A man rising early in the morning should think what organ of his body has sinned. If it is a fact, he must abandon it immediately and must repent for its commission. If there is likelihood of its being committed, he shall take every precaution for not committing it again. Tongue. Tongue is an instrument of vices like back-biting, lies etc. Think first that there are vices prohibited by God in the Quran and that these will meet with severe punishment not only in this world but in the world next also. Think how to save yourself from these sins - whether by having recourse to loneliness or companionship with good people, Ear. Think how to save the ears from hearing back-biting, falsehood, frivolous talks, etc. **Stomach.** Think about temptations of taking unlawful foods, think wherefrom these are coming, whether from lawful source or unlawful source. Think in a similar way about your house, dress, acquired wealth and other riches. Think about the methods of lawful earnings and the ways of saying yourself from unlawful ways and means.

(2) **Virtues:** Think first of the obligatory duties, how you have performed them, how you have saved them from mutilation, how you have compensated them by optional duties. Think whether your eyes, tongue and ears have performed their respective duties faithfully and justly.

(3) **Destructive vice:** Think over the internal destructive vices and guilts such as passion, anger, miserliness, pride, show, hatred, jealousy, idleness, procrastination, greed for wealth, honour, name and fame. Think of eradicating them from the soil of mind and the different modes of their eradication. If you think that you are free from pride and vain-glory, take for examination one bundle of fruits on the head and go to market as was done by the early Muslims. If you cannot, you have not acquired the virtue of modesty and shun pride. If you think that you have conquered anger, then talk for testing it with such a man in such a way as will arouse his anger and then see whether you can appease your anger. Thus you can examine whether you have eradicated all the evils within yourself. If you find pride in your self, you are a fool. Do you think yourself great? He who is great to Allah is great. After death it will be known who is great and who is small. If you find in yourself greed for food, think in this way. It is the path of beasts. If there is perfection in the greed for food and satisfaction in passions, it would have been included in

the attributes of angels. In this way think about all other guilts within yourself and the ways of eradicate them from the soil of mind.

(4) Virtues of salvation: Then think whether you have acquired the virtues of salvation and whether there is any want of any of these virtues within yourself. There are ten basic virtues of salvation - (1) Repentance, (2) Patience in dangers and difficulties (3) Gratefulness for gifts, (4) Fear, (5) Hope, (6) Renunciation of the world, (7) Sincerity, (8) Truthfulness, (9) Love for God (10) Modesty. Think, how far you have proceeded to acquire these virtues and what is wanting in you.

These are the various modes of thinking. By these methods, you will try to acquire knowledge which will attract you towards the Beloved and save you from the vices of destruction and adorn you with the virtues of salvation. Think of the Quranic verses when you read them. One verse read with due thought is better than reading the whole Quran. Think of the following Hadis of the Prophet: The Holy Spirit breathed unto my spirit - Love whom you like to love, but you shall have to separate from him. Live as long as you wish but you shall have to die. Do what you wish, but you will be given its recompense. This Hadis is an epitome of many thoughts and a sufficient food for reflection.

Every religious man should have a list of vices of destruction and the virtues of salvation. He must look to the listed vices and virtues daily. If he can free himself from the following ten vices, he can save himself from the other faults as these ten are the bases of evils. - (1) miserliness (2) pride, (3) self- aggrandisement, (4) show of honesty, (5) hatred, (6) excessive anger, (7) heavy food, (8) excessive sexual intercourse, (9) greed for wealth, (10) greed for name and fame. The bases of virtues of salvation are also ten - (1) Repentance for commission of sins, (2) patience at dangers and difficulties, (3) satisfaction over decree (4) gratefulness for gifts received, (5) fear and hope, (6) renunciation of the world, (7) sincerity in actions, (8) good behaviour with the people, (9) love for God and (10) humility before Him. He who has got the ten vices mentioned above shall think how to remove at first one of them. If it is given up, one vice goes away from the list. Think next of removing another vice and express gratefulness for

removal of the first one. In this way, he shall remove the ten vices from himself and acquire the ten virtues in their stead.

These are the fields of thought for the pious, so far as the learnings are concerned.

THOUGHTS ABOUT GOD

The second field of thought is about God's glory, mightiness and power. To think about the existence of God is prohibited as the Prophet said: Think over the creation of God, not of His being, as no human intellect cant grasp about His being. It is not possible to see Him with these physical eyes, just as it is not possible to look at the sun incessantly. A bat cannot look at the scorching rays of the sun and hence it keeps itself concealed during day time. When darkness appears at night, it can see. The condition of the truthful is just like a man who looks at the sun at a glance, but if he continues to see at it, he has chance of becoming blind. Similarly to look at Him creates blindness and he becomes perplexed. So to think of God's being is prohibited. God is above space, time and free from direction. He is not within the world, nor outside it. He is not imminent or transcendent. He has got no hands, feet or bodily organs. He has got no body. He has got no weight, length and breadth and occupies no space, He is above time. So He does not take time to create a thing. He only says 'Be', and so it at once comes into being. So man cannot conceive of such a Being. Yet he must believe the existence of such a Being called God. If a fly could have intelligence like a man, it would have thought that God has got wings, hands and feet and has got power to fly. Likewise a man thinks Him to be so. So the Prophet said: Speak to men according to their intelligence.

The second line of thought is about the creation and created things of God, about His wonderful creations, His power and craftsmanship. We can guess about the sun from its scorching rays. Similarly, we can conceive of God from the wonderful creations of heavens and earth and what is therein. They are only a flash of light from His existence. There is no darkness deeper than the non-existence of His light and there is no light more expressed than His light. The existence of each thing is the result of His light, as the existence of each thing is the result of His existence. Just as the light of the sun preserves the light of a thing, so God preserves Himself. If as a portion of the sun is eclipsed,

you can see the sun in a cup full of water. You can see the image of the sun in it and look at it.is possible only through it. So to lessen the scorching rays of this sun, you take recourse to water. Likewise you can see the attributes of Creator through His wonderful creations. This is the significance of the Prophet's saying: Think of the creations of God and don't think of His being.

THE METHOD OF PONDERING OVER THE CREATIONS OF GOD

If the water of oceans were ink, the oceans would have dried up before God's attributes were written. This created world is divided into two:- (1) The root of one division is unknown to us. So thoughts over those things are not possible. There are many things in heaven and earth which are not known to us. God says: All praises are due to God who created pairs of everything which grow out of the earth and which grow out of such things which they do not know - 33 : 36. He says: I shall take you to such condition as you do not know.

(2) Another division of things is known but their details are unknown and thoughts about them are possible. Those again are subdivided into two:- (1) things we see with our eyes and (2) things which we do not see with them as angels, jin, devils, Arsh, Kursi etc. They are fields for thought. We shall only narrate what is nearer to our intellect. In other words, what we see with our eyes is the seven heavens and the earth and what is therein. There are the sun, the moon and the stars in heaven and we see their movements, rising and setting. We see also the earth, mountains, rivers oceans, moving animals, vegetables, beasts, birds and other animals. In other words, what is between heaven and earth is visible with the naked eyes. We see also clouds, rain, hail, storm, lightning, thunder, the blowing of winds, rainbow etc. Things of each field are also different and there are innumerable branches and sub-branches of each kind. Those are foods for relection. All these testify to the glory of God. The Quran directs us to reflect on these things. In the creations of the heavens and the earth and in the changing of day and night there are surely signs for the intelligent - 3 : 100. We narrate below some of these signs of God.

Life-germ: Man is created of a drop of water, a small life-germ. It is an epitome of wonder by itself. This speaks of the

glory of God. If you think of it throughout your life, you will not know of even a minutes part of it, yet you are unmindful of this. How can you expect to know of others while you do not know of yourself? God says: Don't you reflect what is in yourself: He again says: Woe to man. What has made him to reject God? From what thing He has created him, from a sperm drop, He has created him and made his constitution proportionate - etc. 80 : 17. God says: I have created man from a quiztessence of clay. Then I placed him as a sperm-drop in a firmly fixed place of rest etc.......... 23 : 12. Look to the small drop of water, how he turned a small white substance in con-mixture with the worst blood into a clot of red blood, how he turned this clot into flesh and how he separated it into sinews, bones, liver, heart, spleen, head, ears, nose, eyes, uterus, stomach, faces and other organs of human body. Each has got its particular shape and form and each has got its own functions - eyes to see, ears to hear, nose to smell, hands to touch brain to think, legs to walk, heart to circulate blood and stomach to digest food. Think of the head. The sculp of the head has been created with fifty different bones, each has different shape, all conjoined together. Likewise, think of each organ of the body. You will find no parallel. All these things are contained in a small white substance.

(2) **World and its Contents.** Think of the world as it is your habitation and think of its rivers, oceans, seas, mountains, mines and other things and then think of the region of heaven. God has fixed the world, so that it cannot move and He placed mountains in it, so that it may not toss. He made some places so high that nobody can move around them. Think of the earth. It remains dead. When rain falls upon it, it becomes swollen and then grow therein plants, grass and creepers with which animals of various kinds sustain their lives. He made out of dry stones water with which he made all creatures and grew plants and trees of various fruits.

Some plant gives food, some gives strength, some saves life, some destroys life, some cools, some irritates, some uproots jaundice, some increases it, some controls spleen, some purifies blood. 'Some circulates blood, some brings sleep, some gives strength and some weakness. So there is nothing which grows out of the earth which does not give some benefits. It is beyond the power of men to comprehend all the benefits. These are foods for reflection of the intelligent.

Mountains and mines: There are under the mountains and underneath the ground wonderful signs of God. There are mines of gold, silver, pearls and emeralds therein. Some are mixed with other mineral substances, such as gold, silver, iron, lead. Some are not mixed like emeralds and rubbies. Look then to the mines underneath the ground. Out of them, salts, sulphur, tar etc. are found. If there is no salt the taste of food goes. God therefore creates some kinds of saltish earth which mixed with water and burnt by sun-fire produces pure salt.

Therefore God has created everything with some object or other. He has not created it out of sport. God says: I have not created the heavens and earth and what is therein out of mere sport. I have created them with truth.

(4) God's signs in the creation of creatures: God created some animals which fly in the air, some walk on the ground with two feet, some creep on their bellies, some with four feet, some with ten feet, some with one hundred feet. You will find in it insects. Their forms, nature and constitution also are different. You will find in them wonderful signs which show the craftsmanship of the Creator. If we describe the wonderful workings of flies, ants, bees, spiders etc. you will see wonders in them. Look how they construct heir habitation, how they collect food and how they love their mates, how they store up food. We could not have done their works with all our might. Do you think that the spider does it of its own accord and that it has got no teacher? Do all these things not prove that the Creator is the Mighty, the Wise?

Man is the most wonderful among the animals. He does not express wonder after seeing himself. How mighty is He who created man, the wonder of creations.

(5) Faith sign of God's wonderful creations: Land of this earth is surrounded by vast expense of water. The earth is an island in the vast expense of water which surrounds it. The Prophet said: As is the horse's house in a vast field, likewise is the earth in oceans. So a horse's house has been compared with the earth. Think of the ocean. There are some watery animals therein which are like islands. If you burn something with fire thereon, you will find the island moving. Then you understand that it is not an island but a watery animal.

(6) Signs in air and airy things: The organ which can touch, cannot touch the air when it flows. Eye cannot see it. The horizon of air is just like an ocean. The birds fly therein just as fish in water. Everything in the air vibrates just as waves of the sea. If something filled up with air is drowned in water, it will not drown. On the contrary, if something filled up with water is thrown upward in the air, it will come down the earth. Then look to the gravity, weight and strength of the air. Take a piece of iron. It will not float, neither above water, nor in air, but it will go down the water. So air does not go down the water inspite of its light weight. God keeps the boat above water as the boats are full of air. Then look to the things in air- clouds, rain, thunder, lightning, snow, ice. God says: 'The clouds that are well controlled between heaven and earth'. The clouds bear vast expanse of water and they are driven and scattered to distant lands to deliver the benefit of water and rain.

(7) Heaven and its stars, sun and moon: Look to the sun which revolves round its axis for one year. Each rises each day and sets in. Had it not risen and set in, there would not have been night and day and time could not have been as certained. It would be all day or all night. Owing to the revolving of the sun, there appear summer, winter, spring and autumn. When the sun declines to one side from its axis, then comes the winter season. When it remains in the meridian, there appears summer season. There is not a star, the creation of which has no purpose. The astrologers are unanimous that the sun is greater than 160 times of the size of the earth. Then think of the stars. The smallest star is greater than eight times of the earth. The greatest star is more than 120 times of the earth. The greater the distance of the star, the smaller it appears to us. The Prophet said: The distance of one heaven from another is 500 years' path. Think of the horizon how great it is which contains the sun, moon and stars. The Prophet once asked the angel Gabrail: Does the sun set in? He said: No, yes. He asked: How could you say - No, yes? Gabrail said: During the time taken by the reply - 'No, yes,' the sun goes to a distance of 500 years' path. No look how great is the sun and how fast it moves.

Then look to the Creator, how He puts the sun into the interior of your eye inspite of its vast figure. Then you can look to the entire body of the sun. Look how God kept the heavens

without any pillar. Then look to the abode of the earth, how He created it and sustains it. As an ant living in a corner of a palace does not keep information about the grandeur of the palace and its attendants and majesty of its owner, so also we live as an ant in a corner of this vast earth and do not keep information about the mighty Creator and His attributes. Now you cannot conceive the wonderful creations of God and His power and prowess, because you have been given a very little wisdom with which you cannot grasp everything as you have been given a little power of sight and hearing. God says: You have been given a very little knowledge - 17 : 85. These are the foods for reflection and ponder. You must think of God's wonderful creations and not of His Being. The above thoughts will bring you near God. The more you think of His creation the more you will learn His glory, prowess and power.

CHAPTER X

DEATH AND SUBSEQUENT EVENTS

There are two sections under the chapter. In the first section, there are eight matters-(1) Merits of the remembrance of death, (2) Long hope, (3) Intoxication of death, (4) Prophet's death and that of his companions, (5) Death of noted persons, (6) Funeral prayer and visit of graves and graveyards, (7) Meaning of death and conditions upto blowing of Trumpet, (8) To know the conditions of dead persons in dream.

Merits of the remembrance of death. Know, O dear readers, that the man who is grossly immerged in the world and cheated by its charming coquetries, in unmindful of the remembrance of death. He does not remember death. When he is reminded of it, he does not like it. God said regarding such man : The death from which you flee away must meet you. Thereafter you will be led to the knower of the world seen and unseen. You will then be informed of what you did-62: 6.

Mankind is divided into three classes-(1) One who is addicted to the world, (2) one who is repentant and (3) one who has surrendered to God. The man who is addicted to the world does not remember death. He hates death and lives far away from the remembrance of death. (2) The repentant man remembers death and fears it. Often he does not like death as he fears to die before he makes sincere Tauba or repentance or purifies his soul from corrupt deeds. He does not think bad of meeting with death and God, only because he is not fully prepared for it. He is always busy in preparation to meet them. (3) The Aref or God-addicted man always remembers death as he likes to meet with his Beloved. The lover cannot forget to meet with his Beloved. He loves to meet with death to save himself from the house of sin and live in the nighbourhood of God. When death came to Hazrat Huzaifa, he said : The friend has come at the time of need. There is no use to repent. O God, if Thou knowest that poverty is dearer to me than riches, disease is dearer to me than health, death is dearer to me than life, make death easy for me till I meet Thee.

Merits of the remembrance of death. The Holy Prophet said : Think more of that which destroys happiness. Hazrat Ayesha

once-asked the Prophet : O Prophet of God, will anybody rise with the martyrs? He said : That one will rise with them who remembers death twenty times a day.

The reason of this good is that remembrance of death keeps him far away from this world of deception and compels him to prepare for the next world. The Prophet said : The gift of a believer is death. The reason is that the world is a prison for the believer as he lives here in difficulties and wants, control his passions and drives away the devil, so death gives him relief from this punishment. The Prophet said : Death expiates the sins of every Muslim. He meant such a believer from whose tongue and hands other Muslims remain safe, who is repository of the character and conduct of a believer and whose mind is not polluted with sins other than minor sins. The Prophet said : Remember death too much as it obliterates sins and makes you God-fearing in this world. Once the Prophet came out towards the mosque, on the way he found some people engaged in cutting jokes and telling stories. He said to them : Remember death. Beware by One in whose hand there is my life, had you known what I known, you would have laughed little and wept much. Hazrat Ibn Omar said : I along with ten other companions were near the Messenger of God. Then an Ansari asked him: O Prophet of God who is the wisest and honoured of men? He said : Those who remember death most and prepare most for it. They pass away with this honour in the world and the next.

Saying of sages. Caliph Omar-bin-Abdul Aziz gathered together every night the learned men and heard from them of death, resurrection and next world. The saint Ibrahim Taimer said : Two things robbed men of the pleasures of this world-thought of death and fear of standing before God. The saint Ashas said : Whenever we went to the great saint Hasan Basari, he used to talk with us about death, hell and the next world. Once a man complained of his hardness of heart to Hazrat Ayesha. She said : Remember death most, your mind will become soft. He obeyed this and his mind became soft. When death was talked of before Jesus Christ, blood flowed within his veins. When talks of death were held before David, he wept so much that his hairs stood on end. When God's grace was talked of, he returned to his previous condition. The saint Hasan Basari said : I found no wise man who did not become sad for fear of death.

Caliph Omar bin Abdul Aziz once said to a sage : Give me admonition. He said : Nobody from Adam down to your father was safe from death. Now your turn has come. At this Hazrat Omar began to weep. The great saint Rabi-bin-Asem dug a grave within his house. He used to sleep there daily several times. This reminded him of death. He said : If the remembrance of death goes out of my mind even for an hour, my mind becomes polluted.

MODE OF THINKING OF DEATH

Know, O readers, that death is terrible. People are unmindful of death as they do not think of it. He who remembers it, does not do so with his whole heart. So death-thought does not cast any influence on him. The mode of thinking of death is to free your mind from all thoughts and put in it only thoughts of death. Be like one who embarks on perilous sea voyage. When thought of death covers his whole mind and becomes predominant, his worldly happiness decreases and his heart breaks. The best mode of thinking of death is to remember the death of friends and neighbours, their burial underneath the ground and their faces and conditions in the graves. How their beautiful faces have become foods for worms and insects, how their wives and children, being orphans and stricken by extreme poverty, are passing their days miserably, how their properties have been destroyed. Think individually one by one. Think how death overtook them suddenly without any notice and how unprepared they were for death and the next world. The saint Abu Darda said : When mention is made of the death of a man, think yourself as one of them. Ibn Masud said : He who takes lessons from the condition of others is fortunate. The Caliph Omar bin Abdul Aziz said : Don't you see that you equip for a traveller with goods for going to God each morning or evening and put him underneath the ground, while he leaves his friends and dear relatives and his properties and riches for ever? The saint Muti once looked towards his house and got satisfaction. At this he began to weep and said : By God, had there been no death, I would have taken great pleasure in looking towards you. Had the place which I will occupy after death would not have been narrow, I would have cooled my eyes by seeing this world. Thereafter he began to cry like a child.

PANGS OF DEATH

The wise Loqman said to his son : O dear son, you don't know when death will attack you. Be prepared for it before it suddenly overtakes you. Know that he who has suffered the pangs of death, will only understand them, but he who has not suffered them may only understand them, but he who has not suffered them may only understand them by conjecture or seeing the pangs of death of another.

Conjecture: The body which does not contain life does not feel pangs. It is only the body with life that feels them. This shows that life only feels the pangs. When any animal receives a wound or is burnt by fire, the effect of it falls upon his life. It feels pain to the extent which comes upon it. It is less felt because of its expressions in flesh, blood and other organs of the body. When life only suffers without any other thing, the feeling of pangs is very severe. The pangs of death are felt by life only as it is snatched away from the bodily limbs which contain life. If a thorn pinches a limb, it affects a portion of life. If a part of the body is burnt by fire, it effects the whole body as there is life in every portion of the body. When that life is snatched from every limb, what a greater agony it feels. It is snatched away from every sinew, from every joint and even from the root of every hair from head to foot. The crying of man's voice is then cut off as he reaches the pinnacle of pangs and pains. The Prophet said : Repentance is not accepted when a man reaches his final stage. God says in verse 4:18- Repentance is not for those who go on doing evil deeds until when death comes to one of them, he says : Surely I now repent. He said : O God, make the pangs of death over Muhammad easy. The Prophets and the friends of God feared death. Jesus Christ said : O my disciples, pray to God that He may make the pangs of death easy on me. I am dead-alive on understanding how great are the pangs of death.

It has been related that a party of the Banu Israel were passing once by the side of a grave-yard. They began to talk : If anyone of you prays to God that a man from this graveyard may rise up and give us information of the graves, it would have been good. They therefore prayed to God for this. Suddenly a dead man rose up from a grave and in the place between his eyes, there were signs of prostration. He said : O people, what do you want from me? I have been suffering from the effects of the pangs of

death for the last fifty years. What I suffered at the time of death has not yet been lessened. Hazrat Ayesha said : I don't believe that the pangs of death may lessen in the case of anybody as I saw the great pangs of death of the Messenger of Allah at the time of his death. The Prophet said : O God, you are taking life from the sinews, bones and even from the finger tips. O God, make the pangs of death easy for me. He said at the time of his death : The pangs of strikes of 300 hundred swords fell upon me.

Once he was asked about the pangs of death. He said : The pangs of death which are not easy are equal to the pangs that are caused by the constant snatching of ironhook with three heads after it is penetrated in to the two eyes. Once the Prophet went to a patient and said : I know what pangs you are suffering from. There is no sinew of his which is not suffering the pangs of death. Hazrat Ali gave encouragement to the joining in Jehad and said : If you do not join Jehad, then face death. By One in whose hand there is my life, it is easy for me to bear the strokes of death by one thousand swords than to suffer the pangs on death bed. The great saint Shaddad-bin-Anas said : Death is the most terrible of all the dangers of this world and of the next. It is more painful than the cutting to pieces by sword or by scissors or being burnt in kettle. If a dead man could have risen and informed the inmates of the world of the pangs of death, they would not get any benefit by being alive and would have been deprived of sleep.

The Prophet said : Sudden death is solace to a believer and a grief to a non-believer. He said : If the hair of a dead man is placed upon the inmates of the heaven and earth, they all will die by the pressure of its weight, as every hair is subject to death and if death falls upon anything, that thing also dies. At the time of death of Prophet Ibrahim, God said to him, O my friend, how do you perceive death? He said : That is just like the repeated snatching and drawing of a heated iron hook in wet wool. God said : I have made it easy for you. It has been related that when the soul of Moses was taken before God, He asked him O Moses, how did you find death pangs? He said : I have found my life just like a sparrow. If a living bird is roasted in a cauldron, it cannot fly, nor it can be safe from the death pangs. I suffered death pangs just as it suffered. It is reported that at the time of the death of the Prophet there was a pot of water near him. He dived his hand in it and began to wash his face and said : O God, make death pang

easy for me. Hazrat Fatima said at that time, O my father, what a great pain over you! The Prophet said : There will remain no pain on your father after this day. Hazrat Omar once said to Ka'ab Ahbar : O Ka'ab, give me some information about death. He said : O Commander of the Faithful, death is like a hook full of numerous thorns and penetrated into stomach. Every thorn is fixed to every sinew. Thereafter a man draws it with great force and accepts what comes out therefrom and rejects what does not come out.

Three terrors of death: The first terror is the terrible pangs at the time of death. The second terror is the sight of the figure of the angel of death and entry of fear and terror in mind. The third terror is that the sinner sees his place in Hell and the virtuous one sees also his place in Paradise. The first we have described above. It has been narrated that the Prophet Ibrahim said to the angel of death : Can you show me once your own figure when you take the life of a sinner? He said : You will not withstand it. Ibraham said : Yes, I shall withstand it. The angel of death said : Turn your face from my front. Then he turned his face from his front and saw that the body of the angel of death is deep dark complexioned, having rough straight hairs, stency, covered with black dress, flames of fire coming out of his mouth and nostrils in streams. At this, Abraham fell down senseless. On regaining consciousness, he saw the angel of death in his previous form and he said : O angel of death: If the sinner sees nothing except your figure at the time of his death, it will be sufficient punishment for him.

The Prophet said: The Prophet David was prone to fear. Whenever he went out, he closed all the doors of his house. Once he went out thus closing all the doors of his house. His wife later on saw someone inside the closed house. She asked him : How have you entered the house? If David comes, he will cast danger on your head. When Devid came and saw him, he asked him : Who are you? He said : I am that one whom the kings and emperors fear and the friends of God cannot prevent him. He said : By God, your are then the angel of death. At this, he covered himself with blanket.

It has been narrated that once Jesus Christ was passing by a human skeleton, He stroke it with his foot and said : Speak with me by the permission of God. The skeleton said : I was a king of

this place. I was seated on the throne with crown on my head and with my soldiers all round me and with all my pomp and grandeur. Just at the time the angel of death came to me. My limbs became paralysed at my seeing him and my life went away with him.

The Prophet Abraham had a place of worship. Whenever he came out of it, he close its doors. Once day he returned and found some one inside it. He asked him : Who inducted you in my house ? He said : The owner of the house inducted me in it. He said : I am its owner. He said : He who is the Lord of yourself and mine has inducted me therein. He said : Are you an angel ? He said : I am the angel of death. He said : Will you show me your form with which you take the life of a believer ? He said : I am showing it. Turn your face from me. Then he saw him like a good handsome youth with white cloth on him and his body was filled up with good scent. He said : O angel of death, if a believer does not see anything about your form except only this, that is sufficient reward for him. Then he sees at that time two angels who write the book of deeds.

The third terror at the time of death is that the dying man sees his place either in Hell or in Paradise. His life does not come out until he hears the announcement of the angels about his place either in Hell or in Paradise. The Prophet said : Nobody from among you will come out of the world till he knows his destination and till he sees his place either in Hell or in Paradise. He also said : Whose loves to meet me, God also loves to meet him. God does not desire to meet one who does not desire to meet me. The companion said : Nobody of us likes death He said : The matter is not that. If the condition of the believer becomes easy regarding what will come over him, he loves to meet God and God also loves to meet him.

Once Merwan went to Abu Hurairah at the time of his death and said : O God, make death easy for him. Hazrat Abu Hurairah said : O God, make it difficult for me. Then be wept and said : By God, I don't weep because I am sorry to leave this world but I look towards two things from my Lord—Hell or Paradise. Hazrat Hasan Basari said : The believer has got no other happiness than that of meeting with God. The day of death is the day of happiness for one who feels joy at his meeting with God.

DUTIES ON THE EVE OF DEATH

Know, O readers, that the conditions which are necessary for a dying man are the following-to be clam, to be peaceful, to recite with tongue the Kalema Shahadat and to have good conjecture about God in mind.

Calm attitude: The Prophet said : Look to the dying man with his three conditions. When perspiration comes out on his forehead, when his eyes shed tears and when his lips become dry, the blessings of God are poured upon him. When his throat gives out gurgling sound, his colour becomes red, his lips become mud- coloured,the punishment of God befalls on him. The Prophet said : Teach your dying man to recite "There is no deity but God" because it obliterates sins. The Prophet said : He who knows at the time of death that there is no deity but God. will enter Paradise. Hazrat Osman said : When death comes to a man, teach him, 'there is no deity but God,' as he who dies reciting this Kalema will enter paradise. Hazrat Omar said : Be present before your dying men and remind them of Allah's names, because they see what you do not see and teach them that ' there is no deity but God.' The Prophet said : The angel of death came to a dying man and found nothing in his heart. Then he pierced his tongue and found in a corner that it recites 'there is no deity but Allah.' God forgave him for this. The object of this utterance is that at the time of death, that there should be no thought in his mind except the thought of God, and no goal in his mind except the goal to meet with Him.

TO HAVE GOOD THOUGHTS ABOUT GOD

The Prophet said : God says : I am with My servant who harbour good thoughts about Me. Once the people went to a dying man and said : How are you? He said : I hope to get God's mercy and I fear sins. The Prophet said : God gives the man who harbours these two thoughts at this time what he wishes and keeps him safe from what he fears. The great saint Sabet Bonani said : A young man was addicted to pleasure. His mother used to give him advice and said : O my darling, remember the inevitable hour which will come to you one day. When death came to him his mother fell upon him and said : O my darling I warned you repeatedly of this catastrophe. He said : O mother, my Lord is merciful. I hope that He will show me something of His mercy

today. The saint Sabet said : Owing to his good conjecture about God, He showed him mercy. The saint Jaber said that a young man was conceited. When death came to him, his mother said to him : O my darling, give me some admonition. He said : I am giving, don't go with my ring as there is the name of God therein. Perchance Allah will show mercy on me for that. When he was buried. Jaber dreamt him and he said : Infofm my martyr that the Kalema has done me benefit and God has forgiven me. Once a desert Beduin fell ill He was told that he would die. He said : Where shall I be taken? The said : To God. He said : I am not unwilling to go to Him. He will surely do me good.

GRIEF AT THE TIME OF MEETING WITH ANGEL OF DEATH

Hazrat Sulaiman said to the angel of death : Why do I not find you to do justice among the people? You take away the life of one and give up that of another. He said : I am not more informed than you about this. It is written in a book wherein there are the names of all and it remains with me.

The great saint Wahab-bin-Monabbahg said once that a powerful king intended to visit a country. He ordered his best dress to be brought and he put on it. He ordered the best horse to be brought and he rode on it. Then he started with his followers The devil then advanced and puffed him up with pride. He looked down the ordinary men in the street. At that moment, a poor man with tattered rags on his body advanced to the emperor and saluted him, but the latter did not respond to his salutation out of extreme hatred. Then the poor man advanced forward and caught hold of the reins of his horse whereupon the emperor ordered him to give up the reign saying : You have done a most heinous act. The poor man said : I have some urgent matter with you. The emperor said : Be patient, I am getting down. The man said : That won't be He began to pull out the reign of the horse with greater force. The emperor said : Say what you have got to say. The man said : That is a secret talk. The emperor drew his ears close to him and the man said : I am the angel of death. At this, the colour of the emperor changed and his tongue stopped. He said : Give me a little time so that I may go to my family and arrange things. The angel of death said : That can't be He then drew out the life of the emperor and he fell down dead on the ground.

The angel of death advanced farther and met with a believer whom he greeted. The believer returned his greeting. He said : I have got something to tell you in secret. The believer consented to hear. At this the angel of death said : I am the angel of death. The believer said : Welcome to you. I am waiting for you for long. By God, there is nothing dearer to me than my meeting with you. The angel of death said : Fulfill your needs. The believer said : There is nothing dearer to me at this moment than my meeting with the Lord. The angel said : Choose in what way I can take your life. The believer said: Let me pray after ablution and take my life while I am in prostration. The angel of death took his life in that condition.,

It is narrated that a man acquired vast wealth. He constructed many buildings and adorned them with iron gates. There were innumerable slaves and slave girls therein. Then he prepared a grand feast and brought all his beautiful wives. Then he ascended the throne and began to shake his legs placing one of his legs upon another in pride. Then he said : O self, enjoy it for long long years. Hardly had he finished this talk's a poor man with tattered rags on him came to the door and began to knock it. The guard at once rushed to the door and enquired of his whereabouts. He said : Take your master to me, The guard said : Will our master come down to a man like you? He began to knock the door with a greater force. The guard rushed on him and he said: I am the angel of death. Go and inform him to come to me. When he came, he took his life.

Hazrat Wahab-bin-Monabbah said: The angel of death took the life of a great tyrant and ascended the heaven. The angel asked him : O angel of death have you ever felt kindness in your mind in taking the life of a man? He said : Yes once I felt kindness when a pregnant woman was alone in a dense jungle. She gave birth to a son there and I was ordered to take her life at that very moment. I felt kindness for her helplessness and for the condition of her just born child. The angel said : You have taken the life of the mother of a mighty emperor who was that helpless child. He said : All praise is for God who does what He wishes.

The great saint Ata-bin-Yasin said: The angel of death gets a list of persons on the 15th night of Shaban each year and he is ordered to take the lives of those persons in the list in that year.

Hazrat Khaisamah narrated that the angel of death came to the Darbar of Sulaiman and was staring at one of his courtiers for long. When he went away the courtier asked Solaiman : Who is that man who stared at me? He said that he was the angel of death. The courtier said : I think he has come to take my life. Please save me from him. Solaiman ordered the air to throw him to India. The air carried out his order. The angel of death came to Solaiman again who said: You stared for long at one of my courtiers. The angel of death said : Yes, I have been ordered to take his life in some place in India but I have seen him here. I thought : How can I take his life in India when he has been here at the moment. More wonderful it is that I found him at the appointed time in the fixed place in India and then I took his life there.

SECTION IV

THE DEATH OF THE PROPHET AND THE FOUR CALIPHS

Know, O readers, that there is an excellent example in the life of the Holy Prophet to be followed by every man of every profession. He was the dearest friend of God, His beloved, His chosen Prophet and messenger. Look to him Has he been given a moment's time than what was fixed for him to live longer? He suffered the pangs of death and that was disclosed on his face, his colour was changed and there was profuse perspiration on his face. Those who were present there began to weep at the sight of his pangs of death. Inspite of his messengership he could not annual what was decreased for him. This is the condition of one who will rise first out of the graves on the resurrection day, one who was the greatest of the Prophets, saints and the leaders of mankind.

Hazrat Ibn Masud said : We entered the room of Ayesha to meet the Holy Prophet at the time of his death. He stared at us and began to shed tears and said : Welcome to you, may God grant you long life. May He give you refuge. May he help you. I give you may last instructions to fear God. I give you my last advice as a warner of God. Don't show pride over the dwellers of towns and cities and over God. Death is near. I shall have to return to God, to Sidratul Montaha (farthest lotetree), to my resting place Paradise, to the full Fountain. Take my words to your people and to those people who enter your religion after me. Salman and God's mercy on my behalf.

It has been reported that the Prophet asked Gebrail : Who will remain after me for my people? God revealed to Gebrail : Give good news to my friend that I will not give punishment to his people. Give him further good news that on the Resurrection Day he will rise first from the grave and he will be your leader. Paradise will be unlawful for the followers of other peoples till his people do not enter it. He said : Then my eyes became cool.

Hazrat Ayesha said that the Messenger of God said to them during his illness : Wash me with seven cups from seven water-skins. We did that. He became cool as a result and prayed with the people and prayed for the martyrs of Uhud. He gave instructions regarding the Ansars and said : O refugees, your

number is increasing, but the number of Ansars will not increase and it will remain what is is today The Ansars are my own people and I took refuge with them. Honour their religious people and forgive their faults. Thereafter he said : One servant was asked to choose either of the two things : This world or what is near God. He chose what is near God. At this Hazrat Abu Bakr began to weep as he applied it to the case of the Prophet. The Prophet said : O Abu Bakr, close these doors (pathways) towards the mosque for your people, but shut not the door of Abu Bakr as I know not of any companion better than Abu Bakr.

Hazrat Ayesha said : The Prophet expired leaning against the place between any breast and throat. God united my saliva and his at the time of his death. My brother Abdur Rahaman entered my room with a tooth pick. He looked at it and I understood that he would be pleased to get it. I told him : Shall I take the tooth- pick for you? He hinted with his head and I took it from him and I got it entered into his mouth. When it seemed hard to him, I said to him: I am making it soft for you. When he hinted it with his head, I made it soft for him. There was a water pot in his front. He entered therein his hand and said : There is no deity but God, there are surely death pangs. There is no deity but God, there are surely death pangs. Then he put his hand in its right place and said : To the Highest Companion.

The father of Sayeed reported : When the Ansars found the Prophet a little better, they informed the Prophet of the conditions of their minds, so also Fazal and Ali. The Prophet stretched out his hands and said : Hold my hands. They held them and he said : What are you talking about ? They said : We fear your death. The wives and their husbands began to raise cries at his condition. The Prophet leaned against the shoulders of Hazrat Fazal and Ali and came to the mosque. His head was tied up with a piece of cloth. He stepped very slowly and sat upon the pulpit and the people advanced towards him. He prayed to God and said : I heard that you are fearing my death. It seems that you do not love death. Do you deny the death of your Prophet? Did I not tell you about my death? Did I not inform you about your death also? Did Prophets before me live forever? Look, I shall meet with my Lord and you will also meet with Him.

I give you instruction to treat well with the first refugees. God says : By oath of time, people are surely in loss except those

who believe and do good. Everything is done according to the order of God. When there is delay in any affair, let it not encourage you to hasten it, as God does not hasten at the hastiness of anybody. He who cheats God will be cheated by Him. Will you create disorder in the world? Will you cut off the ties of your relationship?

I am leaving instructions to you that you shall accord good treatment to the Ansars as they gave you refuge and they gave refuge to Iman before you. Treat them well. Did they not make you cosharers in crops? Did they not give you shelter in their houses? Did they not put your needs above their needs at the time of your needs? Behold, if anybody is given power over two persons, he shall do good to them and forgive their faults. Behold, do not give superiority to yourselves over them. Behold, I am watching over you and you will meet me. Behold, the Fountain which has been promised to you is my fountain. That is wider than the distance between Basra in Syria and Sana'a in Yemen. The fountain of Kauser flows therein, Its water is whiter than milk, softer than butter and sweeter than honey. He who drinks therefrom will never get thirsty. Its stones are of emeralds and jewels and its foundation is of camphor. He who will be deprived of it tomorrow will be deprived of all good. Behold, he who loves to live with me there on the Resurrection Day should control his tongue except what is necessary.

Hazrat Abbas said : O Prophet of God, leave instructions about the Quraish. He said : I leave instructions about the Quraish in this affair. The people will follow the Quraish. The virtuous will follow their virtuous and the sinners will follow their sinners. O Quraish, deal good with the people. O people, sin changes fortune and bad conduct corrupts character. When the people are good, their leaders are also good. God says : Thus do I place some oppressors over others on account of what they did.

Hazrat Ibn Masud reported that the Prophet had told Abu Bakr, O Abu Bakr. He said : O Messenger of God, death is near. He said : Death is imminent and that is true. Hazrat Abu Bakr said : O Prophet of God, this death is a kind welcome to the mercy that is with God. He said : To God, to the farthest lote tree, to the Paradise of Ma'wa the highest Paradise, to the full fountain, to the Highest Friend and to eternal happiness.

He said, O Prophet of God, who will wash you? He said : The close relations of my family and the more close of them. He said : With what coffin will you be shrouded? He said : With this garment of mine which I am wearing, with the gown of Yemen and with the white cloth of Egypt. He asked : how shall we pray your Janaza? We then wept and he also wept. Then he said : Stop, may God forgive you and may He grant you good from your Prophet. When you will wash me fully and clothe me with coffin and place me on my bier in my room which will be the top portion of my grave, then go away for sometime from me, because the first who will recite Darud on me, will be the Almighty and His angels. Then He will order the angels to pray for me. He who will come first to pray Janaza on me among the creation of God will be Gebrail, then Michael, then Israfil and then the angel of death with his numerous hordes and then all the angels. Then you will pray in batches. Don'ts inflict trouble on me by raising wailings and cries. One of you will be Imam, then the near ones of my family and then the boys will stand. He asked: Who will put you into your grave? He said : The nearest ones of my family with many angels whom you will not see but who will see you. Now rise and go away from me . Convey my message to the people after me on my behalf.

Abdullah-bin-Jama'a said : On the first Rabiul Awal, Bilal sought permission as to who will lead prayer. He said to him : Tell Abu Bakr to lead the prayer for the people. I came out and saw nobody except Omar. I said : O Omar, rise up and lead the prayer. Then Omar rose up and as soon as he uttered Takbir, the Prophet asked : Where is Abu Bakr? God and the Muslims will not agree. He said thrice : Tell Abu Bakr to lead the prayer. Hazrat Ayesha said : O Messenger of God, Abu Bakr is softhearted. When he will stand in your place, his tears will not stop. The Prophet said : You are the companion of Joseph. Tell Abu Bakr to lead the prayer. After Omar had prayed, Abu Bakr led the prayer.

Then Hazrat Omar told Abdullah-bin-Jama'a: Woe to you! What treatment have you meted out to me? By God, I thought that the Messenger of God ordered you to ask me to lead the prayer. Abdullah said : I found nobody better than you for this affair. Hazrat Ayesha said : The reason why I raised objection on behalf of Abu Bakr is that he is a man who raised objection on

behalf of Abu Bakr is that he is a man who renunciated the world and there is a great upheaval and turmoil in administration but he is safe whom God saves. I feared that during the life time of the Prophet the masses won't like that somebody should lead the prayer except what God wills otherwise. If Abu Bakr would lead the prayer, they would deny him and rise up against him and speak ill of him. If God wills, He will save him in this world and in the affairs of religion.

Hazrat Ayesha said : On the first part of the day of his death, he looked somewhat better and the people left him, returned to their respective houses and joined in their personal affairs. The Prophet then remained alone with his wives. We remained then in hope and joy. Thereafter the Prophet said : Leave me. An angel seeks to meet me. Everybody went out of the house except I. His head reclined on my lap. He sat straight and I also went to a corner of the house. The angel talked with him secretly for a pretty long time. Then the Prophet called me and placed his head again on my lap. He said to his wives : Enter the house. I said : He is not perhaps Gebrail. The Prophet said : O Ayesha, he is the angel of death. He came to me and said : God sent me to you and advised me not to come to you without your permission. If you don't permit me, I will return; and if you give me permission, I will enter. God ordered me not to take your life until you give me permission. Now what is your permission? I said : Tarry and little, let Gebrail come in. This is the time of coming of Gebrail.

Hazrat Ayesha said : Thereafter there appeared to us such an affair which was beyond our control. It seemed that we raise hue and cry and strike our hands and feet. The people of Ahli-Bait were all struck with awe and were silent. Nobody saw such an affair before. Ayesha said : Then Gebrail descended and saluted the Prophet. I felt his advent. The people of the house went out. He said : The Almighty God tenders His Salam to you and enquires your health although He knows it. He has intended to make your honour and prestige perfect and wishes to establish it among your followers. The Prophet said : I am in anxiety. He said: Give good news as God intends to take you to the place which He has prepared for you.

The Prophet said : The angel of death seeks my permission. Gebrail said : O Muhammad, surely your Lord is anxious to meet with you. By God, the angel of God never sought permission of

anybody to take his life and will never seek such permission. God will protect your honour and he is eager to meet you. The Prophet said : Let the angel of death come and go away from here till he comes. Then the Prophet called his wives and said to his daughter Fatima : Come close to me. Fatima went near him and he whispered something in her ear. She raised her head and shed tears and could not talk further. Then he said : Come close to me. Hazrat Fatima came close to him and he whispered again something to her. Then she raised her head and began to smile.

We wondered at her weeping and smiling and asked her the reason. Fatima said : He has informed me that he will expire. I began to weep at this. Then he said : I pray to God that you will be the first who will meet me and will be with me. I smiled at this. When Hazrat Fatima took her two sons close to the Prophet, he showed affection and fondness for them.

Then the angle of death came and saluted the Prophet and sought permission of the Prophet to take this life to which he responded and gave permission. The angel of death said to him: O Muhammad, what do you say to me? The Prophet said: Yes, take me to my Lord. He said: Yes, your Lord is eager to-day to meet you. Your Lord never hesitated in any other case than in your case. He never prohibited me to take the life of anybody without his permission, except in your case. Your death is in your front. Then he went out.

Hazrat Ayesha said: The Gebrail came and said : O Messenger of God, salam to you. This is my last descent in the earth. Revelation came to an end and the earth came near. I have got no need of this earth except for you I will stay in my own place. She said : I went close to the Prophet and placed his head upon my bosom. He fainted and fainted and perspiration came out profusely on his forehead. I began to remove the perspiration the fragrance of which I smelt. When he came round, I said to him : May my parents, my life and my family be dedicated to you, why do you perspire so much? The Prophet said : O Ayesha, the life of a believer goes out with excessive perspiration and the life of a non-believer goes out of the two sides like that of an ass. At this time, we hastened to run and send for the members of our families. The first man who came to us was my brother. I sent him for my father. Before anybody could come, the Prophet breathed his last.

When he fainted, he recited : To the Blessed Companionship on High. When he talked, he said : Prayer, prayer, you will never be routed if you continue to pray. He left instruction for prayer upto the last moment of his life.

Hazrat Ayesha said: The Holy Prophet expired between one and two prahars of the day. When he died, there were wails and be wailings everywhere. He was covered by the angels with my cloth. Some did not believe his death, some lost senses and some were dumb-foundered. Hazrat Omar said that the Prophet had not died. He said : O people, hold your tongue about your saying that the Prophet has died as he has not expired. By God, let me not hear that the Prophet has died, otherwise I would cut off his head by this sword. Hazrat Ali was seated within the house Hazrat Osman did not talk with anybody. People led him here and there. Hazrat Abbas said : By God, the Apostle of Allah has tasted death. God said : Certainly You will die and they will also die. Thereafter you will be quarelling before your Lord on the day of Resurrection.

Hazrat Abu Bakr received his death news while he was away to Banu Hares bin Khazraj. He hurriedly came and went straight to the dead body of the Prophet and began to kiss his cheeks and say : O Messenger of God, may my parents be dedicated to you God will not give you the taste of death twice. By God, the Messenger God has died. Then he came out and addressed the people : O people, he who worships Muhammad should know that he has expired and he who worships the Lord of Muhammad should know that He is ever living and has got no death. God says : Muhammad is nothing but an apostle. Before him there passed many apostles. If he then dies or is killed, will you turn on your backs? On hearing this verse of Quran, the people were in such a condition as they did never hear of this verse before.

Hazrat Ibn Omar reported that when Hazrat Abu Bakr entered the room of the Prophet, he began to recite Darud and Hamd and the inhabitants of the house raised such a hue and cry that those who were praying outside heard it. When ever he said something, the noise further increased. Some one stood by the door and on his advice the noise stopped. He said loudly : O Ahli Bait, salam to you all. Everybody will die and everybody has got an agent in the affairs of God, every desire has got an object of hope and every fear has got salvation. Rely on God. On hearing

this, the dwellers of the hut could not understand whose voice it was. They then stopped crying and weeping. Soon they came within the hut and began to weep and cry again. This time an unknown voice said : O Ahli-Bait, remember God and glorify Him under all circumstances, you will then become sincere worshipers. There is consolation of God in each danger and there is agent in every desired object. Remember God within your mind. Obey His commands and put them in execution. Hazrat Abu Bakr said : They are Khizir and Isha'a. They were present at the Janaza of the Prophet.

Hazrat Kaka-bin-Amr recorded the full address of Abu Bakr. He said : Abu Bakr addressed the people who began to shed tears at his address. After praising God, he said : I bear witness that there is no deity but God who is single. He has shown His unity as truth; He has helped His servant and he has routed His allied enemies. All praise is due to God. He is one. I bear witness that Muhammad is His servant and messenger and that he is the last of the apostles. I bear witness that the Quran remains as it was revealed, the religion is at it, came, Hadis is as it was spoken. God is open truth O God, Muhammad is Thy servant and messenger, Thy Prophet, Thy friend, Thy hope, Thy chosen servant. Shower blessings on him such blessings which Thou has not sent to anybody among Thy creatures. O God give Thy blessings, Thy pardon, Thy mercy, to the last of Thy messengers and the leader of Thy religious peoples and the guide to all good. O God, bring his honour near honour his place and take him to the abode of praise. The sages of past and present ages will envy him. Give us the benefit of his praised abode, make him our representative in this world and the world next. Give him honour and Paradise and make him our means. Send blessings on Muhammad and his family and send blessings on Abraham and his family. Surely Thou art praised and glorified.

O people, he who worships Muhammad shall know that Muhammad is dead. He who worships God, shall know that God is ever-living and has got no death. God has chosen for His Prophet for what is near Him and has not chosen for him what is near you. He has taken his life to give him reward. He has left to you His Book and his Sunnah. He who holds fast to these things is a true believer and he who differentiates between these two things does not believe. O believers, stand on justice. May not the

devil misguide you after the death of your Prophet and turn you from your religion. You can baffle his efforts if you meet with him with good deeds. Don't look at him or else he will rule over you and will throw you into danger.

Ibn Abbas said: When Abu Bakr finished his address, he said : O Omar, you informed me that you are saying that the messenger of God has not expired, Don't you see that the Prophet said such and such on such and such a day? God said in His book : You will die and they will also die. He said : By God, it seemed to me that I never heard before about the revelation of this verse in the Holy Book. The book remains as it was revealed. Hadis remains as it was uttered. God is ever living and has got no death. We are for God and to God is our return. Blessings on His Prophet and we hope to see him near God. Thereafter he sat near Hazrat Abu Bakr.

Hazrat Ayesha said: When the people assembled for the washing of the body of the Prophet, they said : By God, we don't know how to wash the Prophet. Shall we uncover his wearing cloth as we do in other cases or shall we wash him within his wearing cloth? Ayesha said that God had sent on them slumber and there was nobody among them who did not place his head over his bosom and sleep. Then a man (whom no-body knows who he was) said : Wash him within his wearing cloth. Then they got up from slumber and did so and the Prophet was washed within his wearing apparel. After this they clothed him with coffin cloth. Hazrat Ali said : We washed to take off his wearing apparel when it was proclaimed to us : Don't take off the cloth of the Prophet. We washed him and turned him from one side to another. His side automatically turned to another side without our efforts. Thus we finished his washing.

This is in short the story of his death. There was no cloth of his which was not buried with him. Hazrat Abu Jafar said : The bed sheet of the Prophet was spread in the grave and on it was placed the body of the Prophet. There is a great lesson and an ideal in the death of the Holy Prophet.

THE DEATH OF HAZRAT ABU BAKR

When the death of Hazrat Abu Bakr approached, Hazrat Ayesha came to him and recited the following poem.

By my life, this life is nothing but a night-dream
Power of wealth is meaningless when death comes.

He said covering his faces : Don't utter this, rather say : Death pangs have truly come from which you have been warned (Quran). Look to my two cloths. Cleanse them and coffin me therewith, as there is more need for new cloth for those who are alive than those who are dead. The people came to him and said : Shall we not call for you a physician? He said : My Physician looked to me and said : I do what I will (Quran).

Hazrat Salman Farsi came to see him and said: Give us advice. He said : God will open for you the treasures of the world. Take from these only what is necessary for you. Know that he who prays Fajr remains in the security of God, Don't think His security little. If you do it, you will be turned down into Hell.

When the illness of Hazrat Abu Bakr became serious and the people expressed wish for the nomination of his successor, he nominated Hazrat Omar for the Caliphate. The people said to him : You have nominated for us a very stern and harsh man. What answer will you give to your Lord? He said : I will say that I nominated for the people the best qualified man available. When Omar was sent for, he came and Hazrat Abu Bakr said to him : I give you one wasiat. Know that God does not accept your day duties to God at night and He does not accept your night duties to Him at day. He does not accept optional duties until you perform your obligatory duties. The balance of those will be heavy on the Resurrection Day who will follow truth. The duty of the Balance is that it will be heavy if truth is placed in it. The balance of those will be light on the Resurrection Day who follow untruth. The duties of the Balance is that it will be light if untruth is placed in it. God has bestowed the dwellers of Paradise with good works and pardoned their sins. God narrated the verses of mercy and punishment so that a believer renunciates the world and does not lead himself towards destructions and does not hope for anything from God except truth. If you keep my wasiat, you will love no other thing except death which must come to you. If you do not fulfill my wasiat, nothing will become hateful to you than death. Death must come to you and you cannot baffle it.

Sayeed-bin-Mosayyeb said: When there came the death of Hazrat Abu Bakr, the companions came to him and said : O

representative of the Prophet, give us advice as we see your death near. He said : He who expires saying all these, God places his life in an open space. The companions asked : What is open space? He said : It is an open space before the Throne wherein there are gardens, rivers and trees. One hundred mercy surrounds it every day. He who says this, God places his soul in that place : O God, thou hast created men first although you had no need of them. Then Thou divided the people into two factions, one faction for Paradise and another faction for Hell. Make me an inmate of Paradise and don't make me one of Hell, O God, Thou hast created the creation into different classes before they were created. Thou hast created them into classes of fortune and misfortune, guidance and misguidance. Don't make me unfortunate with sin.

O God, Thou knowest before Thou created a man what he will acquire. There is no defect in what Thou knowest. Make me one of those Thou keepest engaged in Thy service. O God, nobody wills anything unless Thou wealth. I wish that which will take me to Thy neighbourhood. O God, Thou hast given to the people the powers of their movements and nothing moves without Thy permission. Place me in fear for Thee. O God, Thou hast created good and bad and created people for good and bad. Make me one of good. O God, Thou hast created Paradise and Hell and created inmates for them. Make me an inmate of Thy Paradise. O God, Thou willeth to make a part of men misguided and maketh their breast narrow. Make my breast spacious for faith and make it endowed in any heart. O God Thou manageth everything and taketh it unto Thee. O God, every man passes morning and evening hoping to get that thing. Thou art my object, of hope. There is no strength and might but through Thee. He said that these instructions are in the Book of God.

THE DEATH OF HAZRAT OMAR

Hazrat Amr bin-Maimun said: I was standing in the morning in the place where Hazrat Omar was stabbed with knife. Abdullah bin Abbas was standing near me and Hazrat Omar passed between two rows, and whenever he saw any opening, he said : Straighten your rows. He used to do like that till the rows were adjusted. Then he recited Takbir advancing forward. On the day of occurrence, when he recited Takbir I heard that he said : A dog has killed me. Abu Lulu stabbed him there with a two edged

dagger. After stabbing, he was fleeing with his dagger. He stabbed by whomsoever he passed and thus he stabbed ten persons in the course of his fleeing. Out of them seven or nine persons expired. When he was passing by another Muslim, he threw a thick wrapper over his body. Seeing that he was caught, he committed suicide. Hazrat Omar caught hold of Abdur Rahaman bin Auf and pushed him in front to be Imam in the prayer. The people near me in the first row saw what I saw. Those who were outside it, did not know what happened, They however heard the voice of Hazrat Omar and wondered.

Abdur Rahaman made short the prayer. After the prayer, Hazrat Omar said : O Ibn Abbas, look at the person who stabbed me. He made a round and said that he was the slave of Mugirah bin Shu'ba. Hazrat Omar said : May God destroy him. He ordered that mercy might be shown to him. Then he said : All prise is due to God who has not done my murder at the hand of a Muslim. You and your father want that more people of the unbelievers should be allowed to come to Medina. There were many such slaves with Hazrat Abbas. Ibn Abbas said : If you wish, I will kill them all and if you wish otherwise, I will do with them otherwise. He said : Don't kill them if they recite Kalema like you and pray towards your Qibla.

Then he was taken to his house. We also went with him. Some drink was brought to him but it went out of his stomach. Then he was given milk which also went out of his stomach. Then the people understood that he won't survive. A young man said to him : O Commander of the Faithful, take good news from God, you were a close associate of the Prophet and accepted Islam at the early period. Then you got power of administration and did justice. When the young man was going, Hazrat Omar said : Lift your wearing apparel a little above. It is better for your cloth and excites fear of God. Then he said to his son Abdullah : O Abdullah, estimate my debts. On estimation, it was found to be 86,000 Dirhams.

Hazrat Omar said : Clear it if the properties of the family of Omar are sufficient for it, or else demand it from the children of Adi-bin Ka'ab. If their properties are not sufficient, take it from the Quraish and clear the debts on my behalf. Tell Hazrat Ayesha : Omar tenders you salam. Don't say Amirul Momenin (Commander of the Faithful). I am no longer their Commander

from to-day Tell her that Omar wants to stay with his two friends. Hazrat Ayesha said : I wished it for myself, but I want to fulfill his need today more than that of myself. When Abdullah came to Omar, he said : Raise me up. A man raised him up and he said to his son : What news? He said : She gave permission what you wanted. Omar said : All praise is due to God. Nothing is more needful than it. When I die, take me there, then after saluting tell her that Omar is seeking permission. If she gives me permission, place me in this grave. If she does not give me permission, bury me in the graveyard of the Muslims.

Hafsa, daughter of Omar and widow of the Prophet, came there and wept for an hour. The people sought permission to see him and they entered and said : O Commander of the Faithful, advise us and nominate your successor. Hazrat Omar said I refer this matter to a committee consisting of such persons on whom The Prophet was pleased at the time of his death. The Committee will consist of Hazrat Ali, Osman Jubair, Talha, Sa'd and Abdur Rahaman. Abdullah, my son, will be present along with them but he will have nothing to do with the Caliphate. He gave consolation to his son saying : If Sa'ad gets nomination, it is better or else whoever is elected as Caliph by the Committee, seek assistance from him. I advise one who is elected Caliph after me-(1) He will keep dignity of the first refugees and preserve their honour, (2) He will seek good of the Ansars as they gave refuge to them and their faith (3) He will accept their good deeds and forgive their faults. (4) He will seek good of the citizens as they preserved Islam, and attack those enemies who hoard wealth. (5) He will treat well with all the inhabitants of Arabia as they are the original dwellers of Arabia and the basis of Islam. He shall realise the excess wealth from the rich and distribute it to the poor. (6) He will fulfill the trust of God and His Prophet and fulfill the rights given by them to the Zimmis, protect them fight for their preservation, and impose on them no greater burden than they can bear. Ibn Omar said : When Omar died, we carried him on foot and said to Ayesha that Omar- bin-Khattab is seeking your permission. Hazrat Ayesha said : Bury him here and let him stay here with his two friends. The Prophet said : Gebrail told me that Islam would weep after the death of Omar.

Hazrat Ibn Abbas said : When Hazrat Omar was placed on the bier, the people stood surrounding him and were praying for

him. I was one of them. Nobody saw me except one man. He touched my shoulder and I found him to be Ali-b-Talib. He began to pray for Omar and said : You have left no such successor of yours as I can take him dearer than you. By God I think God will place you along with your two friends. I often heard the Prophet say : I, Abu Bakr and Omar went there. I, Abu Bakr and Omar went out. I, Abu Bakr and Omar entered. I surely believe God will keep you in association with your two friends.

THE DEATH OF HAZRAT OSMAN

The story of Hazrat Osman's murder is well-known. Hazrat Abdullah bin Salam said : I came to offer Salam to my brother Osman when he was surrounded by the rebels. He said to me : O my brother, welcome to you. I dreamt the Prophet last night as saying : O Osman, they have surrounded and besieged you. I said : Yes. He said : They prevented you from taking water, I said : Yes. He gave me a dole of water and I drank it to my heart's content, as a result my breast and shoulder became cool. He said to me : If you wish I will help you against them. If you wish, you will break your fast near me. I told him to break fast near him. On that day he was killed. He said at the time of his murder: O God, keep the people of Muhammad united. He recited it thrice.

Mohammad said : I was one of the assembled crowd below when Hazrat Osman was addressing them. He said : Send the two men to me who brought you here. They were sent and they came like camels or asses. Hazrat Osman said to the crowd : I am asking you in the name of God and Islam : Do you not know that the mosque of Medina was insufficient to accommodate those who pray. The Prophet then said : Who will purchase the garden of so and so and make spacious the lawn of the mosque and get a garden better than that in Paradise? I purchased with my principal money. Today you are preventing me from praying two rakats of prayer therein. The people said : O God, that is true, Hazrat Osman said : I ask you in the name of God and Islam : Don't you know that the Prophet was standing in a valley and with him there were Abu Bakr, Omar and myself. Then the valley began to tremble and even began to throw stones. The Prophet stroke it with his feet and said : O valley, be steady, there are upon you the Prophet, the Siddiq, and the martyr. They said : O God, that is true. He said : God is great, they testified me. By the Lord of Kaba, I am a martyr.

An old man said that Hazrat Osman was given a strike by sword, and blood was them oozing out flowing upon his beard. He said : There is no deity but Thou. Thou art glorified and I am one of the oppressors. O God. I seek refuge to Thee against them and seek assistance from Thee in all my affairs. I pray to Thee to have patience in the danger Thou hast cast upon me.

THE DEATH OF HAZRAT ALI

Asbag Hanzali said : Ibn Tiah came to Ali and informed him of the morning prayer as he was then in his bed. He came to him again and found him in bed. When he came for the third time, Hazrat Ali walked and said :

Be prepared for death, death is sure for you.
Fear not death when it takes life.

When he reached the little door of the mosque, he was stabbed by Ibn Maljam Omme Kulsum, daughter of Ali, came out and said : What has happened to Fajr prayer, my husband Ameerul Momenin was murdered at Fajr prayer, my father Hazrat Ali has been murdered at Fajr prayer. A Quraishite old man said : When Ibn Maljam stabbed Hazrat Ali, he said : By the Lord of Ka'ba, my purpose has been fulfilled. He did not hold further useless talk and at death bed he began to utter : There is no deity but God

CONDITIONS IN GRAVE

It is reported by Zuhhak that a man asked : O Prophet of God, who is the person who has renunciated the world most? He said : He is one who does not forget the condition in the grave and destruction, who gives up the unnecessary fineries of the world, who prefers the everlasting happiness rather than the short lived happiness, who does not count tomorrow as included in his life and who counts himself as one of the inmates of the grave. Hazrat Ali was once asked; What is your condition? Why are you living in the neighbourhood of graves? He said : I have found those as good neighbours whose tongues are silent and who remembered the hereafter.

The Holy Prophet said: The grave is more fearful than what I glanced my look on. Hazrat Omar said : Once we came out with the Prophet to the graveyard. He sat by one grave and I was close to him. He began to weep and at last his companions also began

to weep. He asked us : Why do you weep? We said : We weep as you weep. The Prophet said : This grave is of my mother Anina, daughter of Wahab. I asked permission of my Lord to visit her grave and he gave me permission. Again I asked forgiveness for her but He rejected it. The affection of a son towards his mother has arisen in me.

Whenever Hazrat Osman waited by the side of a grave, he wept so much that his beard became wet. He once said : Why don't you weep if Paradise and Hell are described to you but why do you weep if you stand by the side of a grave? He said : I heard the Prophet say : The grave is the first stage out of the stages of the next world. If one gets release from it, what is next to it is more easy than it. If he does not get release from it, what comes next is more difficult than it.

It has been narrated that Hazrat Amr-bin-A's got down and prayed two rakats by the side of a graveyard. He was said : You have never done so before. He said : I can remember what passed between the inmates of the graves and myself. I intend to be near God with the help of these two things.

The saint Muzahed said: What the grave will first say to the son of Adam is this : I am the dwelling house of insects and worms. I am the house of solitude, an unknown house, a house full of darkness. I have prepared this house for you. What are the things which you have prepared for me?

The companion Abu Zarr said: shall I not inform you of the dreadful day, the day wherein I will be placed in the grave? Abu Darda'a sat by the side of the graveyard. When asked its reason he said : I sit by such a people who remind me of my return. When I stand up, they don't envy me.

Hazrat Ja'far bin Mohammad used to pass his night in a grave and say : O inmates of graves, what is the matter with me that whenever I call you, you don't respond to me? Then he said : By God, there is obstruction in my question and their answer and let me be like them. Then he prayed upto morning.

Caliph Omar-bin-Abdul Aziz said to one of his courtiers : O brother, I am passing sleepless nights thinking the graves and their inmates. If you had seen an inmate of the grave after three days, you would have hated to go to him inspite of your long love

and association with him and you would have seen the grave in such a condition that it is filled up with scorpions, insects and worms eating and biting him and the coffin cloth with sweet scents is filled up with stenchy smells. Then he raised such a loud voice that he fell down senseless.

WHAT IS DEATH?

Different opinions about death. Know, readers, that different people hold different opinions about death. Some say that death destroys everything and that there is no final destruction of the world and no Resurrection and that the death of man is better than that of birds and beasts, plants and trees. This is the opinion of the unbelieves. Another group of men think that death destroys man and from grave to resurrection there will be no reward and punishment. Another group of men hold the opinion that human soul does not die and that punishment and reward will be awarded on soul and not on body, and that there will be no physical resurrection on the Resurrection Day. These are all void opinions and far from truth.

MEANING OF DEATH: The verses of the Quran and Hadis and knowledge gained by experience show that death means change of condition, that when soul is separated from body, it receives reward and punishment and that the separation of soul from body means loss of power of soul over body. The limbs of the body are instruments of soul. It uses them in its works. It catches by hands, hears by ears, sees by eyes and acquire knowledge of all things. Soul without these things can know the relation of everything. For this reason soul suffers sorrows and pangs and enjoys happiness. There is no connection of these sorrows and happiness with the body. The body stripped of powers of works by death is like the limbs which become paralysed owing to rheumatism or serious illness. Soul cannot exercise influence on them. Knowledge and wisdom remain with soul even after death. Death means that all the limbs of the body become disobedient to soul. Each limb is an instrument of soul from which it takes works. By soul I mean that thing which enjoys happiness and feels sorrow. By death, sense of happiness and sorrows remains on soul. By man, we mean his soul which retains the sense of happiness and sorrow. It does not die and will not die. Since its creation, it is eternal although it is created. Death means separation of body from soul and the body ceasing

to be an instrument of soul, as the paralysis of a limb means its ceasing to be an instrument of the body. Death means paralysis of all bodily limbs but the main thing of a man that is soul, remains.

CAUSES OF CHANGE OF CONDITION AT DEATH

There are two causes for this change of conditions. (1) The first cause is that all his limbs, ears, nose, eyes, tongue etc. are snatched away from him at death, and that he is snatched away from all his relatives and friends, and from all his wealth Thus there are pangs of separation of dear things of this world and he is shifted to another world where he feels pangs of separation in acute form. Thus there is change of conditions at death.

(2) The second cause is that the real nature of things is disclosed to him after death which was kept hidden from him in his life time as what is not disclosed to a sleeping man is disclosed to one who is awake. Men are in sleep now and they rise up after death from sleep. Then the destroying thing sin and the benefiting thing virtue appear before him. Those are recorded in the Book of deeds which are kept secret in his soul. His engagement in world pursuits kept him away from its enquiry. When this engagement is cut off by death, all his deeds are disclosed to him. Acutely grieved at his sins, he even prefers to throw himself into fire. He may be said at this stage : Your soul is sufficient for account of yourself. That becomes vivid at the time of separation of soul and before burial. The pang of separation keeps him busy at that time but what he has acquired of virtues necessary to take him to the desired abode gives him happiness at that time. Such a man does not want but what is actually necessary for him in this world. Thus he relieves himself from the pangs of separation before his death. After he is buried, his body is returned to his soul, so that he may get the taste of punishment and happiness. Some time he is forgiven of his sins.

MEANING OF LIFE: In order to understand life, soul and its attributes must be known. The Prophet did not give permission to discuss about soul except this that the soul comes from the command of God. Permission has however been given for discussion how the human soul will face after death. From this it is known that death does not mean that soul will die with body. There are proofs that it will not die. Gods says : Don't consider

those who are killed in God's way as dead, rather they are alive near their Lord and are given provision.

When some leaders of the Quraish were killed at Badar, the Prophet addressed them thus. O so and so, O so and so, I have found true what my Lord promised me. Have you found true what your Lord promised you? He was said : O Prophet of God, do you address the dead persons? He said : By Him who holds my life, they are surely hearing these words, but they cannot reply. This is the proof of Shariat about the immortality of soul.

The Prophet said: Grave is a hole of Hell or a garden of Paradise. This is the proof of Shariat that death means change of condition and entry of the dead man to fortune or misfortune. At the time of death, it comes suddenly without delay, but there are some punishments which come late.

The Prophet said: Death is a Qiyamat or doomsday. He who dies meets with his Qiyamat. The Prophet said : When some one of you dies, his place is shown to him morning and evening. If he is a dweller of Paradise, he is included in the dwellers of Paradise. If he is fit for Hell, he is said : This is your place till you are Resurrected on the Resurrection Day. If one sees two places, punishment and happiness are not concealed from him. Hazrat Ali said : It is prohibited for a man to go out of this world till he knows his place either in Hell or in Paradise. Abu Hurairah reported that the Prophet had said : He who dies in journey, dies a martyr. The punishment of his grave is forgiven and his provision comes morning and evening from paradise.

There is complete joy and happiness for a martyr-who is killed for the way and cause of God, as he has cut off all connections of the world and advanced for Jehad to seek the pleasure of God and being eager to meet Him. God says : 'What they desire will get'. There is description of all sorts of happiness in this verse.

The Prophet said to Jaber : O Jaber, shall I not give you a good news? He said : Yes. He said : God gives you good news. He says that He kept alive your father and keeps him seated before Him and says : O My servant, seek what you desire, I shall give it to you. He said : O my Lord. I could not serve you due to you. I hope that you should return me again in the world that I may fight a long with your Prophet and again be a martyr for your pleasure. God said to him : It is my law that you cannot return there again.

Once when a man died, the Prophet said : This man has gone from the world and left it for his family members. If he is please there, he will dislike to return to it again as someone of you dislikes to return to his mother's womb. The Prophet said : A believer lives in the world like a foetus in mother's womb. When it comes out of it, it begins to cry and when it sees light, it dislikes to return to its former place. Similar is the condition of a believer. When he sees and meets his Lord, he dislikes to return to the world as a child dislikes to return to his mother's womb. The companion Abu Sayyed Khodri said : I heard the Prophet say : The dead man sees one who washes him, who carries him and who places him in the grave.

TALK OF GRAVE TOWARDS A DEAD MAN

The Prophet said : When a dead man is placed in the grave, it says : O son of Adam, woe to you! Who kept you forgetful of Me? Don't you know that I am the abode of sorrows and sufferings, of intense darkness, of worms and insects? Why did you fear so much when you walked by my side? The Prophet said : A dead man sits in the grave and hears the footsteps of the living men. He does not talk with them, but his grave says : O son of Adam, woe to you! did nobody warns you of my narrow space, of stenchy and fearful condition of my worms and insects? What have you then prepared for me?

PUNISHMENT OF GRAVE AND QUESTIONS OF MONKAR AND NAKIR

Hazrat Bara'a bin-Ajib reported: The Prophet came out along with us to pray funeral prayer of an Ansar. He sat by his grave and said thrice : O God, we seek refuge to you from the punishment of the grave. Then he said : When a believer advances towards the next world, God sends to him some angels with bright faces like the sun. They carry for him scent and coffin. They take their seats so far as the eyesight goes. When his life goes out, every angel of heaven and earth send blessings on him and the doors of heaven are opened up for him. There is no such door as does not greet to take his soul through it. It says : O Lord, this is Thy servant. Then He says : Return him, show him the honour I have prepared for him as I promised it. From this I have created you and unto it I shall return you. When they depart, he hears their footsteps. He is then asked : O servant, who is your

Lord! What is your religion? Who is your Prophet? He says : My Lord is Allah, my religion is Islam and my Prophet is Muhammad. These questions are asked in a very strong and stern manner. This is the last calamity which appears to a dead man. When he utters this, a proclaimer says : You have spoken the truth. To this effect, God says, God confirms those who believe with established formula.

Then someone with cheerful countenance and dressed with fragrant cloths says : Take good news of blessings of your Lord and Paradise of lasting peace. He asked him : May God give you good news, who are you? He says : I am your pious deeds. By God, I don't know. If you were hasty in divine service and made delay in committing sins, may God give you reward of good. Then a proclaimer proclaims : Spread out abed of Paradise for him and open a door for him towards Paradise. Then he says : O God, bring the Resurrection very soon, so that I may return to my family members and wealth soon.

When an unbeliever advances towards the next world and cuts off connections with the world an angel with an hideous and ugly look comes to him with clothes of fire and shirt of tar to cover him with. When his life comes out, the angels of heaven and earth curse him and the doors of heaven are closed against him. When his soul is taken up, it suddenly falls down. Then it is said : O Lord, the heaven and earth do not accept the so-called servant of yours. God says : Return him and show him the punishment I have kept prepared for him. From it (earth) I have created him and unto it I will return him. When they go away, they hear their footsteps. He is then said : O servant, Who is your Lord? What is your religion? Who is your Prophet? He says : I don't know. He says : Has he not communicated to you? Then an angel with the most ugly face full of stench comes to him and says : Take good news of God's displeasure and lasting chastisement. He then asks : Who are you? He says : I am your evil deeds. By God, then an angel, blind, dumb and deaf is fixed for him. In his hand, there is a stiff iron rod. If all men want to lift it up, they can't do it. If a mountain is beaten therewith, it will be crushed to pieces. He beats him therewith and he is then crushed to dust. Then his soul is returned to his body again and he is then beaten on his face. Then everything except jinn and men hear its sound.

Then a proclaimer proclaims : Spread out to him two planks of fire and open a door towards Hell. Then it is complied with.

The Prophet said : The punishment of an unbeliever is is that in his grave, ninety nine serpents will be biting him and each serpent will have seven heads. This will continue upto the Resurrection Day.

Your must not express surprise at hearing the number of snakes as their number will increase according to the misdeeds of the unbeliever-pride, show, hatred and other evil characters and conducts. These will turn into snakes. Those who are well aware of soul realise and find these destructive sins. Those who cannot see them should not deny this, but seek its proofs. There are three matters to prove it.

PROOFS OF PUNISHMENT OF GRAVE

(1)The cause of your not seeing the sting of a serpent is this that your outward two eyes of this world were not made for its sight. The thing which can see the affairs of the next world belongs to the spiritual word. Don't you see how the companions of the Prophet believed in the descent of Gebrail although they did not see him with a physical body. They believed him as the Prophet testified it. If you believe him, then why do you disbelieve punishment in the grave? As an angel is not like man and animal, so the serpents which will bite the sinners and unbelievers in the grave do not belong to the class of serpents of the world. These are serpents of the next world and this can be understood by the senses of the next world.

(2)Remember the condition of a sleeping person. He sees in dream the sting of a serpent and feels also its pangs. Even it occurs that he rises up suddenly with a loud shriek, removes the sweat of his face and shifts else where. He suffers pangs as a man in wakeful state suffers pangs of snake-bite. You see his body in a peaceful state and do not see any serpent around him. Yet it is a fact that he sees the serpents and feels their sting but it is not true in your case. Therefore there is no untruth in the saying of the Prophet.

(3)You know that a serpent itself cannot give you pangs, but the poison which it throws in you gives you pangs. The poison itself is not pang, but the reaction which is creates in you gives

you punishment. If the reaction is caused without poison, it is sufficient as a punishment. The explanation of the punishment cannot be made without the relationship of a material object according to long established practice as pleasure of cohabitation cannot be explained without the relationship of a woman. The enjoyment of cohabitation can be also gained without cohabitation with woman. Similarly punishment can be meted out with agencies or material objects of punishment. The pangs which appear at the time of death, are like the pangs of snake-bite without the material figure of snake. The change of nature gives pangs just as separation of the objects of love or its death gives pain in mind. So death means that what was the objects of love before death has turned into objects of punishment soon after death. He who cuts off all connections from the world and does not love but God and remains anxious to meet with Him, gets release from the prison house of this world and mixes after death with his Beloved. Thus he gets happiness which is never cut off and is ever-lasting. The greater the properties of the world one possesses, the greater will be his punishment in the next world. The thing left at death, will be a cause of punishment and repentance.

If you neglect your good deeds and remain engaged is arguments and dialogues, you will be like the man mentioned below. A certain king arrests a man and keeps him in confinement for the purpose of cutting his hands and ears and taking out his eyes. The arrested man thinks all the nights weather the king will do these things with sword or with knife or with razor, but he never thinks of warding off the basic punishment. This is his sheer ignorance. So a man must think how to ward off punishment after death but not in what way the punishment will be meted out or happiness awarded. To enquire about this is to spend time in vain.

CONDITION OF A DEAD MAN EXPRESSED IN DREAM

Know, O readers, that the light of self introspection and the result of experience communicate to us the condition of the dead and their fortunes and misfortunes, but the condition of the general masses cannot be known by such methods as it is not known in what state a man died. His place of fear is heart which is so secret and subtle that a God fearing man even does not know

it, not to speak of others. When a man dies, he is removed from this material world to a world which is unknown and spiritual and it cannot be seen with this material eye. An eye is created within the mind of every man but it is covered by him with passions and earthly desires and nothing of the spiritual world can be seen with that eye of heart unless the screen over it is removed. As this screen is removed from the eyes of the heart of the prophets, they can see the things of the spiritual world, and also the conditions of the dead men. For this reason, the Prophet saw the pressure of earth in case of Sa'ad-bin-Muaz and his daughter Zainab. Similarly when the father of Jaber was martyred, he saw his condition and said that God made him seat in His front and there was no screen between them. This is true in case of Prophets and God's friends.

The Prophet said: True dream is one-forty sixt part of Prophethood. It is not possible unless the screen from the heart is removed. For this reason dreamof men other than that of the pious men, cannot be believed. He who has got greater falsehoods in him cannot be trusted regarding his dream. He sees only medley of dreams. The Prophet advised for this to sleep after performing Wuzu the object of which is to bring internal purity. He whos soul is pure can see what will occur in future, just as the Prophet said in dream that he returned to Mecca. God says : God has shown his Prophet's dream as true. Dream and what is seen in dream about future events are wonders of God and miracles of men. This is one of the positive proofs of the existence of the spiritual world, but men do not ponder over it as they do not look to the wonderful events of soul. The real condition of dream is included within the subtlities of the spiritual world. A short illustration of this may be given below.

SOUL IS A TRANSPARENT THING LIKE MIRROR

Every thing is reflected in the mirror. What will occur from the beginning of creation up to the end has been recorded by God in Lauhe Mahfuz (or Guarded Tablet) or Book of Deeds. What has happened or what will happen in the world has been recorded therein. That cannot be seen with the open material eye. That Guarded tablet is not a plank or a book, but it is just like the impression of the letters of the Quran in mind and brain. When one reads it, he looks to it. If his brain or mind is searched for after

being split up, you will not find any impression of letters in it. As the impression of letters is not found therein, you will understand that similarly the affairs of the world are imprinted in the Guarded Tablet. As the outward figure is seen in the mirror if placed directly before it, so the pictures in the Guarded Tablet are seen if placed directly before the mirror of human soul. But if there are screens of refuges or uncleanliness over the mirror, no figure will be reflected in the mirror. Similarly if there are screen of passions, sins and love of world over the soul, the things of the Guarded Tablet cannot be reflected therein.

SOUL IS A MIRROR : In the soul effect of knowledge is reflected. Similarly the Guarded Tablet is a mirror. Therein is reflected all the effects of knowledge. Passions and temptations are screens between the two mirrors. For this reason, the things of the Guarded Tablet are nor reflected in soul. That is included within the spiritual world. If owing to the effect of the blowing of wind, the screen is partly and temporarily removed, then something of the spiritual world is reflected for a short time like the sparkling of electricity in the mirror of soul. So long as he remains awake, the affairs of this material world and the five senses keep him engaged. That is the screen for the spiritual world. The meaning of sleep is that then the senses remain passive and they do not exercise any influence over soul at the time. When the soul is free from these senses and their bases are cleared off, the screen over the Guarded Tablet is lifted up and something therefrom is reflected in his soul just as a figure of one mirror falling upon another mirror without figure is reflected.

Sleep keeps the mind free from the working of the senses but does not keep it free from the ideas and thoughts of the world. An idea follows what falls upon heart. Illustration can be given of it. This idea is established in brain and takes permanent root. When he gets up from sleeps, he remembers the idea. Take up an example. Once a man said to Ibn-Sirin : I dreamt that I have got a seal in my hand whereaith I am putting seals on the faces of men and on female organs. He then said : You are a proslaimer of Azan, you will proclaim Azan at the time of Fajr in the month of Ramazan, He said : You have spoken the truth. Now look to the meaning of 'seal' which is to prohibit. That is reflected in the man's soul from what is within the Guarded Tablet. To prohibit the people from food and drink is that thing. The meaning of

closing with seal is to prohibit. Brain contains no figure but a picture of the figure born out of ideas. This is the better explanation of the sea of dream which is limitless.

Sleep is the brother of death and death is one of the open mysteries of creation. There is similarity between sleep and death as in both of them there is reflection of the spiritual world. Even a sleeping man can get sign of what will happen in future. By death the screen is fully removed and man can see rapidly his reward and punishment at the time of death. The Quran says : You are unmindful of this. I have removed the screen from you, as a result your sight to-day is very sharp (50:22). 'And there appeared to them from God what they could not conjecture before. Now think of the saying of the Prophet : Love what you like but you shall have to leave it. Live as long as you wish, but you shall have to die. Do what you like, but you shall have to get its return.' So live in the world like a sojourner and don't place one brick upon another and one plank over another for your habitation. Don't amass wealth, don't take anyone besides God as your bosom friend. The Prophet said : Had I had taken anyone as my bosom friend, I would have taken Abu Bakr as such, but your companion is the bosom friend of the Merciful. This shows that the real friendship with the Merciful was imbedded in his soul and the love of God filled up his entire heart. The Prophet therefore said : If you love God, follow me, God will then love you (Quran).

SECTION 2

There are in this section the following matters—(1) Blowing of Trumpet. (2) Discriptions of the Resurrection. (3) Perspiration, (4) Duration of Resurrection, (5) Fearful events of the day, (6) Questions to the sinners (7) Balance, (8) The Bridge, (9) Intercession, (10) Fountain, (11) Paradise, (12) Hell, (13) Divine vision and (14) God's mercy.

(1) Blowing of Trumpet. God says : There will be blowing of Trumpet. As a result, all in Heaven and earth will fall in swoon except those who are saved by God. There after there will be another blowing of Trumpet. Then they will stand up, looking on—39:68. God says : When there will be blowing of Trumpet, it will be a very grievous day, it will not be easy for the unbelievers. God says in verse 23:101—When the Trumpet will be blown,

there will be no more relationship between them that day, nor will one ask another. God says in verse 69:13—When one blast is sounded on the Trumpet and the earth is moved and its mountains etc. The Prophet said : 'How can I enjoy happiness when the angel of Trumpet is awaiting and hearing attentively turning his forehead to one side when there will be order for the blowing of Trumpet and when he will blow Trumpet ?' The angel Israfil is keeping his mouth attached to the Trumpet just like a trumpet in war. The circumference of the mouth of this Trumpet is like that of the heavens and earth. He is awaitiong order fixing his gaze towards the Throne. Immediately after receiving order, he will blow the Trumpet for the first time. As a result of this, all in the heaven and earth will expire except Gebrail, Michael, Israfil and Izraile. Then God will order to take the life of Gebrail and then that of Michael and than that of Israfil. Then the angel of death will take out his life himself. After the first blowing, all the created beings will remain in Barzakah for 40 years. Then God will restore life to Israfil and order him to blow the Trumpet again. The Quran says : Then there will be second blowing when they will stand up looking on—39 :68.

(2) **Resurrection. The Prophet said :** On the Resurrection Day, men will be gathered together in such a field which is white, clean and round like a loaf. There will remain no sign therein. The narrator explained that the whiteness is not like that of snow. Clean means there will be no structure or building wherein recourse is taken. There will no distance out of sight. Think not that the ground will be like this ground. God says : When this world will be changed into another world and the heavens too, the whole world will then be full of darkness. The sky will fall down into pieces and flow like molten silver. Everybody will stand up naked. The Prophet said : Every man will be raised up naked and circumcised. Their perspiration will rise up upto their ears. Hazrat Sauda asked a the Prophet : O Prophet of God, if we stand up naked, will not anybody look at others ? He said : Everybody will be busy with himself. That will be a fearful day. The hidden things will be disclosed and nobody will be safe. Some will crawl upon their bellies and some upon their faces. The Prophet said : On the Resurrection Day, men will be divided into three classes, some will be coming on riding, some on foot and some on faces. One man asked : O Prophet of God, how will they come walking on their faces ? He said : He who can make men

walk on foot, can also make them walk on their faces. Man denies what he is not accustomed to. If man did not see serpents crawling on their bellies, he would not have believed it. He who walks without foot would have disbelieved one who walks on foot.

(3) **Perspiration.** All the creations before and after will be gathered together in one place—the creations of seven heavens and seven earths, angels, jinn, men, devils, birds and beasts. The sun will shed lustre on them and the lustre will be increased manifold. It will shine very close to them. There will be no shade on the earth except the shade of the Merciful destined for the pious. Everybody will therefore give out perspiration. It will rise up to them according to their actions in the world and upto waists of some, upto ears of some, and some will be drowned therein. The Prophet said : Remember the day when the whole mankind will stand up before the Lord, even some of them will be drowned upto their ears. The Prophet also said : On the Resurrection Day there will be perspiration of men, so much so that it will rise upto the height of seventy cubits and upto their ears. The Prophet also said : They will stand up looking towards the sky for 40 years and owing to excessive heat perspiration will almost drown them. The Prophet said : On the Resurrection Day, the sun will come very near the earth and men will perspire. It will rise upto the waists of some, to the feet of some, to the knees of some, to the face of some and it will drown some." This will occur before accounts of actions are taken. Know, O men, that those who did not perspire in the world in the way of God, pilgrimage, fast, prayer, Jehad, advice to do good and prohibition from evils, will perspire on the Resurrection Day.

(4) **Duration of Resurrection.** In the vast field of Resurrection, all the creations will be looking upwards without any talk and with fearful heart for a period of 300 years. They will have no food or drink and no breeze. The Prophet read this verse : What will be your condition on the Day when God will gather you together ? That day will continue for 50 thousand years and He will not look to you. The Prophet said when asked about the Resurrection Day : By One in whose hand there is my life, that day will be made easy for a believer more easy than the obligatory prayers.

Try to be one of the believers. You have got freedom of actions till your last breath. Be prepared for the great Day and take provisions for the Day.

(5) **Terrible sufferings of the Day:** O wreatced man, be prepared for the terrible day of which the events are most fearful, duration long, judge very strict and time is near. You will see the sky rent asunder, the stars seattered all round out of His fear, the sun overturned, the mountains displaced, the creatures gathered, the oceans swollen, fires of Hell enkindled, Paradise near, mountains roaming the earth changed with terrible earth-quakes, the mountains will become like cleaning of cotton, every suckling woman will forget her child, every pregnaat woman will suffer abortion and the punishment of God will be most grievous.

The earth will become a vast plain with no unevenness or crookedness. Every man on that Day will be presented with his good or bad deeds. Tongue will then be closed and every limb will speak. On hearing the terrible nature of the day, the Prophet become grey haired. Hazrat Abu Bakr one day asked the Prophet : O Prophet of God, I see you greyhaired. He said : The chapters Hud, Waqeah, Murselat and such other chapters have made me grey-haired.

(6) **Rendering accounts of worldly affairs:** On that day, everyone young or old will be asked of his deeds in the world. The angels with big bodies and terrible figures will come down and they will catch hold of the sinners and bring them to God. The Prophet said : There is such an angel of God, the distance of whose two eyes is equal to the distance of one hundred years' journey. God says : I will ask them of what they did including every Prophet. The Prophet said : There is no such man with whom there will an interpreter or screen at the time when God will ask him. The Prophet said : Every man among you will stand before God and there will be no screen between him and God. He will say to him : Did I not give you gifts ? Did I not give you wealth and properties ? He will reply : Yes. He will see Hell on his two sides. So save yourself from Hell giving in charity of a portion of even a date. Muzahed says : No man will place his feet near God till he is asked four things, how he spent his life, how he translated his learning into action, how he wasted his body, in what way he spent his wealth and wherefrom he earned it.

(7) Weights and Measures (Balance): After accounts are taken, people will be divided into three classes—One class of people will have no virtue. A prolonged neck will come out of Hell and overtake them just as a bird takes seeds of corn and throw them into Hell. The second class of men will have no sin. They will enter Paradise. Those who pray at night will be included among this class. Those who have not been diverted from the remembrance of God by the worldly affairs will be among this class. Those who have not been diverted from the remembrance of God by the worldly affairs will be among them. The third class of men will be the majority and will have good and bad deeds mixed together. Then the Balance will be set for them to weight which of the actions good or bad is greater. A great commotion will be created at that time.

Once Prophet's head was lying in the lap of Hazrat Ayesha and she was weeping remembering the Hereafter and her tears fell on the cheek of the Prophet. He rose up and asked : O Ayesha, why do you weep ? She said : I remember the Hereafter, Will you remember your wives on the Resurrection Day ? The Prophet said : By One in whose hand there lies my life nobody will remember anybody in three places : (1) When the Balance will be set up to weight the deeds, (2) when the books of deed will be given till he sees whether they are placed in his right hand or left hand, (3) and near the Bridge.

The Prophet said: God will say to Adam : Rise up and see the number of the dwellers of Hell He will ask : What is the number of the dwellers in Hell ? God will say : 999 persons out of every thousand. When the companions heard it, the clours of their face became completely changed. The Prophet then said : Go on doing deeds and take good news. By One in whose hand there is my life, you have got two creations with you—children of Adam and the children of the devil. One of them destroys the other. The companions asked : What is that ? He said : Gog and Mogog At this, the comapnions were pleased. The Prophet said : Do actions and take good news. You will have such distinction on the Resurrection Day as there are black signs on the sides of camels or signs in the eyes of horses.

RETRIBUTION AND RECOMPENSE

He whose scale will be heavy will live in happiness and he whose scale will be light will go to Hell. Nobody will be safe there except one who takes account of himself in this world. He weighs his actions in the scale of Shariat in this world as Hazrat Omar said : Take account of your actions before your actions are taken account of, weigh your actions before your actions are weighed upon. The meaning of taking account is to repent with sincere heart before death for all the sins committed to look to the shortcomings in the obligatory duties, to return the properties to the true owners taken unjustly or by oppression, to make compensation for the wrongs done to others by tongue and hands, to redress for wrong notions against anybody. If he dies without doing these duties, his enemies will surround him. Some one will say : You have oppressed me. Some one will say : You have rebuked me. Some one will say : You have put me to jest and back-bited me. Some one will say : You have engaged me as a labourer but you have not paid my wages. Someone will say : You have sold me a thing but you have played fraud with me, you have concealed from me the defects in the sold thing. Someone will say : You were above want, while I was in want and you have not given me food. Someone will say : You have flattered the oppressor or did not remove his oppession from me although you had such power. God says : Don't think that God is unmindful of what the oppressors do. He puts them off for a day when their eyes will be sharp. They will flee with raised heads. They will look to him. Their hearts will be vacant—14:42. The Prophet once said : Do you know who are really the poor ? We said : O Prophet of God, he among us is poor who has got no money or property. He said : He is poor among my followers who will bring with him his prayer, fast and Zakat but on account of his childing others, backbiting others, misappropriating the properties of others and cheating others, his virtues will be given to them. If his virtues are found short but still their claims remain fully unsatisfied, their vices will fall upon him and he will be thrown into Hell.

(8) **The subtle Bridge**: This is a long bridge over Hell which is sharper than award and more subtle than hair. He who treads on straight and right path in this world will cross it easily on the Resurrection Day and will get salvation. He who is misguided and saddled with sins will slip therefrom at the first step and will fall down into Jahannam below. Below the Bridge, there is the fire

of Hell. The sinners will fall down below with their heads downwards and legs upwards. The Prophet will say then : O, my Lord, make us safe, make us safe. The wailings and cries of the dwellers of Hell will reach your ears. What will be your condition then ?

The Prophet said : The bridge will be placed over the back of Hell. I will be the first to cross it along with my followers. None will speak that day except the apostles. They will cry, O Lord, make us afe.

The Prophet said : People will cross the Bridge over Hell. There will be thorns and iron pegs thereon which will catch the sinners from every side. Some will cross it like lightning, some like the blowing of wind, some like running of horse, some will walk, some will walk on their breasts. The inmates of Hell will not live or die and they will be burnt by fire. The Prophet said : God will gather together all the creasures from first to last on a fixed day. They will keep standing in that condition for 40 years looking towards the sky and waiting for Judgment. Hazrat Annas reported : I heard the Prophet say : The Bridge will be sharp like sword and thin like hair. The angels will give salvation to the believing males and females. Gebrail will catch my waist and I will say : O Lord, give us a salvation, give us salvation. The number of those who will slip down will be numerous.

(9) **Intercession:** When a party are adjudged to dwell in Hell, God may accept intercession on their behalf by the Prophets and the truthful ones. Those who are near God can intereede for their relatives and dear ones. The Prophet once cried out saying : My followers my followers. God said : O Gebrail, go and ask Muhammad why he is weeping. Gebrail came and asked him accordingly. He said : God knows it best. God said : O Gebrail go to Muhammad and tell him : I will soon satisfy you regarding your followers and will not forget you. The Prophet said : I have been given five things which were not given to the Prophets before me. The power of intercession is one of them. Each Prophet waa sent to a particular nation and I have been sent for the whole mankind. The Prophet said : On the Resurrection Day, I will be the leader of the Prophets, their mouth-piece and having right of intercession. There is no pride in it.

The Prophet said: God will gather together all the creatures before and after in one field. The sorrows of some will go to the extreme and some of them will say to the others : Let us go to Adam. They will come to Adam and tell him to intercede for them to relieve them of their sorrows and difficulties. Adam will say to them : Today my Lord grew into such a rage as had never happened before. He prohibited me not to go to the tree but I disobeyed it. I am busy with myself.

They will then go to Noah. Noah will say to them : I am busy with myself as I invoked wrath of God against my people. Go to Abraham, the friend of God. They will then come to Abraham but he will say that he spoke three lies for which he is anxious for himself. He will say : Go to Moses. They will then come to Moses, but he will say : I killed a man without order from God. I am busy with myself. Go to Jesus. They will then come to Jesus who will say : I am busy with myself. Go to Muhammad. They will then come to Muhammad. He will go to the Throne and will fall in prostration and say : O my followers, O my followers.

(10) **Fountain:** The Fountain is a honoured gift. It will be given to our Prophet. There is one special attribute of the Fountain that if a man drinks a sip therefrom, he will never be thirsty. Anas reported that the Prophet one day rose from sleep and began to laugh. The companions asked him : Why do you langh, O Prophet of God ? He said : I laugh for only one verse which has just been revealed to me. Then he recited the verse 108 of the Quran : I have given you Kausar. So pray for your Lord, and do offer sacrifice. He asked : Do you know what is Kausar ? The companions said : God and his Prophet know best. He said : That is a river. God promised me to award it to me. There is abundant good in it. Therein there is a fountain. My followers will come to it for water on the Resurrection Day. Its pots are numerous like the stars in heaven. The Prophet said : When I was travelling in Paradise, I came to a river of which the two sides are woven with jewels. I asked : O Gebrail, what is it ? He said : It is Kausar. Your Lord gifted it to you. The angel struck it with his hand and it was seen that its earth was made of musk. The Prophet said : The distance of the two banks of my fountain is like that of Medina and Sana'a or Medina and Omman.

The Prophet said with regard to Kausar that it is a river in Paradise whose sides are made of gold. It's waters are whiter

than milk, sweeter than honey, more fragrant than musk. That is flowing upon the bases of emeralds and jewels.

The Prophet said : The first batch who will come for its water is the poor refugees. The hairs of their heads will be dishevelled, their clothes uncleans, no woman married them and no door of honour was opened for them.

The Prophet was asked about the number of its pitchers. He said : By One in whose hand there is my life, they are numerous as the stars in the sky in a dark night. He who drinks therefrom will never be thirsty. The Prophet said : Every Prophet will have a fountain. They will take pride about the number of people who will come to drink therefrom. I expect that my followers will be greatest among them.

(11) **Paradise: The Prophet said:** Some one will declare : O dwellers of Paradise, you will live in Paradise healthy without any ailment. You will live therein forever and you will never die. You will enjoy therein permanent youth and you will never become old. You will forever live there in happiness and you will never suffer troubles. This is the declaration of God. The Prophet said : He who spent two kinds of property in the way of God will be welcomed to Paradise from each of its doors. Paradise has got eight doors. He who prayed will be called from the door of prayer. He who paid Zakat will be called from the door of Zakat. He who fought will be called from the door of Jihad. Hazrat Abu Bakr said : It appears that each one will be called from each door. Is there any person who will be welcomed from all the doors? He said : someone will get that welcome. I hope I will be one of them.

The Prophet said: When I will come to the door of Paradise and order it to be opened, the guard will say : Who are you ? I will say : I am Muhammad. He will say : I have been ordered not to open it before you entered.

The Prophet said: The dwellers of Paradise will see the inhabitants above their heads just as you see the stars in the horizon from east to west. This is because of their high status. The companions asked : O Messenger of God, that is the status of the Prophets and none will get that position except the Prophets. The Prophet said : That is true. By One in whose hand there is my life, there are men who believed in God and believed the Prophet as true. He said : The owners of the high status will be seen from their

places just as you see the bright star in the horizon. Among them there will be Abu Bakr and Omar and they will be given blessings.

The Prophet said once to Jaber : Shall I not give you the news of the windows of Paradise ? We said : O Messenger of God give us that information. He said : Those are made of emeralds and jewels. Their inner parts will be seen from their outer parts. Therein there will be such enjoyments, amusements and joys as no eye has seen, no ear has heard and no heart has conceived. I said : O Messenger of God, who will be the owners of those windows ? He said : Those who spread peace, give food, keep fasts, pray at night when the people remain asleep. We asked : O Messenger of God, who will be able to do that ? He said : My people will be able to do that. I am saying it to you. He who meets his brother, salutes him and replies to his salute, spreads peace; and he who gives food to his wife and members of his family to their satisfaction gives food. He who keeps fast of Ramazan and three days every month, keeps fast as it were for the whole year. He who prays Isha and Fajr in congregation prays as it were the whole night when the people remain asleep. God says : The fine buildings in Eden Paradise.' The Prophet said regarding its meanings : These places are builts of emeralds and jewels and in each building there will be 70 rooms of red colour and in each room 70 sub-rooms of green colour and in each sub-room there will be one throne and over each throne 70 beds of varied colours and on each bed a girl having sweet black eyes. There will be 70 dining cloth in each room and 70 kinds of food in each dining cloth. There will be seven girls in each room. Each believe will be given such strength in the morning as he can cohabit with them.

WALLS OF PARADISE

The Prophet said : The walls of praradise are built of bricks of gold and silver, its dust of saffron and earth of camphor. The rivers of paradise flows under the mountains of camphor. If there remains a single ornament of the dwellers of paradise, that will be equal to all the ornaments of the world. The Prophet said. There are trees in paradise. Under their shade, a rider can pass one hundred years' journey without any obstruction. To this effect, the Quran says—And extended shade.

DRESSES OF DWELLERS OF PARADISE

God says : They will be given bangles of gold and jewels and dresses of silk. There are innumerable verses regarding this. The Prophet said : He who will enter paradise will live in happiness, he will have no want, his dresses will not grow old and his youth will not end. He will get such things in paradise as no eye has seen no ear has heard and no heart has conceived. He said : Twice fruits will come out of trees every year. He said : The faces of first group in paradise will be bright like full moon. They will not spit therein, nor throw cough, nor urinate. Their pots and combs will be made of gold and silver. Each one of them will have two wives. On account of their beauty, their hind bones will be seen from the front sides. They will have no differences, no malice and no hatred. They will proclaim the glory of God morning and evening. In another narration each wife will have seventy dresses. God says : They will be dressed with bangles of gold. The Prophet said : On their heads there will be caps of gold. A small piece of jewel therein will brighten what is between the east and the west. The Prophet said : There will be camps made of emeralds. Their height will be sixty miles. In each corner, there will be girls for the believers who will not be seen by the other girls.

FOOD OF THE INMATES OF PARADISE

The Quran speaks of the food of the inmates of Paradise fruits, birds, Manna, Salwa, honey, milk and other varieties. God says : Whenever they will be given any food, they will say : similar foods were given to us before. God says about their drink in the following narration. Once a Jewish learned man came to the Prophet and asked him : Who will first cross the Bridge ? He said : The poor refugees : The Jew asked again : When they will enter paradise, what food will be served to them first ? He said : Roasts of the livers of fish. He asked again : What will be their morning lunch ? He said : Cows of paradise will be slaughtered for them. He said : What drink will be given to them ? He said : They will be given drink of Salsabil. The Jew said : You have spoken the truth. Once a Jew asked the Prophet : Do you think that the inmates of paradise will eat and drink ? The Prophet said : Yes, by One in whose hand there is my life, each one of them will be given food, drink and strength of one hundred man to have sexual intercourse. The Jew asked : Will he have any necessity of passing urine and stools ? The Prophet said : In place of urine and

stool, perspiration will come out of them like camphor and as a result their stomach will be cleared therefor. The Prophet said to Ibn-Masud : If you wish to eat a bird in paradise, it will fall before you at once cooked and fried up.

HURS AND GELMAN (BOYS)

The Prophet said: If a woman of Paradise would have peeped up into this world everything therein would have been illuminated and filled up with fragrance. Every hair of her head is better than than the earth and its treasures. God says : They are like Eakut and Marjan. If their faces are seen within screen, they will be more clear than mirrors and the smallest jewel therein will illuminate what is in the heaven and earth. The Prophet said : In the night in which I was taken to heaven, I entered a place in Paradise named Baidakh whose camps are of emeralds and green pearls and red Eakut. They asked : O Prophet of God, Salam to you. I asked : O Gebrail, whose sound is there ? He said : of the beautiful women in camps. They seek your permission to salute you. So give them permission. They will be saying : We are pleased therewith. We will never be dissatisfied. We will remain here forever, we will never travel. Then he recited the verse : The beautiful damsels detained in camps. In another verse : Pure women. Muzaher explained this by saying that they will be free menstruation, urine, stool, cough and children.

A man asked the Prophet : O Prophet of God, will the inmates of Paradise have sexual intercourse ? He said : Anybody among them will be given sexual strength of seven persons among you. The Prophet said : An inmate of Paradise will have five hundred hurs, four thousand unmarried women and eight thousand widowed women. Each of them will keep embracing him for the duration of his whole worldly life time. He also said : There will be markets in Paradise in which there will be no buy and sale, but there will be men and women. If any man will wish to have sexual intercourse with a woman, he will do at once. The Hurs will sing in Paradise on divine purity and praise—we are most beautiful Hurs and we are for the honoured husbands.

OTHER DESCRIPTIONS OF PARADISE

The Prophet said to a man: O servant of God, if you enter Paradise, you will get what you will desire, what your eyes will

be pleased with. The Prophet said : If an inmate of Paradise will wish to have a son born to him, he will get it. Its stay in womb, its weaning away from milk and its youth will come to pass at the same time. He also said : The inmantes of Paradise will be beardless and hairless. Their colour will be white and their eyes painted with collyrium. They will be youths of 33 years of age. They will be sixty cubits long and seven cubits broad. He also said : The lowest rank of an inmate of Paradise will have eighty thousand servants and seventy two wives. In short there will be such bliss in Paradise which no eye has seen, no ear has heard and no heart has conceived.

(12) Hell: God says : 'There is nobody among you who will not come to it (Hell). That is an affair decreed by God. Thereafter I will give salvation to those who are Godfearing and leave those who are sinners.' So it is certain that you will also go there. What hope have you got for salvation ? The Prophet said : There are seventy thousand valleys in Hell and in each valley 70,000 serpents and 70,000 scropoins. The unbelievers and hypocrites will meet them. He said : Seek refuge from 'Jubbul Hujn". He was asked : O Prophet of God, what is Jubbul Hujn ? He said : A valley in Hell. The Hell seeks refuge from it seventy times. God prepared it for those who do divine service for show of man. There are seven layers of Hell. The first and highest layer is called Jahannam, the second layer is called Sakher, lower than it is Jai, lower than it is Hotamah, lower than it is Saierr lower than it is Jahim and lowest layer is Habiyah.

While we were with Prophet, we heard suddenly a great sound. The Prophet said : Do you know what this sound is ? We said : God and His Prophet know it best. He said : It is the sound of a stone. it was falling down from the topmost portion of Hell for the last 70 years and now it reached the bottom. The Prophet said : The least punishment that will be meted out to an inmate of Hell will be two shoes of fire, on account of their heat his brain will bubble. Now think of the heavy punishments. The Prophet said that the fire of Hell was washed seventy times by the water of mercy and sent to this world and it has been made then suitable for its inmantes.

The Prophet said explaining the fire of Hell. God ordered the fire of Hell to burn for one thousand years. It then became yellow.

Thereafter it burnt for another one thousand years and it then became white. It then burnt for another one thousand years. It then became black. It is now black and full of darkness. The Prophet said : If a basketful pus of Hell would have been thrown into this world, everything in the world would have been stenchy. This will be the drinks of the inmates of Hell. Whenever they will ask for drink, they will be given this stenchy pus. Death will come to them from every side but they will not die. If they want drink, they will be given drink like heated molten lead. It will burn their mouths.

Then look to their food. It will be fruits from Zaqqum tree. God says : It is a tree which will grow from the bottom of Hell and it will have branches like the hands of the devil. They will eat therefrom and it will fill their bellies. then heated water will be thrown upon their bodies and then they will be taken to Jahim. God says : We have got Chains and Jahim and throat-choking food and severe punishment. The Prophet said : If a drop of Zaqqum would fall into the sea of this would the inmates of the world would have found it very difficult to live in it. The Prophet said : The dwellers of Hell will have hunger. If they want food, they will be given thorns of poison. It will not give strength nor satisfy hunger. Thereafter they will ask for food and they will be given food that will choke their throat. They will then ask for drink and they will be given heated hot water with heated iron rods. When it will be brought close to their mouth, their mouth will be burnt. When it will enter their stomach, the entrails will be cut off. They will say : Call the guard of Hell. When he will come, they will say to him : Tell your Lord to alleviate our punishment for a single day. He will say : Did not any Prophet come to you with proofs ? They will say : Yes, he came. Then they will say : Pray to God. He will say : The prayers of the unblievers will be turned into nought.

Now think of the serpents and scorpions of Hell. They will be constant companions of the inmates of Hell. Not a moment will pass on them without their sting. The Prophet said : The wealth given to a man who did not pay its Zakat will be turned into serpent on the Resurrection Day. It will cling to his shoulders in the Resurrection Day. It will say : I am your wealth, I am your hidden treasure. They he recited this verse : If they are miser with regard to the wealth which God has given to them don't think

that it will do them good, rather it will do them evil. On the Resurrection Day, their amassed wealth will cling to their necks. The Prophet said : There are serpents in Hell like the necks of the camels of Bukht. If one of them stings once, the effects of its poison will continue for 40 years. They are so poisonous that if one of them stings once, its effect of poison will continue for 40 years. These serpents and scropoins will sting those people who were misers, meted out bad treatment with the peoples and gave them trouble.

The Prophet said : The front teeth of the inmates of Hell will be so big as the mount Uhud and the thickness of his skin will be the distance of three days journey. The Prophet said that his upper lip would fall upon his breast and will cover his face. The Prophet said : On that day, Hell will be brought. It will have seventy thousand bridle and with each bridle there will be seventy thousand angels. He also said . Weeping will be sent to the inmates of Hell. They will continue to weep till blood comes out. Their faces will become like cultivated ditches. If any boat is floated therein, it will easily float. The Prophet said : Death will be brought on the Resurrection Day as if it is a sheep of white colour and it will be slaughtered between Hell and Paradise. It will be said : O inmates of paradise, you will live here permanently without death. O inmatres of Hell, you will live here permanently without death.

These are in brief the descriptions of Hell and it has got no end. Another punishment is that they will be deprived of the heavenly bliss and divine sight and pleasure.

(13) **Vision of God: God says :** For those who do good there are rewards and additional rewards. This additional reward is nothing but the vision of God which is the most tasteful of all rewards. The happiness of paradise is insignificant in comparison with that gained by the sight of the Lord. The Prophet said once looking to the full moon : As you see this moon, so you will see your Lord. You will not be tired of His sight. He said : Pray before sun-set and sun- rise. Then he read the verse : Glorify your Lord before the setting and rising of the sun. The Prophet said : When the dwellers of paradise will enter paradise, some one will proclaim : O dwellers of paradise, God wishes to fulfil what He promised you. The companions asked :

What is that promise ? Has He not filled up our Balance ? Has He not brightened our faces and admitted us in paradise ? Has He not saved us from the fire of Hell? At that time, the screen will be lifted and they will be gazing at the glorious God. Nothing will be dearer to them at that time than His sight. ?This is the greater reward. At that time they will forget every enjoyment and happiness. There is no limit to this happiness and no example.

(14) God's mercy

The end of the book "The Revival of religious learning"

We have, by the grace of God, finished the book "The Revival of religious learning" and we hope for God's grace and blessings. God says : God does not forgive setting up partnership with Him. But He forgives one besides this whom He wishes. God says : O those who have made oppression on their souls, don't be deprived of God's mercy. God can forgive all sins. He is forgiving, kind.

We pray to God for forgiveness for the mistakes we committed in this book or exceeded, for the thoughts mixed advertently in what we wished and intended. We pray to God for forgiveness for those who read this book write it or hear it. The Prophet said : God has got one hundred mercies, out of which He distributed one among men jinn, beasts, birds and lower beings with the remaining 99 mercies left to Him. He will show them on the Resurrection Day on His servants.

The Prophet said : On the Resurrection day, God will take out a writing from undrneth the Throne wherein it was written : My mercy has defeated My anger. I am the Most Merciful. The Prophet said: God will laugh for us on the Resurrection Day and say: Give good news to the Muslims. There is nobody among them in whose exchange I have not placed a Jew or a Christian in Hell. Teh Prophet said: God will give the power of intercession to ten crores and ten thousand men out of the children of Adam. He also said: God will say to the believers on the Resurrection Day: Did you want My vision? They will say: O our lord, we wanted. He will ask: Why? They say: We hoped for Thy forgiveness and mercy. Then He will say: I have made My forgiveness sure for you.

The Prophet said: The Glorious Lord will say on the Resurrection Day: Take out the man from Hell who remembered

Me for a single day or feared Me in a critical place. The Prophet said: When the inmates of Hell will assemble in Hell with those of people of the Book, the unbelievers will say to the Muslims: Were you not Muslims? They will say: Yes. They will say: What benefit did you derive by your acceptance of Islam? You are with us now in Hell. They will say: We committed sins for which we receive this punishment. On hearing this, God will pass order to take them out of Hell. They will then come out of Hell. When the unbelievers will see it, they will say: Woe to us! would that we were Muslims, we could have come out of Hell like them. Then the Prophet read this verse: Those who are unbelievers will wish honestly that how good it would have been if they were Muslims.

The Prophet said: God will show mercy on the believers much more than a mother showing affection to her child. The Prophet said : A proclaimer will proclaim on the resurrection day from behind the Throne : O the followers of Muhammad, I have forgiven the trust which I reposed in you. Now there remain in your rights. Give them one to another and enter paradise through My mercy. Hazrat Ibn Obadah reported : I heard the Prophet say : God made Hell unlawful for one who testifies that there is no deity but God and that Muhammad is His Messenger,

The Prophet said: God will say to the angels on the Resurrection Day : Take out the man from Hell in whom you find good even to the measure of a dinar. They will say : O Lord, we have taken them out whom you have ordered us to take out. Then He will say : Go and take out one in whom you find good to the weight of half a dinar. Then they will take out many men. They will say : We have taken out those whom you h ave ordered us to take out. He will say : Go and take out one in whom you find good to the weight of a mustard seed. Then they will take out many men. They will then say : O our Lord, we have taken out those whom you have ordered us to take out.

The Prophet said: God will say : The apostles have interceded, the Prophets interceded and the believers interceded. There is none now except the Most Merciful. He will take out of Hell by His Hand a party of men who never did any good deed. They became like burnt coal and they will be thrown in a river of life in the mouth of paradise. They will come out of that river as straw is swept away by current. Don't you see the trees and stones that face the sun taking green colour and those that

remained in shade assume white colour? They said : O Apostle of God, you are as it were wandering in plains. He said : They will come out like jewels with necklace on their necks.

Ibn Abbas reported : One day the Prophet came out to us and said : All the nations were presented to me. With a prophet, there was only one man, with another there were only two, with another there was nobody, and with another there were a party of men. I found many parties with one Prophet. It was said to me that he was Moses and those people were his followers. I was said : Look on and I found numerous people covering the whole horizon. I was said that these are my followers. Out of these, there are seventy thousand people who will enter Paradise without account. The Prophet said : God has promised me that He will admit seventy thousand of my followers in paradise without account. I prayed for more to Lord and I found Him merciful. He told me to give salvation seventy thousand men with every man of the above mentioned seventy thousands. I said : O Lord, will my followers reach that limit? He said : I will give salvation for you numerous persons like the number of the entire Arabs.

The Prophet said: Gebrail came to the cave Hira and said to me : Give good news to your followers that he who dies without setting up a partner with God will enter paradise. I asked : O Gebrail, even if he steals and fornicates? He said : Even if he steals and fornicates. This was repeated thrice. The Prophet once recited this verse : From him who fears God, there are two gardens. The narrator asked : Even if he steals and fornicates? The Prophet said: Even if he steals and fornicates.

The Prophet said : No Muslim will die till he sees his place in Hell filled up by a Jew or a Christian. It was reported that a child was searching his mother in a battle field. Afterwards finding his mother he came running to her. She took her child in her lap and cried out : My child, my child, The Prophet said to his companions. God will show more kindness to you than the mother showing affection to her child. At this, the Muslims were overjoyed and went away. From this Hadis we may cherish hope that God will shower His blessings and kindness on us, even though we are not fit for such favours.

THE END